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Peace eludes bloodstained Rwanda

Pope says that Rwandans participating in slaughter will be held accountable by God

by Bill Pritchard
Catholic News Service

WASHINGTON—The solution to Rwanda's bloody crisis continued to elude international peacemakers from Pope John Paul II to a special United Nations peace envoy.

Despite repeated calls on the warring parties to stop the massive, countryside killing—and a tentative cease fire in the capital, Kigali—there was scant sign as of May 23 that peace could be achieved soon.

Pope John Paul said May 15 that Rwandans participating in the widespread slaughter of their fellow citizens will be held accountable by history and God.

The fighting in the African nation involves "a real and true genocide for which, unfortunately, even Catholics are responsible," the pope said.

Rwanda is about 70 percent Catholic.

The day before the pope spoke, Caritas Internationalis, the Vatican-based umbrella group for national Catholic relief agencies, issued an appeal for humanitarian assistance.

Relief workers said as many as 500,000 Rwandans had been massacred in the country since the fighting began April 6.

Between 1.5 million and 2 million of Rwanda's 8 million people have been displaced.

The killings have been on such a scale that thousands of bodies have washed up on the Ugandan side of Lake Victoria after drifting more than 60 miles down the Kagera River.

Uganda declared a disaster area in three shore districts on May 22. A statement issued by President Yoweri Museveni's office said between 10,000 and 40,000 bodies had washed into Lake Victoria.

On May 23, United Nations special envoy Iqbal Riza called off a trip to Kigali because warring parties could not guarantee his safety en route from the northern town of Mulindi.

Earlier, there was some hope Riza would be able to begin his peacemaking mission. The civilian head of the United Nations Assistance Mission in Rwanda said a cease-fire appeared to be holding in the capital despite minor violations.

The guns opened up again in Kigali shortly after a brief lull honored the start of the 34-hour cease-fire early on May 23. The firing blocked the local U.N. commander's attempt to meet Riza.

Thousands of miles away, at a kitchen table in her Baltimore County, Md., home, Nathalie Piraino's mind was occupied by thoughts of her Rwandan homeland.

Piraino, a Tutsi, said she believes that the violent clashes between the Hutu and Tutsi tribes in Rwanda may have claimed the lives of 40 kinfolk.

"There is evil going around," she told The Catholic Review, the Baltimore archdiocesan newspaper. "I don't know what anyone can do except pray."

Piraino is the wife of Catholic Relief Services' staff member David Piraino, who was country director in Rwanda from 1978 to 1981. She has been in the United States since 1981.

No stranger to the dangers of being a Tutsi in Rwanda, Piraino said she and her family were saved by a parish priest during another violent outbreak in 1973.

This time, however, churches seem to be more like homing devices for the murderers than the beacons of safety they once were to the people of Rwanda.



MEMORIAL—American flags fly at Calvary Cemetery in Terre Haute. There have been improvements to the grounds there during the past year, including donation of flags and poles by several organizations and community members. The nation observes Memorial Day on Monday. (Photo by John Fuller)

United Catholic Appeal is 'on target for achieving its goal'

Campaign ahead of last year at this time

by John F. Fink

As of May 18, this year's United Catholic Appeal had reached 45 percent of its goal of \$32 million. According to Scott Lubansky, the staff member directing the campaign, the amount contributed and pledged to that date was \$14,494,416, which was \$223,589 higher than for the same period last year.

"The 1994 United Catholic Appeal is on

target for achieving the minimum goal of \$32 million," Lubansky said.

He said that the average gift in the campaign so far this year is \$189 compared to \$149 last year.

In a report to the Appeal's steering committee, Lubansky noted that the Lead Gifts Division "currently has received 500 more pledges and an increase in the amount pledged of \$328,096." He said, however, that

this does not necessarily imply that the Appeal will raise that much more from that division this year. He said that only 46 percent of prospects in that division have responded so far and that 460 people who made gifts last year have yet to respond this year.

Fifteen parishes that have made their reports are over their goals, he said, including five that fell short of their goals last year. Seventy-eight parishes had not yet reported.

Vacation/Travel Guide is included in this issue

A 12-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 27 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.



ANNIVERSARY—Divine Word Father Ponciano Ramos, former pastor of St. Rita Parish in Indianapolis, accepts offertory gifts from children of the parish's founding families—the Bevins, Rays and Guynns. The Knights and Ladies of Peter Claver are seated in the front rows and the Gospel Choir stands at the side of the church. St. Rita marked its 75th anniversary Sunday. See story on page 9. (Photo by Margaret Nelson)

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SEEKING THE FACE OF THE LORD

In Rome for presentation of new catechism

by Archbishop Daniel M. Buechlein, OSB

When this edition of *The Criterion* is published I will be in Rome for an unplanned visit. Recently I was asked to chair the Committee for the Implementation of "The Catechism of the Catholic Church" for our National Conference of Catholic Bishops. On Friday, May 27, the official English text will be presented to Pope John Paul II. Cardinal Bernard Law, a member of the international Catechism Commission, and I have been asked to represent our conference for this presentation, along with representatives of other English-speaking countries. It is a privilege to do so.

"The Catechism of the Catholic Church" is now being printed and shipped to 15 co-publishers around the country. The first printings number 565,000 and another printing is planned for the fall. Besides religious bookstores and publishing companies, secular bookstore chains have ordered copies of the book for their religion shelves. The catechism will be available in paperback at \$19.99 as well as in hardback at \$29.99. It would make a fine gift for the home, but you better get to the bookstores early.

Needless to say, the unexpected meeting in Rome caused some complications. I was scheduled to host a dinner for an important ecumenical gathering that has been taking place in our city this week. The Disciples of Christ/Roman



Catholic International Commission for Dialogue has been hosted by Dr. Paul Crow, a distinguished ecumenist who is co-chairman of the ongoing dialogue with Roman Catholic co-chairman, Archbishop Samuel Carter of Kingston, Jamaica.

We are honored that the gathering of international scholars took place at our Fatima Retreat House. The national headquarters of the Disciples is here in Indianapolis. As I mentioned to the group at luncheon before I left for Rome, the possibility for the most significant ecumenical movement toward unity is happening at this level of serious study and exchange. I am not part of the dialogue, but I would have enjoyed listening in on some of the presentations and discussion. The presence of the dialogue is a timely reminder of our responsibility to pray for unity among our churches.

I return from Rome the night before the great spectacle of the 500 Mile Race. Again, Mrs. Mary Hulman has invited me to give the invocation and I look forward to it. I remember how pleasantly surprised I was last year at the queuing of some 500,000 folks of all faiths, nationalities and walks of life for the moment of prayer before the race. I enjoy the excitement in Indy this time of year! With all the intensity that goes with the ending of school years, confirmation and graduation schedules it is nice to have the Memorial Day holiday break.

One rest I have about my Rome absence is being out of the city for the next round of Pacers games. This city is going to be packed race weekend! I have been asked to sneak in a

blessing for the Pacers during my prayer at the 500! Some people ask if it is proper to pray to win a game. Is it really appropriate to pray before the 500 Mile Race? Sure it is. I can't bargain with God because we can never earn his grace. But who knows how our humble faith moves his generous love? We need to remember that every moment is eternally the present moment for God, and from a 1 eternally our expression of faith and our humble request for help at any given moment of ours might be the touch that moves his heart to accept our petition.

To be sure, prayer is not magic. To be sure, to be sincere in prayer we must have humble faith. The prayer of petition is one of the kinds of prayer Jesus taught us in His Our Father. (By the way, the fourth book or section of "The Catechism of the Catholic Church" presents a beautiful treatise on prayer and the kinds of prayer.) Mostly, we need to pray to remind ourselves that we need God in our lives. Prayer is both a good witness and a good reminder in a secular circumstance (such as the 500) that there is a God and that we need God in the stuff of everyday life. The fact that people listen in respectful quiet on race day tells us they want to recognize God even in secular ritual.

At graduations and confirmations these days I remind our younger sisters and brothers that there isn't much anyone can guarantee them about their future. But we can guarantee this: If we pray, every day and in our own sincere way, everything will be okay. Because if we pray faithfully, God gives us peace of mind and heart and spirit. And that is what really counts!

EDITORIAL COMMENTARY

The slaughter that has been going on in Rwanda

by John F. Fink
Editor, The Criterion

This week's *Criterion* includes a story about the murder of a Franciscan brother by a mob in Rwanda (see page 29). Brother Georges is one of an estimated 200,000 people—some say it's closer to 500,000—who have been killed in Rwanda since April 6, when the fighting began. Among the first victims were five priests and 12 women at a Jesuit center.

Television has shown the thousands of bodies floating down rivers where they are thrown after being murdered. Others are left to rot along roads. Two Catholic Relief Services (CRS) staff members report "unimaginable human suffering, particularly in the town of Kabayi, where 20,000-35,000 people had huddled in an area with virtually no food, shelter or medical care. Many of these displaced people were gaping wounds from machete attacks perpetrated by roving gangs."

The fighting quickly became genocide as the Hutu became crazed with blood lust and started killing the Tutsi people. Any Tutsi who could do so fled the country, with 250,000 fleeing to Tanzania, 40,000 to Burundi, and more to Zaire, Uganda or Kenya. Relief agencies, including CRS, are doing their best, but they have run out of food, there is no drinking water, and diseases are now rampant in refugee camps.

The Tutsi and Hutu people have been rivals for centuries, even before the Belgians came to rule their African colony after World War I. The Tutsis were taller and lighter-skinned, and they had privileged positions in the country. The Hutus overthrew the Tutsi in 1959 and since then the Tutsis have been

trying to regain power, including an invasion of the country from Uganda in 1990. The murder of Rwandan president Juvenal Habyarimana, who was trying to make peace with the Tutsis, unleashed the fury of the Hutus against the Tutsis.

The sad part of this is that 70 percent of the Tutsi and Hutu people are Catholics. It's not a religious war but the people have missed some religious teachings.

This slaughter is evidence once again, if

we needed it, that ethnicity continues to be a problem in this world of ours. We still have a similar problem in what used to be Yugoslavia where the Serbs, Muslims and Croats continue to war against each other. President Nelson Mandela will have his hands full trying to keep peace with the Zulus in South Africa. Germany is experiencing racial problems with worker immigrants in that country.

The Kurds are still trying to get their

Archbishop to give invocation at race; special Masses scheduled

Archbishop Daniel M. Buechlein will deliver the invocation at the start of the 78th running of the 500 Mile Race at the Indianapolis Motor Speedway on Sunday.

Archbishop Buechlein expressed delight in again having the opportunity to present the prayer prior to the start of the event. The invocation is part of the traditional pre-race tribute to the men and women who have given their lives in defense of our nation. The archbishop also gave the invocation last year.

Father Michael Welch, pastor of St. Christopher Parish, will again serve as Catholic chaplain for the 500 Mile Race and will continue the practice of celebrating two Masses at the Speedway on race day morning. The first Mass will be at the east end of Gasoline Alley at 6 a.m. for drivers, mechanics, car owners, media, track officials and the Motor Speedway staff. A second

Mass for race fans will be held on the north side of the Speedway Hall of Fame Museum, across from the infield Hospital, at 7 a.m.

Father Welch will be on call in case he is needed at the Speedway Infield Hospital during the race. This annual tradition of special ministry at the Speedway began in 1937.

Besides the two Masses at the Speedway, these Masses are scheduled at the three Catholic churches nearest the Motor Speedway:

St. Christopher Church, 5301 W. 16th St. (at Lynhurst Drive) Saturday at 4:53:30 and 7 p.m. and Sunday at 5:30 p.m.

St. Michael the Archangel Church, 3354 W. 30th St. (at Tibbs) Saturday at 4:53:30 and 7 p.m. There will be no Masses on Sunday.

St. Gabriel Church, 5813 Sunwood Dr. (just south of W. 34th St.) Saturday at 5 and 7 p.m. and Sunday at 12 noon.



ARCHBISHOP ON TRACK—Archbishop Daniel M. Buechlein stands on the racetrack before delivering the invocation at the 1993 Indianapolis 500 Mile Race. He will deliver the invocation again this year. (Photo by Charles J. Schisla)

freedom in Iraq and Turkey. Hardline Palestinians and hardline Israelis try to disrupt Middle East peace negotiations. The Armenians and the Azerbaijanis continue to feud. The Tamils battle the Sinhalese in Sri Lanka. The Hindus and the Muslims fight periodically in India. The indigenous people of Mexico, Guatemala, Brazil and Peru are trying to achieve their human rights. And the Catholics and Protestants battle in Northern Ireland.

Our world today appears to be as barbarous as it was in the Middle Ages, and there seems to be little that is being done about it. Machinery exists within the United Nations to find solutions, but it's obvious that more needs to be done than has been accomplished so far.

The United Nations must do more. No other organization can. If it doesn't, we are destined to have more of the same type of butchery as that which is now happening in Rwanda.

Memorial Day Mass to be noon Monday

Father David Coats, archdiocesan vicar general, will celebrate a special Memorial Day Mass in memory of all persons buried in Holy Cross, St. Joseph and Calvary Cemeteries in Indianapolis. The Mass will be held at 12 noon on Monday, Memorial Day, in the Calvary Cemetery Chapel, 435 W. Troy Ave. (at Bluff Rd.) in Indianapolis.

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

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Dialogue with Disciples of Christ is at Fatima

Monsignor from Vatican, native of Kenya, talks about Rwanda, the Synod on Africa, ecumenism

by Margaret Nelson

Msgr. John Mutiso-Mbinda came from Rome to the Fatima Retreat House in Indianapolis for a discussion with leaders of the Disciples of Christ. He is a representative of the Vatican's Pontifical Council for Promoting Christian Unity.

But during an interview at *The Criterion*, the Kenyan native also shared first-hand knowledge of the situation in Rwanda and the recent Synod of Bishops on Africa, which he attended. Msgr. Mutiso-Mbinda was accompanied in Indianapolis by Father Thomas Murphy, director of the Office of Ecumenism for the archdiocese.

Concerning Rwanda, Msgr. Mutiso-Mbinda said, "The reason that the Hutus targeted priests and religious in the genocide was that they attended to the needs of the Tutsi refugees."

He said, "There has been an ethnic conflict for many centuries. But the killing is not just ethnic, it is also very political." He explained that the Tutsis are a

minority in Rwanda today. During the 19th century they established a kingdom that the Belgians dismantled after World War I. The Tutsis emerged as leaders during the years that Rwanda was a Belgian colony, but then the Hutus overthrew the government in 1959, and Belgium abandoned its colony.

Msgr. Mutiso-Mbinda said that the Tutsis, who had helped the president of Uganda, got ammunition from that country and mounted an invasion of Rwanda from Uganda in 1990. A civil war has raged there ever since.

It is not a religious war, Msgr. Mutiso-Mbinda said. The sad fact is that 70 percent of both the Tutsis and the Hutus are Roman Catholic, he said. "It is a political war." (See story on page 29 and editorial on page 2.)

Because of the situation in his country, the Bishop of Rwanda was not able to come to the April 10-May 8 African Synod in Rome. "He was very much missed. A statement expressing concern was read at the opening," he said.



VISITOR FROM ROME—Editor John F. Fink (left) talks with Msgr. John Mutiso-Mbinda, representing the Vatican's Pontifical Council for Promoting Christian Unity, and Father Thomas Murphy, archdiocesan director of ecumenism. The Monsignor was in Indianapolis to participate in a historic meeting with representatives of the Disciples of Christ. (Photo by Margaret Nelson)

Msgr. Mutiso-Mbinda said that there was some criticism because the synod did not take place in Africa. "That would have made very little impact on the universal church. It began and ended with beautiful African liturgies at St. Peter's Basilica with the bishops and cardinals of the church present. This seemed to make a tremendous impact on the universal church," he said.

Inculcation was the main theme of the African Synod, the Monsignor said. "The liturgical program for the opening and the closing used the image of an African Christ for the first time." He added that it is thought to be the first time an African cardinal presided at a Mass at St. Peter's.

The synod helped with the understanding of what Vatican II was saying about the liturgies of various cultures, he said. "It helped the universal church, not just the African. I am very satisfied with what happened at the synod."

"One interesting thing is that the end purpose of inculturation is ultimately holiness. That means if the Gospel is proclaimed in a manner that a person understands very deeply, that is going to transform the person to a deeper relationship with Christ," he said.

The synod discussed evangelization. Priestly formation and priestly holiness were seen in the context of the African people themselves, Msgr. Mutiso-Mbinda said.

The bishops at the synod also discussed what missionaries have done to bring the Gospel to Africa. "I like that the bishops appreciated what we have received from others. Now is a time for Africa to give," said the Monsignor.

The bishops asked for something to be done about the way the church approaches marriage. "Again, it is a question of inculturation," he said. Couples are being excluded from the sacraments because they participate in a traditional marriage before attempting a church union. But the Monsignor said the bishops are not promoting "marriage in steps."

Msgr. Mutiso-Mbinda also spoke about the dialogue between the Catholic Church and the Disciples of Christ. The meeting at Fatima Retreat House is the third step in the dialogue, he said.

The first step, in 1977, was to explore the possibility of understanding each other, "to find what we have in common rather than the differences," he said. "We concluded that we have common baptism and a centrality of the Eucharist."

"The second step was to work out the crucial aspect of the nature of the church, and also identify areas where we can go farther in relationships of individuals and churches."

During the Fatima meeting, the leaders of the two churches concentrated on the third step, with a paper being presented by a Catholic theologian, Dominican Father J.M.R. Tillard of Ottawa.

There were eight Catholic representatives at the dialogue, led by Archbishop Samuel E. Carter from Kingston, Jamaica. There were also eight leaders of the Disciples of Christ. Archbishop Daniel M. Buehlein greeted the gathering at lunch Saturday.

Msgr. Mutiso-Mbinda said that there are 12 million Disciples of Christ. Their world headquarters is located in Indianapolis.

Why I believe in the need for the catechism

I see the catechism as an opportunity to continue the renewal of the church—still in its infancy

by Fr. Jeffrey Godecker

Archdiocesan Director of Religious Education
Second in a series of articles

People who know my past history can't quite believe that I am advocating usage of "The Catechism of the Catholic Church." After all, I have rarely taken conservative stances, and yet the catechism is a conservative document.

My teaching and homily style involve both head and heart while the catechism seems to be intellectual.

Over the years I have raised (and still do) many a question about the church. And yet the catechism has more answers than questions.

I have gladly helped to change some of the traditions of the church and yet the catechism is a document that not only explains the tradition but advocates assent to the tradition on the part of all Catholics.

As a religious educator I have advocated (and still do) an experiential and process approach to religious education and yet the catechism's content emphasizes doctrine.

Those who wonder about all of this do not misunderstand me, but they may misunderstand the catechism.

I see the catechism as an opportunity for adults to make time and effort to understand their faith. "Faith seeks to understand," we were told by St. Anselm. If we take this definition of "theology" seriously, then we may consider that an adult who does not seek to understand his or her faith doesn't have a problem of not enough time but rather has the problem of very little or, perhaps, no faith.

I see the catechism as an opportunity to reflect on the value of the tradition of the universal church in the local community. As Catholics we have a history. Parishes are not isolated but connected to every other Catholic community throughout the world. Unity may not mean uniformity but unity does play an essential part in who we are as Catholics.

I see the catechism as an opportunity to continue the renewal of the church. Some people seem to think that the task of renewing the church is complete. I suspect this means of renewal in the church is still in its infancy. It would be tragic for the renewal to stop at this point.

In the process of renewal there has been and continues to be a lot of change. But

continuity is as important as change. The tradition gives guidance for change.

I see the catechism as an opportunity for us to review and renew catechesis. Catechesis has developed very well in the last 30 years. Most of the developments have been extremely positive. But we can still learn to do it better.

An area that requires continual reflection is whether catechesis is for the intellect and/or the heart. People seem to have taken sides, some emphasizing head, others heart. People who are healthy have their head and heart working together. In fact, the task of conversion is to get the head and heart to function in harmony. Catechesis must aim for both head and heart. Some confuse what the catechism intends by insisting that it is aimed only at the head. Others will misuse the catechism by using it in only intellectually stiff ways.

I see the catechism as an opportunity to reflect on the role of authority in the church. People seem to take one of two extreme positions. If authority says it, just do it, or if authority says it, it must be suspect. People seem to opt only for total liberty of conscience or absolute loyalty with no room for conscience.

Which comes first, conscience or tradition? Our church teaches that faith comes from listening. Listening does not occur in the abstract. It requires concrete presentation from the Scripture and the teachings of the church. Our church teaches that conscience has a certain level of primacy because a person cannot go against his/her conscience. But the church also teaches that conscience that is isolated from faith tradition is too easily distorted by personal ego and societal pressure to be correct.

Which comes first: liberty or fidelity? On this question the church teaches that a person can have one without the other. Can there, then, be freedom without authority? Can there be authority without freedom?

It is time for us to be more real and less obsessive in regard to authority. The catechism requires a mind and a heart that have five qualities in the approach to authority: desire for the truth, liberty, openness, and a sense of solidarity with the universal church with all its history of good and evil. A willingness to live the tensions in regard to these is also helpful.

Father Casey gives profile of students now at St. Meinrad

Speaks at annual alumni dinner in Indianapolis

by John F. Fink

More than 100 people who live in or around Indianapolis attended the annual St. Meinrad Seminary alumni dinner in Indianapolis May 18. They heard Benedictine Father Noah Casey give a profile of the students now attending the seminary.

Father Casey said that there were 110 students in the School of Theology this past school year, 10 of whom were lay people who were not studying for the priesthood. St. Meinrad College had 116 students, only 18 of whom graduated this month. He said that 43 students have been accepted for the next school year, including 40 from dioceses other than the Archdiocese of Indianapolis.

He said that St. Meinrad's decision to accept students who are not planning to be priests is its response in recognition of the present vocational climate in the United States. He contrasted "response" to "reaction," saying that the former is a recognition

of a situation and making conscious choices whereas reaction is the taking of action as a result of events.

Father Casey said that St. Meinrad hopes that it will be able to nurture vocations among those who attend the college. "We are not interested in becoming just another liberal arts college," he said.

Indianapolis Archbishop Daniel M. Buehlein told the St. Meinrad alumni that 29 students from the archdiocese studied at St. Meinrad this year. He thanked Benedictine Archabbot Timothy Sweeney and Benedictine Father Eugene Hensell, president of the seminary, for all that they do for the archdiocese.

The 29 students from the archdiocese include 13 in the college, nine in the School of Theology studying for the priesthood, and seven—five women and two men—in the School of Theology studying for lay ministry.

St. Meinrad records show 156 alumni in the Archdiocese of Indianapolis and 655 laymen.

The co-chairmen for the alumni dinner were Father Joseph McNally and William McGuire.

FROM THE EDITOR

What to do about 'ecumenical parishioners'

by John F. Fink

You probably have noticed it in your own parish: Someone who you are sure is not a Catholic is a member of the choir. Or another non-Catholic is one of the ushers. Sometimes some of the most active men and women on committees that plan parish events are not Catholics.

Sometimes we see a family in church Sunday after Sunday. Then, during a conversation, the man or woman he or she usually says, "Oh, I'm not a Catholic. I'm a Methodist."

This is a growing and unexpected phenomenon in this ecumenical age. It usually happens after a Catholic marries a non-Catholic and the couple believe it is important that they worship together on Sundays. My wife and I have served as a sponsor couple for many young people preparing for marriage and, if only one of them is a Catholic, one of the decisions they must make is what church they will attend after their marriage.

SOMETIMES, UNFORTUNATELY, the decision is to attend the non-Catholic's church. This usually happens when the non-Catholic is more religious or spiritually minded than the Catholic, or when he or she feels a strong bond to the non-Catholic church.

This phenomenon has been noticed in other churches, too. Sometimes a Catholic turns out to be the chairman of a Protestant church's building committee, or the coach of the church's basketball team, or the women's club president. Not long ago *The Jewish Post and Opinion* carried an article about a Catholic man who was regularly reelected president of the Jewish congregation to which his wife belonged.

Should anything be done about this? Is this something that should be encouraged? Accepted? Tolerated? For-



bidden? Condemned? How much can a non-Catholic do in a Catholic parish? Could a non-Catholic be chairman of the parish council or the parish finance committee, for example? How much can a Catholic do in a Protestant church or Jewish synagogue and still call himself Catholic? *The Jewish Post* article about the Catholic who is president of the Jewish congregation said that he continues to go to Mass at his parish on Sundays and to celebrate Catholic feasts as well as Jewish ones.

ONE OF THE PEOPLE who has thought about this is Benedictine Father Matthias Neuman of St. Meinrad Archabbey. Father Matthias wrote about the problem of what he calls "ecumenical parishioners" in *Pastoral Life* magazine (and the article was reprinted in *The Ark*, a periodical published by the American Association of Interchurch Families).

Father Matthias pointed out that Catholic churches have little in the way of specific policies or pastoral directives on any level—national, diocesan or parochial—to address the questions raised by the presence and participation of "ecumenical parishioners." About the most that's available are guidelines for intercommunion—rules that say that non-Catholics (except Orthodox) may not receive Communion in Catholic parishes, and vice versa. Also, canon law has rules for non-Roman Catholics as sacramental sponsors and witnesses. But that's about it.

We probably shouldn't be surprised that this has happened in our parishes. What used to be called "mixed marriages" (of people of different faiths) outnumber marriages between Catholics. That also shouldn't be a surprise in an archdiocese like ours where Catholics comprise only 10 percent of the population. The problem is even more serious among Jews where interfaith marriages have been responsible for severe losses in memberships.

It's encouraging to know that many couples consider unity and harmony to be important. Some of these young couples have a realistic view of the threats to the

family that exist in today's society and they know that praying together is important. From my meetings with these young mixed couples, I've also come to know that they often purposely attend each other's churches and then select the one where they feel most welcomed. Unfortunately, that's not always the Catholic church.

FATHER MATTHIAS LISTED three factors that have brought about the present situation. First, he said, there is pluralism, "a social dynamic which accepts the presence and validity of many different religious convictions within one social context." We know that most Catholics have accepted pluralism and have no problem accepting "ecumenical parishioners."

Second, he said, a quarter century of ecumenism has "resulted in an outlook that tends to level religious differences" among denominations. Many Americans, he believes, now look more at similarities rather than differences between churches.

Third, he said, is "voluntarism—that pervasive attitude so prized by the American character." This is what makes someone willing to step in and do a job when he or she sees that something should be done.

Often, though, we don't know who the "ecumenical parishioners" are. A non-Catholic who attends Catholic Mass with his wife or her husband doesn't usually make an issue of it. Often priests in large congregations don't know that some there are not Catholics. I've talked with a priest who admitted that he was amazed to learn that one of his parish's best volunteers turned out to be a Presbyterian. The man was active in the parish when the priest arrived so the priest assumed he was a Catholic.

I don't know the answers to the questions I asked in this column. But it seems certain that the church will be seeing more "ecumenical parishioners" in years to come and should decide what the answers should be.

THE BOTTOM LINE

Adults who 'remember' they had been sexually abused as children

by Antoinette Bosco

One morning recently, within an hour, I received calls from two distraught parents, one telling me of grief regarding an estranged son, the other of a daughter.

In both cases the losses were similar. Two adult children, college-educated and in their 30s, had undergone therapy with someone who helped them "remember" they had been sexually abused as children.

One caller was a mother, who told me about a group she and her husband have joined—the False Memory Syndrome Foundation in Philadelphia. The other was a father, who wanted to tell me of the loss he and his wife were experiencing.

Their calls raised several concerns that deserve attention, I believe, including the concern that false memories of abuse will lead to a neglect of those people who truly were abused.

The mother said she and her husband were going through "a horror." She said she and her daughter had once had a super relationship. "But my daughter's been brainwashed and now has a whole new belief system," she told me.

Jane said her daughter has had a longstanding weight problem which depresses the young woman. She had gone to the therapist because of her depression, and supposedly discovered the root of her problem by remembering abuse by her parents.

Now the daughter hates her parents and won't take their calls or speak to them.

The father's story followed the same pattern. His well-educated son, who has had trouble with relationships, went to a

therapist who also helped him "remember" sexual abuse, which he was told was the cause of his problem. "He has cut us off completely," the father said of his son.

This father asked sadly, "How do I prove it never happened? You get smeared with that. He has come to see the hand of evil in what's been happening with this phenomenon."

He said if anyone wanted to destroy families, this is a good way to do it, adding that there is "so much in our society that invalidates any amount of family stability."

This problem has become so pervasive that the False Memory Syndrome Foundation has a professional advisory board with 42 members, mainly from fine universities.

Its main purpose is to seek the reasons for the spread of this emerging false memory syndrome, to try to prevent new cases and to aid the victims.

Even more troublesome, as one Catholic therapist said to me, is that false accusations

by patients make some therapists wary to treat those who really did suffer incest or sexual abuse.

And who can tally the hurt of a person who's been unjustly accused of such a heinous crime? The mother who called me said the FMS foundation has heard from 12,000 parents, and that about 17 percent of the adult children claiming abuse eventually go to court to sue their parents.

One parent, in a letter to the foundation's newsletter, spoke of the "betrayal of the family by the adult child... a betrayal of all we as parents have ever tried to be or ever were."

I feel for the parents, the misguided adult children, those professionals who are honest and caring, and those adults who were truly abused as children. As one psychologist told me, his profession will go "right down the tubes" if the distortion continues.

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THE HUMAN SIDE

The debate over the merits of capital punishment continues

by Fr. Eugene Henrick

My bet is that of the 70 percent of Americans who believe the death penalty is justified, many are Catholics. Though the pope and U.S. bishops have said it does not favor it, the increase in violent crimes has people of all denominations feeling differently. When we study the history of capital punishment we can see why there are differing opinions.

In the Old Testament, death was prescribed for murder and crimes like kidnapping and witchcraft. By 1500 in England, only major felonies carried the death penalty: treason, murder, larceny, burglary, rape and arson.

In the United States prior to the Civil War, the death penalty was imposed on slaves for many crimes punished less severely when committed by others.

Reform of the death penalty began in Europe by the 1750s, and was championed by the Italian jurist Cesare Beccaria, the French philosopher Voltaire

and the English law reformer Jeremy Bentham. They argued it was needlessly cruel, overrated as a deterrent and occasionally imposed in fatal error.

In the United States, beginning in 1967, executions were suspended to allow appellate courts to decide whether they were unconstitutional.

In 1972, the Supreme Court ruled that the death penalty for murder and rape violated the prohibition against "cruel and unusual punishment." The court argued that death was meted out with "freakish" irregularity, and so its use was "arbitrary" and "cruel."

In 1977, executions resumed, and by 1985 more than 1,500 persons were under death sentences in 33 states. With the execution of serial killer John Gacy, the debate over the merits of capital punishment continues.

Proponents defend it saying death is the fitting punishment for murder, and executions maximize public safety through incapacitation and deterrence.

Opponents say there is no evidence that the murder rate fluctuates because of the death penalty. They object to a "life for a life" mentality—that society cannot allow the

brutalities of criminal violence to set the limits of appropriate punishments.

Also disputed is whether the death penalty continues to manifest racial and socioeconomic bias.

In addressing the Gacy execution, the bishops of Illinois said they understood that passions run high but that they believed "our position is ultimately rooted in our belief that human life is sacred and that we have an obligation to protect and enhance it at all stages of development."

"Made in God's image and likeness, each person is the clearest reflection of the Creator and possesses a dignity which no one can take away."

Though I shudder when I think of all the young people who would be alive today were it not for the John Gacys of our society, still I believe the death penalty is not the answer.

I don't dispute that a murderer should lose the right to live in society and should be imprisoned for life. But to say a person has committed an unforgivable crime that only death will resolve is to say that when the order of society is disrupted we have no hope of ever restoring it through peaceful and human means.

It is to say that even though a person

is imprisoned for life he or she cannot be touched with God's grace and change that life around for good. When we give up on this hope and take the shortcut offered by the death penalty, something human in society is killed.

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Point of View

Would you kill to save your life?

by Fr. John Dowling

Imagine that you are a female marine biologist. You have just purchased a bathyscaphe and are going to go several thousand feet down into the sea to explore life on the ocean floor. Immediately before you are ready to dive your husband approaches and says that something unexpected has come up and he will not be able to watch your 3-year-old daughter, Amy. You remind him that your daughter does not really like the idea of going under water and that you would really rather not let anyone inside of your bathyscaphe. He refuses to listen to you, places Amy in your bathyscaphe and leaves. Being successful in calming Amy, you decide to dive with her.

After spending some time on the ocean bottom, you decide to start back to the surface only to discover that you have 30 minutes of air left for the two of you and the trip to the top is 45 minutes long. You realize

that you have two choices. You can kill your daughter and you will have enough air to reach the surface, or you can just start driving the bathyscaphe to the top knowing neither of you will ever reach your destination alive. Would you kill your daughter to save your life, knowing that if you don't both of you will die?

No woman of whom I have ever asked this question has said she would kill her child to save her life even though she knew that the child would die regardless of what she does.

Mathematically speaking, the proper thing to do would be to kill your daughter to save your life in order to assure that at least one person survives. Mathematically speaking, the death of two humans is worse than the death of one.

Why then do women admit that they would not choose that which would bring about only one death instead of two? The answer is that there is a moral ingredient that must be factored into this human problem. Almost all people recognize that taking the life of the 3-year-old child would not be allowed because you are attacking her as a person and this is not

allowed even in order to save your life. Interestingly enough, you realize that you are not allowed to attack her even if the refusal to attack her will have the same result—her death.

This is why the Catholic Church says that a mother may not choose to abort her unborn child even if her very life is threatened. She would be directly attacking her child in order to save her life. In the bathyscaphe example the woman refuses to kill her child who will die anyway. Why would this same woman choose to abort her child in a life-threatening pregnancy since, unlike the

child in the bathyscaphe example, this child will survive if not killed?

The traditional Christian teaching remains valid. All individuals must do everything morally possible to save both the mother and child without intending to do harm to either. Certainly, there are difficult situations with which no one would ever hope to be confronted. However, in calling Catholics to refuse to do evil under any circumstance, the church upholds the dignity of each human person, not only the person who is protected from the evil done, but also the person who is tempted to do it.

(Father Dowling is associate pastor of Holy Ghost Church, Knoxville, Tenn.)

THE GOOD STEWARD

Facing our church's long term capital and endowment needs

by Dan Conway

During the annual meeting of the Catholic Community Foundation on May 9, Archbishop Daniel M. Buechlein outlined the enormous financial challenges Catholic institutions in central and southern Indiana are facing.

As reported in *The Criterion*, the archbishop said that "to provide for all of the long term capital and endowment needs of all Catholic institutions in this archdiocese would require combined endowment funds in excess of \$180 million."

The archbishop also observed that, while the Catholic Community Foundation's current assets of \$15 million represent "phenomenal growth" for the six-year-old foundation, it's only a "drop in the bucket compared to the enormous capital and endowment needs of our Catholic organizations."

Why does the church in central and southern Indiana have such an enormous financial need, and how do we plan to meet this need?

All of the Catholic institutions in this archdiocese were built by clergy, religious and lay people who had a strong faith in the providence of God. Long before most Catholics were in the mainstream of affluent American society, the women and men who built our churches, schools and charitable organizations gave freely of their time, talent and treasure to make our church a vital presence in the cities, towns and rural communities of this region. Although the majority of Catholics were members of the urban or rural working classes, their faith and generosity allowed them to be true philanthropists whose willingness to give built an impressive network of Catholic institutions in every corner of our archdiocese.

Until recently, people of modest means working together to build parishes, schools and other Catholic organizations could rely on the contributed services of religious orders of women and men to keep "operating expenses" at an absolute minimum. Because this region was blessed with many priests and religious who worked for a bare subsistence salary, the day-to-day costs of operating Catholic organizations were negligible. Funding was needed for ordinary maintenance and occasional new construction projects, but the most expensive aspects of church operations (personnel costs) remained hidden because they were quietly absorbed by religious orders and the clergy. As a result, financial management strategies and fund raising practices reflected this deceptively low-cost approach to church financing.

As times changed and facilities aged, the cost of operating Catholic organizations began to escalate. During the past 30 years, the number of available religious and clergy has declined significantly, and, as a result, our religious communities and clergy can no longer absorb all of the personnel costs of Catholic organizations. In response to this major change, virtually all Catholic parishes, schools and charitable institutions in our archdiocese have begun to rely on the services of lay professionals who require salaries and benefits that are roughly comparable to what their counterparts receive in the rest of society. This "fact of

life" has had a tremendous impact on the operating budgets of all church-related organizations in this archdiocese throughout the United States. Unfortunately, as national studies have shown, the giving habits of Catholics have not kept up with rising costs.

During what might be called "the transition years" from the mid-1960s to the mid-1990s, one of the ways that Catholic organizations managed to make ends meet was by a practice known as "deferred maintenance." Simply stated, deferred maintenance means putting-off repairs, updating or replacement of facilities and equipment in order to avoid the costs associated with this less-than-glamorous side of church administration. As fund raisers learned a long time ago, it's a lot easier to raise money for a new building than it is to replace a roof.

The problem with deferred maintenance is that there is a "point of no return" beyond which the cost of replacement or repair becomes nearly prohibitive. It may not be a becoming problem to defer roof repairs for a few years, but delays of 30 years or more can end up costing the parish a small fortune! And this is the problem that we have today throughout central and southern Indiana—in rural areas, suburbs, small towns and in the center city. Regardless of the size of the organization (or its operating budget), the great majority of our parishes, schools and Catholic institutions have capital improvement and deferred maintenance needs that urgently need to be addressed.

How do we plan to respond to this enormous capital need? Building on the success of the past several years, Archbishop Buechlein has challenged the leadership of the Catholic Community Foundation and the United Catholic Appeal to begin preparing for a major capital campaign that can address these and many other priorities identified in our strategic planning.

Recently, the archbishop has announced a major reorganization of the archdiocese's communications and development offices. The purpose of this reorganization is not to "fix something that was broken." On the contrary, this reorganization is designed to take five very successful agencies (Catholic Communications Center, United Catholic Appeal, Catholic Community Foundation, Planned Giving Office and Office of Stewardship and Development) and unite them into two interlocking planning units on the overall communications and development objectives of the church in central and southern Indiana.

As noted in Archbishop Buechlein's announcement, one of the primary goals of this reorganization is to increase the programs and activities of our development and communications offices without a significant increase in personnel or budgets. This reflects the underlying commitment to stewardship which is characteristic of Archbishop Buechlein's leadership. It also reflects our conviction that through greater collaboration and teamwork we can maximize our service to the people and communities we are called to serve.

In his remarks to the Catholic Community Foundation board, and in his announcement of the reorganization of our communications and development offices, Archbishop Buechlein acknowledged several people whose leadership has brought us to this point. I would like to add my own words of thanks to everyone involved, but especially to Rick Valdesirri, Pam Barrett, Sandi Behringer and Bob Gacinski. Without their dedication and hard work, none of what we hope to do in the years ahead would be possible!

LIGHT ONE CANDLE

Pentecost on the Holy Spirit

by John Catour

Director, The Christophers

Pentecost, celebrated last Sunday, is a time to rekindle our devotion to the Holy Spirit. This little prayer may be of help.

More than 70 years ago a Belgian prelate named Cardinal Desire Mercier wrote this prayer which he prefaced with this message:

"I will reveal to you a secret of sanctity and of happiness. If every day, during five minutes, you are able to quiet your imagination, to close your eyes to the things of the senses and your ears to the rumors of the earth, to enter within your self, and there, in the sanctuary of your baptized soul, which is the temple of the Holy Spirit, to speak to the Divine Spirit within you:

"Holy Spirit, Soul of my soul, I adore you. Guide me, strengthen me, console me. Tell me what to do and give me your orders. I promise to submit to all that you desire of me and to accept everything you allow to happen to me. Let me only know your will."

"If you do as I suggest," wrote Cardinal Mercier, "your life will flow happily. You will be serene and consoled even in the midst of pain, for grace will be proportioned to the trial, giving you the strength to bear it, and loaded with merits, you will reach the gates of Paradise."

This little formula for happiness and

serenity has been a source of comfort and clarification for many. I say it regularly as I surrender my life to the indwelling Holy Spirit. I may not do that as perfectly as I would like, but I keep trying to maintain the right attitude.

An attitude is not a single act of the mind, it is an habitual state of the will. To live peacefully because of the knowledge that God's love is a matter of habit. Learning to trust God's love has liberated me from much needless worry. Sacrifices made in the name of love bring joy to the soul.

However, some qualifications need to be made concerning the phrase: "I promise to accept everything you allow to happen to me." For instance, no one is asked to accept cruelty or abuse. The Lord encouraged us to turn good for evil, but that doesn't mean you have to become a doormat. Remember, he also said, "Do not cast your pearls before swine." Never let anyone undermine your self-respect.

God commanded you to love your neighbor as you love yourself. That means you have the duty to love yourself. Self-respect is essential for true holiness. Therefore, protect your personal dignity and your life will flow happily and serenely.

Finally, may I ask a little favor? If you know someone who could benefit from this column, why not clip it out and send it along to them with my love.

(For a free copy of the *Christophers* News Note, "Living joyfully," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48th St., New York, NY 10017.)

To the Editor

Traditional family roles and values

I am responding to an article in the May 6 *Criterion* by Cynthia Dewes titled "The Cleavers Don't Exist Anymore." This seems to be becoming a politically correct statement, and I was disappointed to read it in *The Criterion*.

The Cleavers' TV show of the '50s portrayed a family with defined role models of father as breadwinner and mother as homemaker. They were parents who taught their children responsibility, right from wrong, and consequences for bad behavior.

Our society had a lot fewer social problems then than we have today.

History and recent statistics prove that the traditional lifestyle still works best. Certainly this is not possible for all families, but because those numbers are increasing does not suggest that the traditional family does not exist.

Many of us still hold onto those traditional roles and values, so please don't devalue a lifestyle that truly works for the betterment of society.

Deanna Smith

Indianapolis

(Cynthia Dewes did not mean to devalue the traditional family when she wrote about the happiness of a non-traditional household.)

CORNUCOPIA

May stands for Mystery

by Cynthia Dewes

May stands for Mary, Mother, and Mystery. Not the Stephen King kind of mystery, but rather the important kind that's connected with God.

Specifically we remember the mystery of Eucharist, because May is often the month when first communicants parade down the church aisle for their first meal at the table of the Lord.

Admittedly, all kinds of voodoo has sprung up in connection with this event. Sometimes it ranks right up there with the high school prom and similarly painful rituals of passage which require elements including, but not confined to, expensive clothing and stylish accoutrements.

Little boys are simply eclipsed by the little girls who appear in their wedding-like finery, jewelry, gloves, fancy shoes and veils, bearing holy Bibles and prayer books and rosaries. Even in the



days when the boys had to wear totally white outfits themselves, they ran a poor second to the girls in dazzle.

The setting for all this glamour may also lean toward extravagance if the organizers of the day get too enthusiastic. The flower and seating arrangements, decorations, musical and choral contributions to the celebration of Mass, engraved programs and calligraphed identification, etc. etc. can grow to downright papal proportions.

Older guests who are victims of hardened arteries or selective memory may compete with the music, complaining out loud for the edification of surrounding pews. They deplore the lack of serious demeanor and atmosphere being displayed on this holy occasion.

Family members in attendance may prove to be distracting. Uncle Bud grumbles if Mass lasts more than 45 minutes, First Communion day or not. And tiny sisters, brothers and cousins need even less time than that before they hunger, thirst, and express other urgent needs at the top of their lungs.

The first communicants' procession into church is heralded by hissed whispers,

jostlings, retrieving of slipped veils and hats, and last runs to the restroom. There are unnatural pauses to be dealt with, and the processional hymn is sung through all seven verses in constant hopes that the end is in sight.

Each communicant has a part in the Mass, but so do Uncle Bud, the distress. Some of the communicants deliver prayers and gospel reading, some carry gifts, some sing some play chimes or bells or whatever the music director could wish or whatever the parents assist, and all are pleased with themselves.

Now, all of this hoopla may make the untrained observer nervous, afraid that a sacred and spiritually meaningful event is not taking place. That observer would be wrong.

Although they glory in all the trappings and celebrations of First Communion day, children are also just innocent enough to understand what's going on. They know that eating good food makes them feel better and keeps them physically healthy, and they know that eating the spiritual food of Communion will do the same for their souls.

Sometimes we need to be children to understand a Mystery.

check-it-out...

Roncalli High School will offer two summer school courses this summer. The courses will be held Monday through Friday from June 13 through July 22. Courses offered are: Introduction to Catholicism from 8:30-11 a.m. and Computer Literacy from 6-8 p.m. The cost for each course is \$150 and both courses are open to students and adults. A full academic credit will be given to all students who pass a course. For registration information, call Chuck Weisenbach at 317-787-8277.

Applications are being accepted for the Billy Keller Basketball Camp which will be held at Marian College in Indianapolis. There will be three sessions June 3-5, June 6-8 and June 9-11 which will be directed by Billy Keller and John Grimes (basketball coach at Marian). These camps are open to boys and girls entering grades 2-8. For more information, call 317-929-0370.

Cathedral High School Class of 1934 is searching for alumni for its 60-year reunion. A dinner will be served in the Cathedral High School cafeteria, 5225 E. 56th St., at 12 p.m. on June 14th. For more information, call Al Long at 317-255-7748.

St. Lawrence Church and Lawrence United Methodist Church will come together to hold an ecumenical Kid's Club this summer. Session I will be held from June 13-July 8, excluding the Independence Day holiday, from 8 a.m. to 4:30 p.m. Monday through Friday. Extended care hours are available. Cost is \$100 per child. The Kid's Club provides a safe place for children to learn and play

in a Christian environment. For more information, call 317-543-4923 or 317-546-1724.

In celebration of the International Year of the Family, the Sisters of Providence of St. Mary of the Woods' Providence Center near Terre Haute open their doors for a special weekend retreat for families. "Our Family at the Woods," will be offered twice—June 10-12 and again June 17-19. Each retreat will begin at 5 p.m. Friday and conclude at 1:30 p.m. on Sunday. For more information, call 812-533-3131, ext. 141.

Edvyeen Repertory Theatre at Christian Theological Seminary, 1000 West 42nd St., will present "Gypsy," during the month of June. The musical tells the story of burlesque star Gypsy Rose Lee. It is a bittersweet story of two sisters growing up while performing on the vaudeville circuit with their domineering stage mother, Jeffrey Marlatt, choral director at Cathedral High School, is the production's musical director. Performance dates are June 3-5, 9-12 and 16-19. Curtain times are Thursdays at 7:30 p.m., Fridays and Saturdays at 8 p.m. and Sunday matinees at 2:30 p.m. Tickets are \$12-16 with discounts for seniors and students. For tickets and information, contact the Edvyeen Box Office at 317-923-1516.

The Indiana Film Society and the Indianapolis Art League will present "Eat, Food... and Fun" Friday evenings in July on the scenic shore of the White River. Gates will open at 7 p.m. and films will begin at dusk. Tickets are \$5 for the general public. Dates and films shown include:

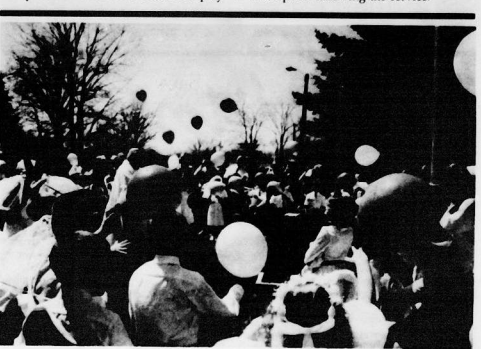
- "Bagdad Cafe," July 1
- "Diner," July 8
- "The Man Who Came to Dinner," July 22
- "Gas, Food, Lodging," July 29

In the event of rain, films will be shown the following Saturday evening. For more information, contact Melissa Cooper at 317-255-2464.

vips...

Five archdiocesan Catholics were recognized by Project 1-Star on April 27 for their efforts to promote drug-free lifestyles to Indiana youth. Providence Sister Lawrence Ann Liston, director of schools for the archdiocesan Office of Catholic Education, and Bernadette Paradise, the principal of St. Thomas Aquinas School in Indianapolis, received distinguished service awards during the ceremony. Recipients of excellence in prevention awards were Barbara Leek, the principal of St. Michael School at Greenfield; Shannon Flynn, a teacher at Holy Cross Central School in Indianapolis; and Cathy Kippert, a parent at Little Flower School in Indianapolis.

Father William F. Stinegan may mark 45 years of service as a Catholic priest with a celebration during the 10 a.m. parish eucharist at St. Benedict Church in Terre Haute on June 5. The public is invited to celebrate the anniversary Mass with Father Stinegan and to greet him at a reception following the service.



REJOICE—The 88 First Communion children at St. Jude Church release balloons after the Mass. Attached notes read: "Rejoice with me as I make my First Communion at St. Jude Church." (Photo by Donna Ahlbrand)

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Love INC fits Christian service, needs of poor

A clearing and referral system serves local churches from 19 different denominations

by Margaret Nelson

Love INC means Love In the Name of Christ. Through it, church members who want to serve the poor and needy in any of 35 ways are assured fruitful, spiritually-rewarding experiences, according to Bob Buckner.

Buckner is program director for Love INC-Indianapolis, a central clearing and referral system that serves local churches of 19 different denominations.

"Unfortunately, only a handful of Catholic churches are involved—just three in the Indianapolis area—my own parish St. Monica, St. Gabriel, and St. Louis de Montfort (in Fishers)," said Buckner.

Three hundred leaders from the 100 affiliates across the nation attend the annual Love INC conference in Chicago. Buckner is the only Catholic. "Everybody asks why, and it's a legitimate question."

Buckner said that nothing Love INC does duplicates St. Vincent de Paul, Catholic Charities or Catholic Social Services. In fact, it helps the existing outreach programs become more effective because of the increased number of church members it involves and because the requests are searched for legitimacy, he said.

Loosely federated with World Vision USA Services, Love INC-Indianapolis is guided by a board of directors elected by the local network churches.

"We send Christians out every day on all these missions of mercy in the name of Christ. Why shouldn't more of them be Catholic Christians?" he asks.

"Jesus prayed, That all may be one, as you Father are in me and I in you, that they may also be in us, that the world may believe that you sent me," Buckner said.

He has been invited to speak from the pulpits of Baptist, Presbyterian, Methodist and other churches. "That's a real miracle, but why not more Catholic churches?"

"It is not welfare," Buckner emphasized. Individual Christians deliver the love of Christ in one-on-one services. "He believes that Jesus' love doesn't translate very well in the form of a check."

Love INC gives presentations at churches, asking each member to check off what he or she would be willing to do on a full page of skills or services. Those who volunteer are asked to help when a need comes, but if it is not at a convenient time, there is no obligation.

This is one of the Love INC "guarantees," which also include no meetings, confidentiality, close locations, and control of the services by the volunteers.

Examples of services on the list are transportation to appointments in town, helping people move, food delivery, shopping or cleaning for the elderly or disabled, budget counseling, and sharing parenting skills with young mothers.

Volunteers also visit shut-ins, provide respite care, translation help, general home maintenance, auto repair, carpentry, electric work, yard work, plumbing, painting, tutoring children and adults, and working as Love INC office volunteers.

Buckner said that those who help are drawn closer to Christ. And they have opportunities to teach about God to those they serve. They have determined that 85 percent of those in the area who ask for help have no church affiliation.

He said, "These people need God more than the stuff they're asking for. Their whole attitude might change. That's what Christ does for people—gets them thinking about life in a whole new way. It's need to respond to their temporal needs. God's moral love carried by willing Christians is often the key that opens the door where his Spirit may enter."

Buckner said, "We know there are millions of Christians who would do all of these things if they knew how to do them. It takes all of us Christians working with one another to show the love of Christ to the world."

"The country is going down the drain. If the church doesn't save it, it's not going to be saved. It's all coming together now. We need to say 'Yes Lord, we want to respond to your will' in more than a welfare sense," he said. "Christians are the most generous people in the world and they don't know it. Sometimes, instead of preparing the way of the Lord, we stand in the way."

"This is an opportunity to make Christ visible, to make his love real to those served and those being served. It's a chance to show the world something of Christ's church besides our separateness," he said.

Buckner believes that, if the 1,200 Indianapolis area churches were mobilized, every legitimate need could be taken care of by the Body of Christ.

"We answer our telephone. This is Love, INC, Love in the name of Christ. How may we help you?" said Buckner. "When there are thousands of Love INC affiliates, there will be Christians proclaiming the name of Christ to millions of people. How often, in this country, is the name of Christ invoked—except in vain?"

Those interested in getting a parish involved in this outreach program may call the Love INC office at 317-576-5716 to request an information packet. Also, Margaret Arthur is available to explain how Love INC works with St. Vincent de Paul, at St. Gabriel, 317-291-4127.



LOVE, INC.—Bob Buckner (from left), Ann Kolmerton, Dick Bounton, Larry McGervy answer phones in order to match church volunteer's skills with those who need them. (Photo by Margaret Nelson)

Memorial Day Weekend

OFFICE WILL BE OPEN

May 28

8:00 a.m. - 1:00 p.m.

Office will be open Sunday, May 29th and Monday, May 30th from 9:00 a.m. - 3:00 p.m.

Flags will be available at office the week prior to Memorial Day. Cemetery will be open Memorial Weekend - Normal hours for visitation

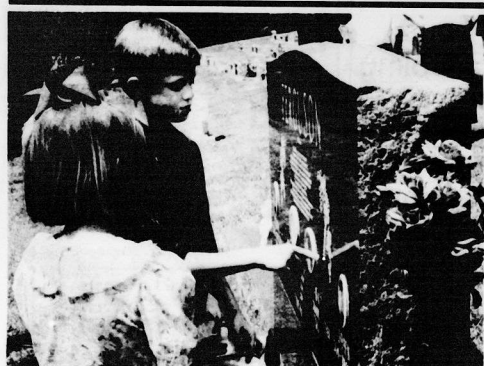
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MEMORIAL—Hadley and Craig Thompson examine the monument of their second cousin John Bede Ferguson (1959-93) in St. Meinrad Cemetery. At the May 8 Mass and dedication of the memorial, Ferguson's uncle Benedictine Father Bede Jamieson, and other family members were remembered. A missionary priest in Peru, Father Bede is venerated as a martyr for shielding a mother and two children during a 1970 earthquake. (Photo by Peg Hall)



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SPOTLIGHT ON BATESVILLE DEANERY

Rural parish to celebrate anniversary this summer

*St. Mary of the Rock
turns 150 in August*

by Peter Agostinelli

St. Mary of the Rock Parish is getting ready for a big celebration.

As the parish anticipates its 150th anniversary this summer, thoughts turn to the past and the ties of faith that have guided this rural community through the years.

Like the neighboring town of Oldenburg, St. Mary of the Rock started as a small community of German farmers.

Taking a look around the countryside, it's understandable that those settlers decided to build their homes in this part of southeastern Indiana. The rolling hills and stretches of woods make for a great contrast to the flat farmland that covers much of central and northern Indiana.

Parishioner Harold Pulskamp is helping organize the celebration that will honor St. Mary's 150th anniversary. The parish will hold its celebration August 13 with a special Mass and festivities. Archbishop Daniel Buechlein will visit and help celebrate the Mass.

Pulskamp himself is a direct descendant of those Germans who settled in the area several generations ago. One of those people was his great-grandmother. She is buried—along with many other early parishioners—in the cemetery next to the church.

It was that generation that also established the parish of St. Mary of the Rock.

Most of the original church building was destroyed in 1906 by a fire. The blaze started in a horse stable nearby and spread to the church. The outer structure of the church survived.

The weathered brick walls look out over the town, which essentially is the group of homes on the St. set in front of the church.

Several photos hanging inside the back of the church depict a charred building in the aftermath of the fire. The fire is remembered as the greatest tragedy in the parish history.

The rebuilt St. Mary Church was dedicated in 1907, a year after the great fire.

Father Joseph Klee has been pastor of St. Mary of the Rock since 1963. He's also pastor of St. Mary's Mission and St. Cecilia in Oak Forest. Both parishes are located in Franklin County.

The parish history is really *the* town history. Originally called *Hammond*—some maps still identify the town by that name—it had enough Catholics to identify it as St. Mary of the Rock.

Some believe the parish name came from the rocky banks along Pipe Creek, which flows through a nearby valley.

Father Joseph Grothaus, former pastor of St. Mary, penned an extensive history in 1944 to commemorate the centennial. The parish is actually called St. Mary of the Rocks throughout the history.

The history includes information of incredible detail, such as the tally of collections from 1844 and a breakdown of the amount given by each parishioner. It also includes pieces of a 1938 story from the *Cincinnati Enquirer* about a renovation done that year.

"Under the leadership of Rev. Henry A. Trapp, pastor of the church for the last two years, the building has been remodeled and the interior has been completely redecorated and refurbished," the story reads. "It has been so skillfully done that it compares most favorably with churches usually found in the large cities and centers of wealth."

The church's interior was restored



COUNTRY PARISH—St. Mary of the Rock is located in rural Franklin County near Oldenburg. St. Mary is home to only about 75 households, but it's a stable and active parish. St. Mary parishioners make up most of the town, which essentially is the street in front of the church and the farms around it. (Photo by Peter Agostinelli)

again in 1985. Even with a big restoration that year and in previous years, parishioners have always decided to leave certain things intact. The old communion rail still runs in front of the church's altar. It hasn't been part of the liturgies for a long time, but it helps remind worshippers of their past, Pulskamp said.

"A lot of people visit St. Mary and say they like it—they say it feels like a church," said Pulskamp, who grew up in the area and makes his home there.

The people of St. Mary enjoy the use of the parish center, which is just down the street. It's used mostly for wedding receptions and other parties. Also, classrooms for the parish's CCD classes are located in the center.

Pulskamp says the blacktop pavement near the center will be expanded to create more parking space. The center also needs some repair, since some trees that fell during a recent storm damaged some of its gutters.

An open-air shelter with lots of tables sits between the center and the church. Constructed in 1987, it gives parishioners yet another place to get together for celebrations or just to visit with each other.

The most interesting visual item at St. Mary of the Rock may be the old grotto behind the church. Built in the 1920s, it honors the Blessed Virgin with an ornate foundation of massive boulders and an assortment of flowers. A neatly landscaped yard surrounds the whole monument.

Many local Catholics make the annual pilgrimage to the grotto during the Feast of the Assumption. Pulskamp says the pilgrimage has been a parish tradition since the grotto's construction over 70 years ago.

The boulders in the grotto were donated by area farmers.

Marie and Victor Meyer, St. Mary parishioners, donate their time and help take care of the grotto.

Most thoughts these days are on the big anniversary celebration, which St. Mary's people started planning last fall. They have set up several committees to organize and plan the events.

One committee is putting together a new commemorative book for the anniversary. Historical information and old pictures will be included in the book.

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Another committee will organize various items for an antique show the day of the celebration.

Yet another committee is setting up a program that allows people to purchase bricks with their family name inscribed in them. The bricks will then be set into the vestibule of the church.

A fourth committee will present a parish dinner the afternoon of the celebration. Music and other entertainment will be offered as well.

Pulskamp jokes—with the favorite German beverage in mind—that "refreshments" will be available during the day of celebration.

Despite its small size, St. Mary's congregation of about 300 Catholics isn't one to be taken lightly. Besides the tightly-knit atmosphere of its parish life, it's also an active one. Parishioners still celebrate a daily Mass. And it has active organizations, such as its parish council and finance committee, Pulskamp says.

"Father takes care of the spiritual things, and we take care of the maintenance of the parish," he said. "It works out really well."

St. Mary of the Rock

Year founded: 1844
Address: 17440 St. Mary's Road,
 Batesville, IN 47006
Telephone: (812) 934-4165
Pastor: Father Joseph Klee
Parish administrators of religious education: Lucille Honnert,
 Kathleen Robben
Parish secretary: Mary Ann
 Rennekamp
Number of households: 75
Church capacity: 350
Masses: Saturday-7 p.m.; Sunday-8
 a.m. on the 2nd, 4th and 5th
 Sunday; 10 a.m. on 1st and 3rd
 Sunday.



FAMOUS SHRINE—St. Mary of the Rock is known for its fine grotto. Parishioner Harold Pulskamp sits in front of the shrine, which is built into a hill behind the church. Catholics make the pilgrimage to the shrine every year during the Feast of the Assumption. (Photo by Peter Agostinelli)

Father Ramos is celebrant as St. Rita Parish celebrates diamond jubilee debt-free

by Margaret Nelson

"Free at last! Free at last! Thank God almighty, we're free at last!" That's what a jubilant Divine Word Father Anthony P. Clark said last Friday after he gave a check to Vicar General Father David Coats to wipe out St. Rita's parish debt.

The center city pastor was helping the Indianapolis parish begin the celebration of its 75th anniversary last weekend.

Divine Word Father Ponciano Ramos was the presider and homilist at the Diamond Jubilee Mass on Sunday. His leadership helped bring the parish from a near \$500,000 debt to a healthy financial state during his 1985-92 pastorate.

Father Ramos talked about the joy of the feast day. "We must recognize that the first Pentecost was unique in human history. It was an act of God, not something conjured up by the disciples. No one said, 'Pete, you call the meeting to order.'"

"The purpose of the church is to communicate. You and I are God's Word in

the world today. We are called to communicate the Good News of God's Word" to the many people in the world who are waiting for someone to do that, Father Ramos said.

"The strength of our church is loving one another, caring for one another," he said. Father Ramos called the parish he served during the first seven years of his priesthood "a caring, loving community. You do not forget where you came from, and you remember who you have become."

He said the parish was "famous throughout the nation as an incredible haven for the black community. St. Rita pioneered in serving, not only itself, but the community—aware of the poor and less fortunate who come to our doors."

"St. Rita is still a success story that reveals miracles are possible if a people opens itself to love," Father Ramos called the community to the mission of bringing Christ to all they meet. "If your business practices are no more ethical than unbelievers, why should anyone believe in your God?"

Father Ramos said, "Let not problems sour you, turn you off, or even lessen your love. What we need in tomorrow's church are peacemakers."

"Be holy in your lifestyle," said Father Ramos. "Sanctity is not simply for Mother Teresa of Calcutta" but for every Christian, he said. "Love especially the crucified."

Concelebrants included Father Clark, Divine Word Fathers John LaBaume, former pastor, and Sylvester Jaworski, former associate. Also participating were Benedictine Fathers Boniface Hardin, president of Martin University; and Bruce Knox, who grew up in St. Rita and now serves in Jamaica.

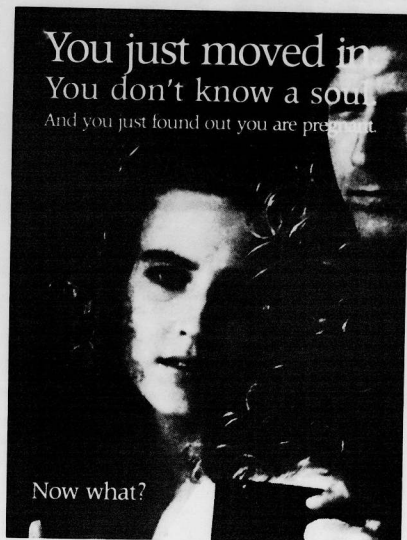
The jubilee celebration began with a dinner dance on Friday at the Marott, continued with a reunion at the school gymnasium on Saturday, and ended with a dinner after the Sunday Mass.



DIVINE WORD—Father John LaBaume reads the Gospel during jubilee Mass.



FREE AT LAST!—On Friday, May 28, Divine Word Father Anthony Clark, pastor of St. Rita Church, presents the final payment on the parish debt to Vicar General Father David Coats as Michael Blair, parish council president watches. (Photos by Margaret Nelson)



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Indiana is 'treasure house' of outdoor statuary

St. Mary of the Woods and St. Meinrad Seminary both have impressive collections of statuary

by Mary Ann Wyand

Central and southern Indiana boast a remarkable variety of religious statuary, according to Glory-June Greiff, Indiana project coordinator for "SOS."

The acronym stands for "Save Outdoor Sculpture," Greiff said, and the project is aptly named because the Hoosier state is a "treasure house" of outdoor statuary—located on public, private and religious property—which deserves more attention and care.

Working out of the Historic Landmarks Foundation headquarters in Indianapolis, Greiff has spent countless hours searching for and cataloging outdoor sculptures throughout the state.

Her efforts are part of a \$4.5 million national arts project funded by both private

and public sources to document all outdoor statuary and bas-reliefs in America.

Documenting the plethora of religious statuary which decorates the byways of the Archdiocese of Indianapolis has been a fun and challenging project, she said, because stories about the statuary are fascinating but sketchy at times.

St. Mary of the Woods near Terre Haute, where the motherhouse of the Sisters of Providence is located, is the home of "wonderful" religious statues and three-dimensional reliefs, Greiff said, and St. Meinrad Seminary in southern Indiana owns an impressive collection of historic statuary too.

"I have become so much more aware of the different manifestations of Jesus, Mary and the saints," she said, while researching and cataloging religious statuary throughout the state.

"As a non-Catholic, this has been extremely interesting to me," Greiff said. "The Sacred Heart of Jesus is the most common statue of Christ. That's the one I see the most all over the state."

There are also lots of statues of Mary scattered around the archdiocese and elsewhere in the state, she said, and many of these Marian sculptures are unique.

Catholics who are interested in studying fine examples of outdoor religious statuary should visit St. Mary of the Woods and St. Meinrad Seminary, she said, and plan to allow plenty of time to walk around the scenic grounds belonging to both the Providence and Benedictine orders.

"St. Mary of the Woods has something like 30 outdoor sculptures or reliefs," Greiff said. "Not all of them are imported from Italy or ordered from a catalog. Some of them are original works. The St. Mary of the Woods on the library there was done by Adolph Wolter, who did quite a lot of work in Indianapolis. It's a wonderful relief, very large, about 15 feet, as I recall. It's on the side of the library building. Mary's feet are the roots of a tree, and then the tree rises from her image so she's literally St. Mary of the Woods. It's a wonderful relief."

Our Lady of the Campus welcomes visitors to St. Mary of the Woods from a lofty pedestal atop a 50-foot-tall fluted column in front of the Church of the Immaculate Conception, she said. This statue was created in 1886 and formerly decorated an entrance to the church. It was relocated in 1910 and now commands attention from a lawn near the circular drive up to the motherhouse church and the Providence Center.

"There also is a little grotto on the north campus of St. Mary of the Woods," Greiff said. "There's a statue of Mary of the Assumption inside this grotto. I would not have known at the time, but I have since learned more about the different versions of Marian statuary."

Given the rich variety of public, private and religious statuary in the Hoosier state, Greiff had her work cut out for her when she began researching outdoor sculptures for preservation purposes. Cataloging the religious statuary offered the most challenges, she said, because of their numbers and varieties.

"Certainly, the bulk of the religious statues are either Jesus or Mary," she said, "but there are quite a lot of statues of saints too."

Greiff said she particularly likes an impressive rendition of St. Michael the

Archangel adjacent to the motherhouse church at St. Mary of the Woods because of its vivid imagery of the archangel in battle.

"St. Mary of the Woods is a lovely place to be," the historian said. "The campus is beautiful and loaded with sculpture. Visitors can scarcely walk anywhere on campus and not find a lot of religious artwork. Most of it has to do with Mary, but there are also statues of St. Agnes and St. Ann. I haven't seen anywhere else. I really like the St. Ann Shell Chapel."

Many of the sculptures at The Woods "are not original in the sense that we know the specific artist," she said, "but they were in many cases carved by unknown Italian carvers from Carrara, a region in Italy where the best white marble came from. That's where Michelangelo got his marble."

St. Meinrad is "a very rich resource" for outdoor sculpture too, she said. "There are more than a dozen outdoor sculptures there, and a lot of them are by Herbert Jogerst, a sculptor who did much of his work in the 1950s."

Jogerst was a German stone carver, she said, who was detained during World War II as a prisoner of war at a camp across the Ohio River near Owensboro, Ky. He went back to Germany after the war ended, but the poor post-war economy there motivated him to return to southern Indiana to find work as a sculptor.

"He stayed at St. Meinrad for a number of years," Greiff said, "long enough to do several works not only at St. Meinrad but in the general vicinity. It is he who carved the wonderful statue of Jesus, called Christ of the Ohio, which is located at Troy. It's a huge statue of Christ on a bluff which is best seen from the Ohio River. It's lit up at night and must be a magnificent sight to riverboat people and bargemen as they come around the bend."

Jogerst also carved statues of Mary, Ignatius and the venerable St. Bede for the Benedictine monks, she said. "He also did some pieces elsewhere, most notably a large statue of Christ at St. Ferdinand Church (for the Benedictine sisters)."

The German stone carver preferred to work with travertine limestone from Colorado, she said, rather than Hoosier limestone because the travertine stone has a pinkish cast. Jogerst later returned to Germany, leaving behind "a wonderful body of work for people to enjoy."



HELP FOR MOTHERS AND BABIES—Birthline administrative assistant Diana Kowalski (from left), St. Michael parishioner Winona Easley of Indianapolis, who works for Monroe Guaranty Insurance Co. in Carmel, Birthline volunteer Libby Thomas from St. Mark Parish, and Birthline director Grace Hayes gather for a photograph after Easley presented a \$500 check from the insurance company for the Catholic Social Services ministry to low-income mothers and babies. The money will be used to purchase a variety of infant supplies. (Photo by Mary Ann Wyand)

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OUR LADY OF THE CAMPUS—This statue of Mary, called Our Lady of the Campus, greets visitors from atop a 50-foot fluted column in front of the Providence Center at St. Mary of the Woods. (Photo by Mary Ann Wyand)

Faith Alive!

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Conscience is our 'secret core and sanctuary'

by Fr. John W. Crossin, OSFS

These are questions of conscience: "What should I do?" "What is right and what is wrong?" Mention the word "conscience" and many people immediately think "Guilt!" Isn't conscience all about the things Mom and Dad told us not to do?

Or is conscience that "little voice" within that we don't always obey?

Actually, there may be times when we feel guilty even without reasonable cause. This irrational guilt gets confused with conscience.

Conscience, said the bishops at Vatican Council II, is the "secret core and sanctuary" of the person. Here God speaks to us. And we respond. How? With good judgments and prudent decisions about what we should do in the present situation.

In good conscience we put truth into action. Our decisions, however, are subject to various influences. Feelings are one such influence. Often we act on how we feel.

A friend of mine kiddingly refers to this as the "mood of the moment." At times we are more emotional than rational. This can be for our good if emotions and reason work together, but often they don't.

Conscience is not a passing mood. Conscience involves balance and reasoned judgments.

Second, there are civil laws. They also may influence our judgments about what is do.

"If it's legal it must be OK" is one attitude. Sad to say, some laws, such as legislation allowing segregation or abortion, enshrine rather than discourage immorality.

Genuine conscience conforms itself to the truth as inscribed in our hearts, in our human nature, by God. Civil laws and customs may or may not conform to this deeper reality.

A third influence on our decisions is represented by "personal inspirations." We need to be cautious here. Rather than act impulsively, we need to discern with wise friends what God seems to be saying to us.

Our capacity to kid ourselves should not be underestimated! Judgments not in accord with Scripture and tradition are questionable at best.

All of this says that decisions are not conscientious just because we made them ourselves. Conscience involves standards

and our understanding and practical application of standards.

Fortunately, we can grow in our ability to make conscientious judgments. Two decades ago the Catholic bishops of Canada noted that the formation of conscience is a "never-ending process."

For some, discouraged and blinded by sin, it is good to know that we can start again. For others, the challenge is to realize that we can always respond more completely to God's call.

The formation of conscience occurs in a variety of ways. The church provides its members with guidance in the truth and some assured means to attain it. Authority in the church, whether that of bishops or parents, points out the truth and urges us to adhere to it.

Again, classic works on Catholic doctrine and spirituality, which reflect God speaking to the Christian community throughout history, can also lead to the truth. The saints in particular give witness to what it means to be a follower of Christ.

These models of conscientious judgment help us in our own decision making.

Ultimately we have to take responsibility for our own judgments. Here is where dialogue—with God, with others and with ourselves—plays a significant role.

First, the dialogue with God. Prayer sensitizes us to the truth. Meditation on Scripture can lead to deeper understandings of moral principles and of the virtues of Christian living, exemplified in Jesus and his early disciples.

Second is the dialogue with others. This can lead to an appreciation of truth, an appreciation that comes from experience and not exclusively from formal study. We learn from others as much by what they do as by what they say.

Our moral development begins in the family, which teaches us, by example as well as precept, to distinguish right from wrong. Moral development continues as we move beyond the family to form relationships with others.

Dialogue with friends can sharpen our perceptions and raise our dulled consciences to new life. The challenges posed by those who know and love us can make all the difference in our moral growth.

Conversely, those who lack such positive challenges can become morally deformed. We see this in today's epidemic of violence.

No matter what our age, we learn how to act conscientiously by the example of conscientious members of our community. We are alone only if we choose to be.



SIGN OF THE TIMES—When good people face complicated situations, they want to do the right thing. This is where conscience comes into play. The new "Catechism of the Catholic Church" is an excellent resource for conscience formation because it brings together the collective wisdom of the church so that people might learn with and from each other. (CNS photo by Gene Plaisted from The Crosiers)

"The wise" who make good moral judgments are available to help us in our conscientious decision making.

Finally, there is the dialogue with ourselves. In this way we reflect on our own experience in the light of Scripture, tradition, and the example of people who live out the tradition.

This reflection calls for balance. We identify areas in our lives where we can

become more Christlike, while avoiding an undue focus on past failures.

Confess about conscience? The kind of reflection that I've proposed here should prove worthwhile. For, thoughtful reflection on our moral judgments is a key element in spiritual growth.

(Obit. Father John Crossin is the president of De Sales School of Theology in Washington, D.C.)

DISCUSSION POINT

Reflection aids decision making

This Week's Question

Describe how you reached an important moral decision—for example, in a hospital setting or job situation.

"A young man was in a fight in our school. As principal I had the parents of the child who was injured wanting to go to the police. And the child who had done the injury had a great deal of anger because of his background. Throwing the perpetrator out of school was the least loving thing to do in my mind. We eventually brought about a reconciliation." (Mary Ann Majors, Chatham, Tenn.)

"I was a nursing student . . . when 'Roe vs. Wade' legalized abortion. The Medical Center immediately started doing abortions. . . . When it came time to decide whether to work in the OB/GYN area I felt I couldn't. . . . When I found myself coming into contact with women who had had abortions, I discovered that they . . . isolated themselves from us as much as we isolated ourselves from them. . . . (They) condemned themselves. . . . I found myself seeing them as people of worth. I tried to convince them there is always the possibility of forgiveness." (Susan Newland Altus, Okla.)

"I was acting principal. . . . We had a regulation that students who drank alcohol before or during the prom would not . . . participate in the graduation ceremonies.

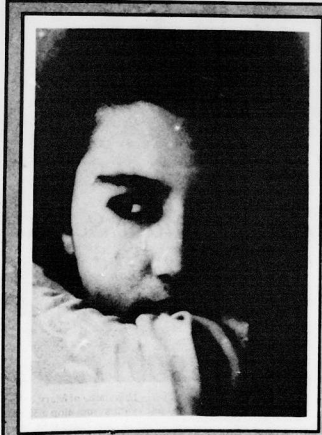
They signed a commitment. Later it was brought to my attention that a . . . really good kid had been drinking. . . . Some teachers thought (the consequences were) too harsh. I felt it was a greater harm to the whole community to issue a clear regulation where students knew the consequences and later back down." (Sister Mary Lou Palas, Bethlehem, W.Va.)

"When I was 11, I found a wallet. . . . It contained \$35 and the name of a person unknown to me. I was tempted to keep this as a lucky find. But . . . my mother encouraged me to ask our neighbor if she knew the owner. Sure enough, the wallet belonged to a friend. . . . Later when the owner offered me a reward, I declined it. I had been taught at a young age that to do the right thing is its own reward (Luke 17:10)." (Jim Rupp, Warwick, W.Va.)

Lend Us Your Voice

An upcoming edition asks: As an ecumenical leader, why do you believe your own faith can grow through dialogue with those whose faith is different?

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



Kids' views

God helps kids make the right choices in life

How can kids decide what is right and what is wrong?

That's the "Kids' Views" topic this week, and sixth-grade students at All Saints School in Indianapolis have lots of ideas to share about how faith, conscience and adults they respect can help young people make the right decisions.

I think kids don't think before they do some things. But other times kids are very smart about what is right and wrong. Kids listen to people that they respect and admire, like parents, teachers, and a good friend. But mostly kids listen to God.

Emily Taylor

Our conscience tells us what is right and wrong, but it's up to us to follow it. Parents need to believe in us to help us follow the way.

Davina Toliver

Kids today don't question their thoughts, and often do not realize that it is wrong. They just don't listen to God's words.

John Norris

Kids can use their conscience and their knowledge that they get from their parents, teachers, and others. But most

importantly, kids can ask themselves, "What would Jesus do?"

Emily McDowell

I think people have to say to themselves the consequences of what could happen to them and what they could do to others and how they felt after they did wrong. I think they should ask themselves about how they felt glad when they did something right on their own and not when someone told them to do it.

Brittany Boswell

Children should make their own decisions and ignore what others think or what is "cool." Kids need to change the way they view things.

Jeremy Jones

Some kids go by what kind of trouble they might get in at home. A lot of kids do not know what is right and wrong because they are not close to their parents. They don't ask them.

Nola Hunt

Kids should know what's wrong, but they want to do what's cool or what your friends want you to do.

Aaron Bullock

They can listen to their parents. They can listen to their conscience. They can listen to



RIGHT VS. WRONG—Kids may have a hard time deciding what is right and what is wrong unless they listen to their conscience. (Artwork by Jeremy Jones)

their teachers. And they can talk to their friends about right and wrong.

Melissa Meadows

Kids can think, then choose what is right or wrong. Today we see kids choosing wrong, and abuse wrong decisions. Choose right. It's the right way.

Steven Gasper

If kids like us should make wrong decisions, we should get help instead of letting it drag on you. And if you make good decisions, you will feel more confident in yourself.

Marcie Bramlage

Kids by now should know the difference between right and wrong, but some kids don't. Well, the difference between right and wrong is that one is good and the other is bad.

Desiree Locke

Kids have to think before they do things. They also have to make their own decisions. If people didn't think before they did things, the world would be violent like it already is.

David Osborne

Kids can use their conscience to help decide what is right or wrong. There are a lot of kids who are uneducated. They can still realize that what they are doing is either right or wrong. People should try to educate those kids.

Kristina Hobson

Their conscience is a big influence, and everyone has a conscience. When you do something wrong you can tell what you did was wrong, and you often regret it. If more kids would listen to their conscience and learn to say "No" they would not make as many mistakes in life. God is always there to help you make right decisions.

Julie Hubbard

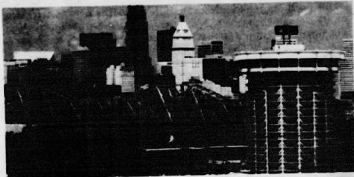
Kids decide what is right and wrong by following their conscience. Your conscience is a message from God.

Jayna Kadel

Listening to God's voice can help them decide. Maybe they can talk to a parent or teacher. Using God's words (conscience) is the best way 'cause he always tells you to do the right thing.

Charmika Jones

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Vacation

TRAVEL GUIDE '94

A Supplement to The Criterion

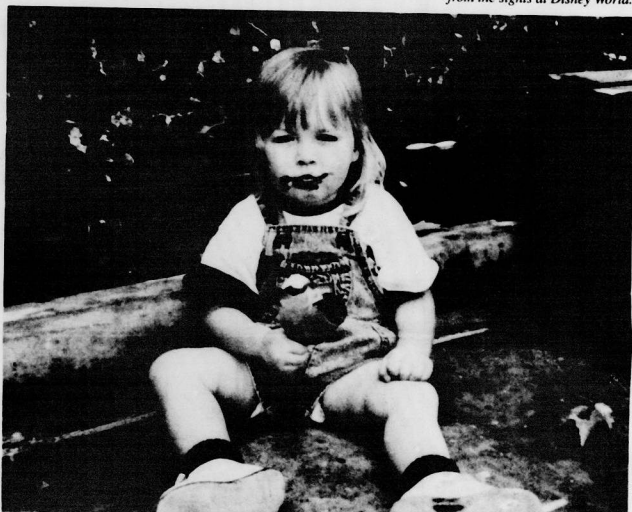
Beautiful horses attract the interest of two girls in Seville, Spain.



A woman asks a police officer for directions around Madrid, Spain.



A little girl enjoys her ice cream during a break from the sights at Disney World.



Create a passion for traveling

By Elizabeth Bruns

The fortune in the cookie said, "Your feet will travel many foreign lands." Although it is mere superstition, it is one that I pray comes true. As I leaned across the table to flout the "good news" to my mother, I began to think about how wonderful it would be to travel.

Neither my family nor I have ever been avid travelers. However, the vacations my family did take were always enjoyed. Stories are still told on me about trips we took to Ohio to visit my great-aunt. All I know is that one particular story involved invisible cows and I never quite got it. It always gets a few chuckles out of the rest of the family when it's mentioned.

Every family has accumulated vacation stories and memories to laugh about. Try as we might to plan the perfect vacation, something always seems to go wrong—no matter how much we try to anticipate trouble. And it



always becomes a story to reminisce about around the dinner table years later.

I believe that an adventurer lives in every person. I can't imagine anyone who wouldn't want to see a specific foreign land (be it a tropical island or a romantic European city) if that were possible.

Some people have—or are given—the means and motivation to act on these dreams. Fairly recently, my passion for traveling has been roused. In October 1993, I received a scholarship to spend five weeks in Eastern Europe with 21 other young journalists to study the state of the Catholic church and different uses of Catholicism in the former Soviet Union. The offer to participate seemed like a dream to me—not becoming a reality in my mind until I stepped off the plane in Berlin, Germany.

I have a lot of advice for novice travelers, especially for those going abroad. But, in general, you must realize that experiencing different cultures and ways of life is a joy to be savored and not taken lightly.

More important than advice on handy travel items, elec-

A young boy proudly displays his catch for the camera.



A couple pose in front of a famous torii (or gate) while visiting Miyajima, Japan.



trical socket converters or bottled waters is

advice to be treasured. Keep a journal, write every detail down—even if you don't sleep much—because a few months after returning from "the vacation of a lifetime," you won't remember the particulars that made the vacation so extraordinary.

It's not so important to stay in the best hotels or to ensure preparedness to perfection. What is important, however, is the experience itself. It's important to absorb and to learn.

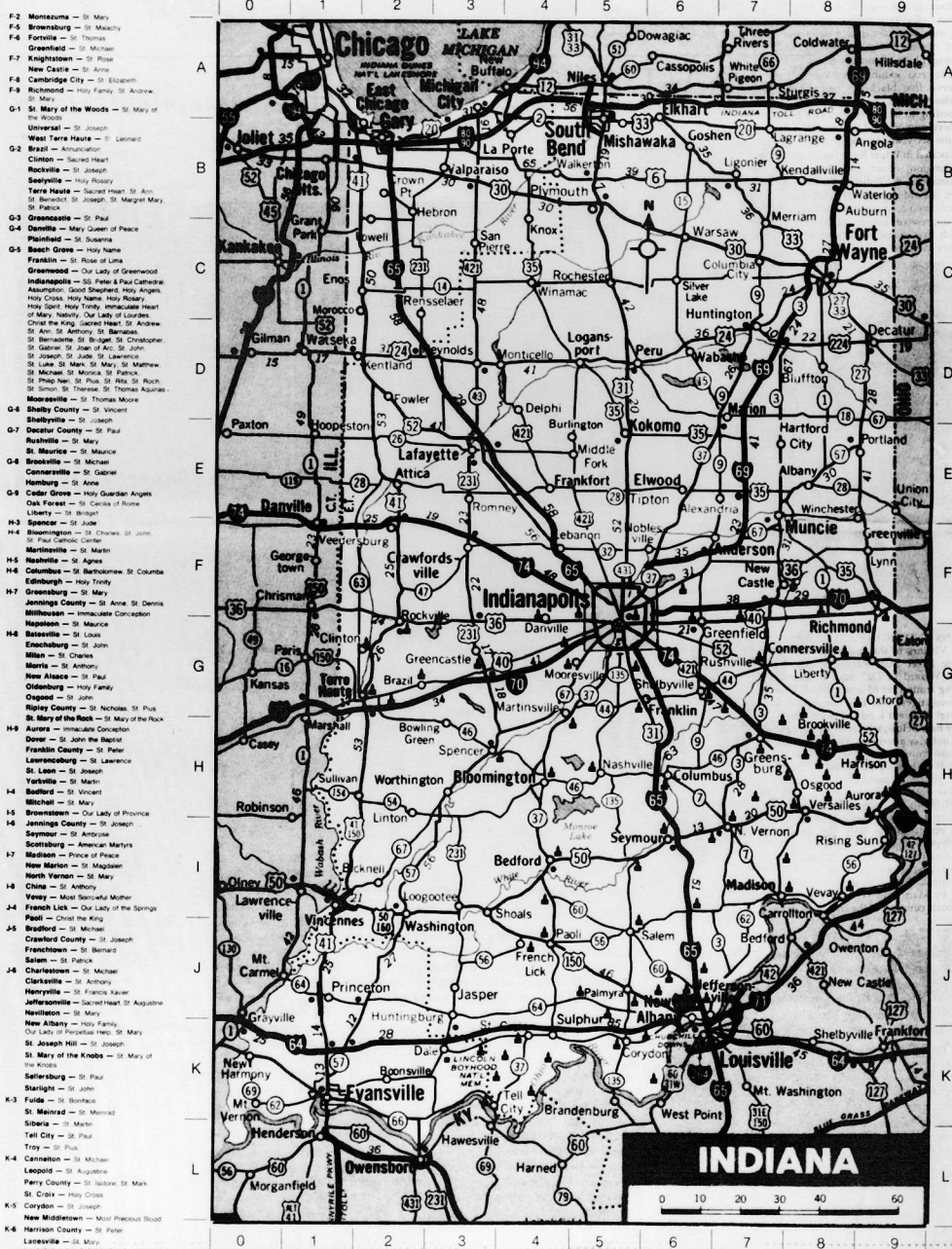
A wise older man once told me as I was debating furthering my education in graduate school: "You can never earn too many degrees, Elizabeth, but they are not always academic. Life is education, so absorb it all like a dry sponge, no matter how insignificant you think the details and contrasting cultures are at the time."

Corricus says: Follow the wise man's advice.

The Parish Guide

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

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



Look out for the sharks in Indiana this summer

by Mary Ann Wyand

Watch out for sharks in the Archdiocese of Indianapolis this summer!

Both the Indianapolis Zoo and The Children's Museum of Indianapolis are featuring these fascinating and awe-inspiring creatures in exhibits.

Tourists can see the real thing at the Indianapolis Zoo, where eight sharks of varying sizes cruise indoor tanks and swim right up to the glass viewing wall for close-up photo opportunities.

The zoo exhibit enables visitors to observe the black tip reef sharks, one sandbar shark, and two nurse sharks, according to Susan Sperry, vice president of development and community relations for the six-year-old zoo.

Located in White River State Park just off Washington Street west of downtown Indianapolis, the Indianapolis Zoo spans 64 acres of Midwest soil that has been transformed into natural environments for an impressive variety of animal species which live in the world's waters, deserts, forests and plains.

The Hoosier zoo has been praised as a world-class facility.

To get to the shark exhibit, zoo-goers first must walk through a corridor surrounded by waterfalls. Once through this passageway, look out for the sharks! They're straight ahead, and probably already have their eyes on visitors.

Try standing next to the glass, and count the seconds until a shark swims up for a close encounter.

Elsewhere in landlocked Indianapolis, visitors to The Children's Museum at 30th and Meridian streets can get another close-up look at sharks beginning June 10 in a traveling marine exhibit created and circulated by the Los Angeles County Museum of Natural History.

"This display is the largest, most comprehensive exhibition about sharks ever mounted," Annie Knapp, a public relations staff member for The Children's Museum, explained. "It's also the only Midwest appearance for this blockbuster exhibit."

Ever since the movie "Jaws" was released in 1975, Knapp said, sharks have fascinated people of all ages. That explains the box office success of three

sequels to the original film called "Jaws II" in 1978, "Jaws 3-D" in 1983, and "Jaws: The Revenge" in 1987.

"I think there's something mystifying and frightening and awe-inspiring about sharks," Knapp said. "The movie 'Jaws' made sharks a part of our popular culture. We all like a good scare."

The fascinating Children's Museum exhibit corrects some of the myths about one of the earth's most enduring and dangerous species, she said. Three sections of interactive and informational displays include a walk-through habitat which simulates an underwater environment with 17 life-size models of sharks.

Museum-goers can gaze at the lifelike model of a fierce-looking 20-foot-long great white shark and examine another model of an 18-inch cat shark.

"Throughout this diorama," Knapp said, "visitors can test their awareness of the variety of kinds, sizes and shapes of sharks. There are more than 370 species of sharks."

One exhibit on shark anatomy explains how sharks relate successfully to their environment, she said, and interactive demonstrations show how sharks see, hear,

smell, eat, detect electricity, and reproduce. The exhibit also features an incredible variety of items found in the stomachs of tiger sharks, including a hubcap, license plate, aluminum can, horse skull, suit of armor and propeller.

There are fossilized shark teeth on display in one area, Knapp said, and a tank of live shark embryos on view in another exhibit. As visitors leave this special traveling exhibition, which continues through Jan. 2, they can view a display offering a statistical and realistic look at shark attacks.

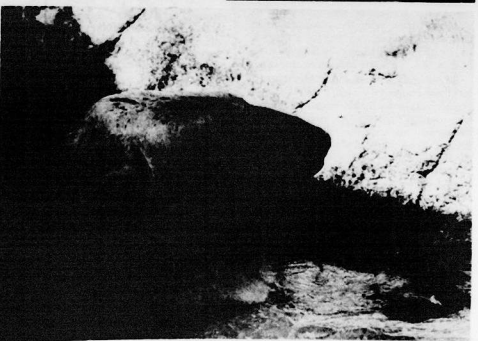
Throughout the run of the exhibit, The Children's Museum will feature special programming themes and unusual guests.

On June 1, artist Carrie Wild will show visitors how to create shark art. On June 18, diver Jerry Richert will demonstrate dive techniques. And on June 25, storyteller Bob Sander will share some exciting shark tales.

"Humans have had to learn to live with sharks as we fish the waters, study their biology, or use water for recreational purposes like swimming, diving, and water sports," Knapp said. "Sharks just do what they were created to do. They eat things."



LIONS AND TIGERS AND BEARS—Oh my! Visitors to the Indianapolis Zoo in White River State Park can experience "The Wizard of Oz" saga firsthand by hiking around the 64-acre grounds to look at lions, tigers like this one above, and several different kinds of bears, like this polar bear below, who is enjoying a swim on a hot May afternoon. The koala at right, on loan from the San Diego Zoo, is not a bear. It's a marsupial. Mama koalas carry their young in pouches like kangaroos. Koalas sleep 20 out of 24 hours a day, so it's difficult to catch a glimpse of one awake. It seems koalas are fuzzy eaters, and prefer to eat only the leaves of eucalyptus or gum trees. While Ivor the koala visits Indianapolis, his eucalyptus leaves are flown in from Florida or California. (Photos of the tiger and polar bear by Mary Ann Wyand, and photo of the koala courtesy of the Indianapolis Zoo)



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The bridges of Putnam County

by Cynthia Daves

There's a place in Indiana where romance, history and natural beauty still exist for our enjoyment today: the bridges of Putnam and Parke counties. Taking a drive through the rural countryside to "find" covered bridges is an inexpensive adventure available to any family with a car and an entire day to spend having fun together.

To Hoosiers, the words "covered bridges" probably don't conjure up the image of a rugged magazine photographer dallying with a lonely farm wife while he photographs Iowa bridges. Instead of this unlikely scenario from a recent novel, we're more apt to think of the Covered Bridge

Festival which is held every autumn in Parke County.

Located in the west-central part of the state, Parke County claims to be the location of more covered bridges than any other place outside of New England and maybe even within it. Parke County "had possibly as many as 57 covered bridges built within its boundaries," according to George E. Gould in "Indiana Covered Bridges Thru the Years."

Wooden bridges were sided and covered with roofs for "the protection of the wooden timbers and especially their joints from the weather," Gould wrote. "A uncovered bridge had a life expectancy of 10 to 12 years; the same structure with a covering could last almost indefinitely.

"Because of its topography, the county did need numerous bridges," Gould reported, "but perhaps the principal reason was the sales ability of two local residents" who between them "accounted for (the building of) at least 38 of these structures."

As popular and predominant as its covered bridges are, however, Parke County has significant competition from its neighbor to the east, Putnam County.

"Putnam County (at its peak) had 32 covered bridges within its boundaries and two more shared with other counties," Gould wrote. Since Big Walnut Creek is the chief drainage system of the county, most of the bridges were built over it, with Big Raccoon Creek and some smaller waterways also spanned.

The bridges of Putnam County still in use numbered nine last time we drove around counting them. Their charm lies partly in the fact that they are less well-known than those in Parke County and therefore less-visited. Their peaceful settings remain much as they were when they were built, some more than 100 years ago.

One Putnam County bridge in particular symbolizes the contrast between then and now. Traveling west on I-70 we cross Big Walnut Creek before reaching Terre Haute. If we look to the north from the highway bridge over Big Walnut we can see the Dick Huffman Covered Bridge, built in 1880.

As the semi-trucks whiz past, we may yearn for the unharmed life represented by that structure from an earlier time. And if we stand at the mouth of the Huffman Branch and look south to busy I-70 we perhaps feel as astonished as our great-grandparents might have at the difference in life's pace over the years.

Our family has the good fortune to live on Big Walnut Creek where it is crossed by an unusually long one-span covered bridge east of Bainbridge. Now called Baker's Camp

Bridge for a man who ran a fishing camp there, it was originally named the Hills Bridge for a family that operated a water mill nearby. The bridge was built in 1901.

We're told that at one time a small Standard Oil gas station was in business near the bridge. It accommodated the early automobiles driven by fishermen and passersby in the days when families took Sunday drives through the countryside. Fishermen still frequent the area around the bridge, where wildflowers, butterflies and birds abound. A school bus rumbles over it twice a day during the school year.

Bakers Camp and two other bridges still existing to the north of it, Pine Bluff (a double-span) and Rolling Stone, were threatened for extinction in the 1960s and '70s when authorities proposed to build a dam and reservoir on Big Walnut Creek. Fortunately for the area's distinctive animal and plant life, as well as the bridges, the project was abandoned. The Nature Conservancy now owns and protects much of the Big Walnut valley.

Hoosiers who visit Brown County State Park may be interested to know that the double-wide covered bridge which forms one of the entrances to the park was formerly located in Putnam County. "In 1932 the Ramp Creek Bridge near Fincastle (on U.S. 231) was moved to Brown County State Park where it still serves at the north entrance," Gould wrote.

In addition to the bridges already mentioned, the remaining covered bridges still in use in Putnam County are: Cornstalk Bridge, on Cornstalk Creek east of Raccoon; Edna Collins Bridge on Little Walnut Creek near Clinton Falls; Dunbar Bridge on Big Walnut Creek northwest of Greencastle; Oakalla Bridge on Big Walnut Creek southwest of Greencastle; and Houch Bridge on Big Walnut Creek north of Manhattan.

During Putnam County Heritage Preservation Fair, held during May, bridge tours and maps are available for a nominal fee. The county chamber of commerce at 317-653-4517 has an informational brochure.



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Bakers' Camp Covered Bridge

Michigan: something for everyone

by Alice Dailey

Contrary to some travel pitches, not all Hoosiers are enamored of country music and riverboat gambling, nor do they plan to use precious vacation time pursuing either. Many of us landlocked creatures yearn for watering spots, with the ocean as prime choice. If, however, such trips are impractical, neighboring Michigan, with 3,000 miles of shoreline, has some attractive come-ons.

My original impression of Michigan, at least the frame in which I found myself boxed, was not all that great. A relative by marriage, actually my husband, hankered to see the new Mackinac Bridge, so he changed the oil and checked the tires of the car and, with the air of one who had done his part, announced, "Let's go!" Back then, father always knew best and Mom kept her mouth shut. For once that wasn't such a chore; the trip hinted at stunning shorelines, dreamy sunsets on shimmering waters. I should have known better.

My spouse, the ever practical one, found Highway 27, as inland as it gets, with miles and miles of trees successfully hiding any glimpse of water. Had Joyce Kilmer been subjected to such a scene he might have trashed his masterpiece on the spot.

When the bridge was finally reached,

viewed and oohed over, we drove across its expanse to upper Michigan. Once there, the chauffeur turned the car around, re-crossed the bridge and without a second glance at the enchanting waters beneath, asked, "Ready to head for home, hon?"

Getting there was a stifled dream come true. The "tour bus" hugged Lake Michigan's shoreline all the way, its driver slowing often, allowing us to drink in a particularly striking view. Then he speeded up, explaining, "Like Robert Frost, we still have miles to go and promises to keep."

Among those promises was a stop-off at the Old Mission, Peninsula whose tip, marked by a lighthouse, stood halfway between the equator and the North Pole. Balm for the soul emanated from Grand Traverse Bay and, farther up, at Petoskey Bay.

Michigan does have something for everyone: history buffs, fishermen, beaches for basking, Saul St. Marie, and for the most ardent environmentalists, all those trees.

If this sounds like a pitch from the Michigan Travel Bureau, remember, we're just talking about vacations, brief glimpses in the world outside—even if only next door. But home is where the heart is and, after a few days away from Indiana we happily head back to Hoosier.

(Alice Dailey is a frequent contributor of the Cornucopia column in The Criterion.)

Favorite family vacation memories

by G. Joseph Peters
St. Mark, Indianapolis

Four summers ago our family was traveling in the mountains of southern Kentucky. We tried to take a shortcut back to town on a local gravel road. While going through a puddle we hear a loud thump—our gas tank and fuel pump rupturing.

We waited for several hours and finally two men "Dukey" and "Lindsay" came along from that terrifying scene in the movie "Deliverance." After they tried and failed to fix the tank, we headed down the mountain with them—four children and four adults—with three pairs of feet hanging out the hatchback—dogs nipping at our heels.

As the two men had been to a "wet" county to stock up, they were consuming beer and bourbon as fast as they could, while carefully navigating the rutted road for nearly two hours. By the time we reached the main road, they were "feeling no pain" and Lindsay was taking the hairpin curves at high speed with 500-foot drop-offs on one side or the other. Only our prayers and his experience on those roads got us to the bottom of the mountain in one piece.

Lindsay took my family to a local motel and I headed back up the mountain with Dukey on a '54 Ford wrecker named "The Happy Hooker." When we arrived at the place the car had been, it was gone, and only later that night we learned it had been towed by the rangers to the other side of the mountain.

We were stranded there for four more days. The total bill was over \$1,500.00, but the people who helped us despite their forbidding appearance showed true Christian hospitality to us during our stay in Kentucky.

As a vacation, all was not lost because, of course, the kids liked the motel and pool much better than camping in a tent and we ate in restaurants, too. Before we started home, our rental car also broke down and left us stranded, but that's another story.

by Ed Isakson
St. Monica, Indianapolis

In 1991, I was on vacation in Mexico and visited a small town called Barra de Navidad to shop at the open air market. While walking through the town, I stopped at a church to

pray. I saw an unusual sight: the arms of Jesus on the cross were hanging by his side.

The sign on the wall said that years ago there was a terrible earthquake and people went into the Church to pray for safety. The building shook violently, then the statue's arms dropped to its sides and the earthquake stopped.

I was impressed by the faith of the townspeople who sought refuge in God during their time of distress and received a special answer to their prayers.

by Lara Back
St. Christopher, Speedway

My mother has never been a thrill-seeker. During the annual family trips to King's Island, I was on my own riding the roller coasters since Mom was scared and Dad had a heart condition. Being understanding parents and knowing that their child would appreciate the joys of roller coasters, they always let me take a friend along for the rides. Parents and children would split up for the day and we kids would "do it all" while my parents relaxed in air conditioned theaters watching the shows.

One trip, during my fifteenth summer, is particularly memorable. As evening approached, my friend and I were hunting for supper options along International Street when we noticed my father running around the Hanna-Barbera Land entrance. He said my mother had been injured on a ride and we'd have to go home early. No big deal—we were hot and tired anyway. But what ride had my mother the daredevil gotten on that would appear being dangerous?

When we got to the first aid station to pick her up, she was reluctant to talk about the accident. Safe in the car and headed back to Indiana, she revealed the horror of her experience.

She had been watching the carousel and remembering youthful days riding in Riverside Park. She got on a jumper (the horses that go up and down) and got stranded at the top of a jump when the ride ended. She twisted her ankle on the dismount.

That was our last trip, as a family, to an amusement park.

by Donna Laughlin
Holy Name, Beech Grove

One of the greatest and most memorable family vacations we took was to California during Christmas of 1988. The day before Christmas Eve we were up bright and early, had our bags packed and were singing "California, Here We Come!"

The whole family—my husband Joe, my son Sean, my daughter Stacey and I—were thrilled as we had never been to sunny California. When we arrived in San Francisco we discovered that this city is truly a cosmopolitan city. It has a wonderful multi-cultural population that's as diverse as the city itself—not to mention the weather being considerably warmer than what we left in Indy. From the magnificent Golden Gate Bridge to Fisherman's Wharf to Alcatraz to the steep incline of the streets—it is a wonderful city.

On Christmas Eve we walked to Fisherman's Wharf and took the ferry from Pier 66 to Alcatraz and toured the old prison. It was eerie to be in the same place that so many hardened, famous criminals had spent their last days. We still laugh about spending Christmas Eve in Alcatraz.

On Christmas Day we awoke early and knelt down before the small manger I had brought from home and we wished Jesus a Happy Birthday while singing some Christmas carols. We went to Mass at a beautiful old church in San Francisco that was a multi-cultural parish. The entire Mass was celebrated in Italian. Other Masses were offered in Latin, German and Chinese.

After Mass, we walked outside and saw many Chinese people in a park across the street doing morning exercises together. What an awesome sight! The rest of the day we spent walking along the beautiful rocky Pacific coast enjoying the sights of the city. It was a blessed family Christmas.

We traveled back to Indy filled with many deep and happy memories of a great family Christmas vacation that, to this day, is talked about every Christmas.

by Mary Ann Wyand
St. Thomas Aquinas, Indianapolis

Sleeping Bear Dunes National Lakeshore in Leelanau County, Mich., is an absolutely unforgettable vacation spot. The dunes and woodlands are wild and desolate, yet peaceful and serene. While hiking there, I watched foves run across the sand and saw a deer break through the brush about 12 feet ahead of me on a trail.

Tourists can purchase tickets for a ferry ride along the shore and out to either North or South Manitou Island. There's even a shipwreck off South Manitou Island, and there are lighthouses scattered along the shoreline. My favorite spot is on the top of Pyramid Point, a massive dune overlooking Lake Michigan. You can see an occasional freighter on the horizon, but the area is unspoiled by pollution or commercialization.

Indian lore about the area adds to its charm, and a trip to Sleeping Bear Dunes National Lakeshore is so affordable! But you can't go there alone because it's too rugged for solitary hikers. It's best to take along family members or friends, and be prepared to hike through one of the most beautiful areas in America.



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- Pause** for a moment of reflection at the National Shrine of Our Lady of Providence
- Tour** the Woods. Guides are available each Sunday from 11:45 a.m. to 1:45 p.m. or by appointment

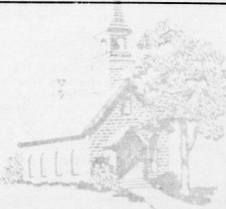
At Saint Mary-of-the-Woods College ...

- Enjoy** exhibits by local and national artists in the Art Gallery
- Explore** the bookstore and its many unique gifts and wares
- Wander** historic stables and indoor/outdoor riding arenas at the Mari Hulman George School of Equine Studies
- Attend** a special program: Summer Camp at the Woods, retreats, summer classes, an Elderhostel
- Learn** about graduate and undergraduate programs at the nations oldest Catholic liberal arts women's college

For more information or to arrange a tour, contact:
Providence Center, Saint Mary-of-the-Woods, Indiana 47876 812/535-3131
Saint Mary-of-the-Woods is located 4.5 miles northwest of Terre Haute, Indiana

Sisters of Providence

Saint Mary-of-the-Woods College



SUMMER MASS SCHEDULES

(May 31, 1994 to August 30, 1994)

PARRISH	SATURDAY ANTICIPATION	SUNDAY AM MASS	PM MASS
INDIANAPOLIS			
St. Peter & Paul Cathedral	5:00	10:30	
Assumption	5:00	9:30	
Christ the King	5:00, 6:30	7:30, 9:00, 10:00	Noon
Good Shepherd:			
St. Catherine Chapel	4:30	11:00	
St. James Chapel		9:00	
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. Christopher	5:30	7:00, 8:30, 10:30	Noon, 5:30
St. Francis and Clare		9:00	
St. Gabriel	6:00	8:00, 11:00	6:00
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	
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, 11:15
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	11:00, 6:00
St. Patrick		8:30	
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	
St. Ann	5:00	8:30, 11:00	
Bedford, St. Louis	5:30, 7:30	6:30, 8:00, 9:30, 11:00	
Bedford, St. Vincent de Paul	6:30	10:30	
BLOOMINGTON			
St. Charles Borromeo	5:00	8:00, 10:00	Noon
St. John	5:30	10:00	
St. Paul Catholic Center	6:30	8:00, 9:30, 11:15	
Bradford, St. Michael	5:30	8:00, 10:15	
Brazil, Annunciation	7:00	9:00, 11:00	
Brookville, St. Michael	5:30	7:00, 10:00	
Brownsville, St. Malachy	5:30	8:00, 9:30, 11:30	5:30

PARRISH	SATURDAY ANTICIPATION	SUNDAY AM MASS	PM MASS
Brownstown, Our Lady of Providence			
Cambridge City, St. Elizabeth	5:30	7:30, 10:00	Noon
Cannelton, St. Michael		7:30	
Cedar Grove, Holy Guardian Angels	7:30	9:30	
Charlestown, St. Michael	5:30	8:30, 11:00	
China, St. Anthony		10:30	
Clarksville, St. Anthony	5:00	8:00, 10:00, 11:30	
Clinton, Sacred Heart	5:30	10:30	
COLUMBUS			
St. Bartholomew	6:00	9:00, 11:30	
St. Columba	4:30	7:45, 10:15	
Connorsville, St. Gabriel	5:30	8:00, 10:30	
Corydon, St. Joseph	5:00, 7:30	7:30, 9:30	
CRAWFORD COUNTY			
St. Joseph		9:00	
Danville, Mary, Queen of Peace	5:00	8:00, 10:00	
DECATUR COUNTY, St. Paul			
Dover, St. John	6:30	8:30	
Edinburgh, Holy Trinity	6:00	10:00	
Enochsburg, St. John	7:30	8:30	
Floyds Knobs, St. Mary of the Knobs	5:30	8:00, 10:00, 11:30	
Fortville, St. Thomas	5:30	8:00, 10:30	
Franklin, St. Rose of Lima	5:00	8:00, 10:45	
FRANKLIN COUNTY, St. Peter			
French Lick, Our Lady of the Springs	6:00	7:00, 11:00	
Frenchtown, St. Bernard	6:30	7:45, 10:15	
Fulda, St. Boniface	5:00	8:00	
Greencastle, St. Paul	5:15	8:30, 11:00	
Greensfield, St. Michael	6:00	8:00, 10:45	
Greensburg, St. Mary	4:30, 6:00	7:00, 9:00, 11:00	
Greenwood, Our Lady of the Greenwood		7:30	
Hamburg, St. Ann	5:30	7:45, 9:00, 10:30	Noon
HARRISON COUNTY, St. Peter			
Henryville, St. Francis Xavier		10:00	
JEFFERSONVILLE			
Sacred Heart	5:30	8:30, 11:00	
St. Augustine	5:30	9:00, 11:00	
JENNINGS COUNTY			
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	
MADISON, Prince of Peace			
Martinsville, St. Martin	6:00	8:00, 10:00	
Martinsville, St. Martin	6:00	7:30, 10:30	
Milan, St. Charles	5:00	8:00	
Millhouses, Immaculate Conception	6:00P	10:30	
Mitchell, St. Mary	4:30	8:30	
Montezuma, Immaculate Conception		8:45	
Mooreville, St. Thomas More	6:00	8:00, 9:30	
Morris, St. Anthony	5:30	8:30	

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PARISH	SATURDAY ANTICIPATION	SUNDAY AM MASS	SUNDAY PM MASS
Napoleon, St. Maurice	6:00PM	8:30	
Nashville, St. Agnes	5:00, 6:30**	8:30, 10:45	
Nashville, St. Mary	5:00	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	6:30	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	6:00	7:30, 8:45, 11:00	
Oak Forest, St. Cecilia		8:00, 10:00†	
Oldenburg, Holy Family	5:30	7:00, 8:30, 10:30	
Osgood, St. John the Baptist	5:00	8:00, 10:00	
Paoli, Christ the King		9:00	
PERRY COUNTY			
St. Isidore	6:00	9:30	
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, 10:00	
St. Mary	5:15	9:00, 11:00	
RIPLEY COUNTY, St. Pius			
Rockville, St. Joseph	5:00	10:30	
Rushville, St. Mary	5:30	7:00, 9:00, 11:00	
St. Croix, Holy Cross	5:30	8:00	
St. Joseph Hill, St. Joseph	5:30	8:00, 11:00	
St. Leon, St. Joseph	5:30	9:00	
St. Mary-of-the-Rock		9:30	
St. Mary-of-the-Rock	7:00	8:00, 10:00†	
St. Mary-of-the-Woods			
St. Mary-of-the-Woods	7:00	9:00	
St. Maurice, St. Maurice		10:30	
St. Meinrad, St. Meinrad	6:30	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			
Shelbyville, St. Joseph	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	
Summan, St. Nicholas		7:00, 10:15	
Tell City, St. Paul	5:30	9:00	Noon
TERRE HAUTE			
Sacred Heart	5:00	9:00	
St. Ann		11:30	
St. Benedict	5:30	8:00, 10:00	
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		10:30	
Universal, St. Joseph		8:30	
Vevay, Most Sorrowful Mother	4:00		
West Terre Haute, St. Leonard	5:00	7:00, 10:00	
Yorkville, St. Martin	5:00	10:30 EDT	

NOTE: Masses in the southern part of the archdiocese (especially near Louisville) may be on Eastern Daylight Time.

*Special Mass in Spanish at 1:15 p.m.

**6:30 p.m. Mass at Brown County State Park

†8:00 a.m. Mass on the 1st and 3rd Sundays of the month; 10:00 a.m. Mass on the 2nd, 4th, and 5th

††8:00 a.m. Mass on the 2nd, 4th, and 5th Sundays of the month;

10:00 a.m. Mass on the 1st and 3rd Sundays

†††Daily Mass, Monday through Friday at Noon, beginning Monday, June 13

††††6:00 p.m. Mass on the 1st, 3rd, and 5th Saturdays of the month

†††††6:00 p.m. Mass on the 2nd and 4th Saturdays of the month

††††††Tridentine Latin Masses: 9:30 a.m. July 10th, September 11th

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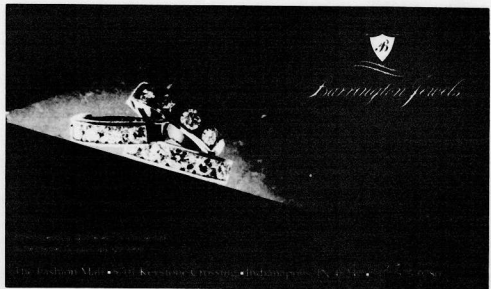
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Things to do this summer in Indiana

Some activities and events that are available in and around the archdiocese

The following list is an initial look at what lies ahead for this summer in the Archdiocese of Indianapolis. Continue to check our weekly column, "The Active List," throughout the summer for additional or updated events.

The "Vacation/Travel Guide" is the most popular and useful special supplement that we publish during the year. Many thanks are given to the advertisers in this special edition and in the regular pages of *The Critterion*. Make sure to patronize their services and/or products when you're out and about this summer. Let them know that the folks at *The Critterion* sent you!

May 27

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis, (Marion County) will hold a "Tidy 500 Festival and Raffle," from 5-9 p.m. No admission cost. For more information, call Carol Douglas at 317-638-9509.

May 28

The Indianapolis Art League will sponsor, "Children of Color," a day-long celebration to bring to-

gether children of all ages, cultures and socioeconomic backgrounds. The event will be held on the IAL grounds at 820 E. 67th St. in Broad Ripple (Marion County). For more information, call Melissa Cooper at the Indianapolis Art League at 317-255-2644.

May 28-29

Starlight Chicken Festival will be sponsored by St. John the Baptist Church, 8310 St. John Rd., in

Floyds Knobs (Clark County). From 11 a.m. to 8 p.m. on Saturday, with a Mass beginning at 8 p.m.; from 11 a.m. to 6 p.m. on Sunday. No admission cost. For more information, call Alfred Schindler at 812-923-5895 or Darlene McCoy at 812-923-5593.

St. Gabriel Parish, 6000 W. 34th St. in Indianapolis, will change their Mass schedule this weekend to accommodate visitors and parish-

ioners who plan to attend the Indianapolis 500 Race. On Saturday, Masses will be celebrated at 5 p.m. and 7 p.m. On Sunday, a Mass will be celebrated at 12 p.m.

May 31

The Morris-Butler House Museum, 1204 N. Park Ave., Indianapolis (Marion County) will present the house in "summer dress," reveals how victorian-era Hoosiers coped with hot Indiana summers. Tues-Sat 10 a.m.-4 p.m. Sun: 1-4 p.m. Admission Charge: 317-636-5409.

June 1

President Benjamin Harrison Home, 1230 N. Delaware St., Indianapolis (Marion County). Meet the household of Indiana's only elected president. President and Mrs. Harrison greet visitors and

talk about life in the White House. At 9:30, 11 a.m. and 12:30 p.m. Admission charge: 317-631-1898.

June 3-5

St. Bernadette Parish will host its annual summer festival on the parish grounds, 4826 Fletcher Ave. For more information, call 317-356-5867.

June 4

St. Paul Parish, Sellersburg, (Clark County) will hold a picnic from 4 p.m.-12 a.m. No admission cost. Booths, games, raffles, food, bingo, beer garden. For more information, call Barbara Smith at 812-246-3522.

June 4-5

Log Cabin Tour of Nashville, (Brown County) various locations. A self-guided tour leads visitors through the countryside to visit five of the country's log cabins and country homes. 10 a.m. to 6 p.m. Admission charge: Brown County Convention and Visitors Bureau: 800-753-3255.

June 4-5

Metamora Strawberry Daze, along the Whitewater Canal, Metamora (Whitewater County). All manner of strawberry items sold in shops. The village is decorated with strawberries during this festival. 10 a.m. to 5 p.m. No admission charge. Merchants Association: 317-647-2109.

June 4-5

Holy Angels Soul Food Festival will be held at the church, 740 W. 28th St., from 12-10 p.m. both days. No admission. For more information, call Pat Douglas at 317-926-3324.

June 5

"Reminiscence Day" at the Levi Coffin State Historic House, Fountain City (Franklin County). "Grand Central Station" of the underground railroad. 1 to 5 p.m. Admission charge: 317-847-2432 or 317-847-2076.

June 9

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood (Johnson County) will hold its parish festival from 5-11 p.m. on Thursday, from 5 p.m. to 12 a.m. on Friday, from 3 p.m. to 12 a.m. on Saturday, and from 11:30 a.m. to 10 p.m. on Sunday. Amusement rides, food, crafts. No admission cost. For more information, call Sandy McGill at 317-888-2861.

June 9-11

Crothersville Lions Club Red, White, and Blue Festival on the Community school grounds (Jackson County). Help honor the country's flag while enjoying arts and crafts, parade, cloggers, a waterball contest, antique engine display, horse shows, a quilt show, country music, antiques and collectibles. 5 to 10 p.m. Thursday and Friday; 9 a.m. to 11 p.m. Saturday. No admission charge: 812-523-3247 or 812-793-2188.

June 9-11

St. Anthony, 379 N. Warner Ave. in Indianapolis will hold its festival. For more information, call the parish office.

June 10-11

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis, (Marion County) will hold its Festival '94 on Friday from 5 p.m. to 12 a.m. and Saturday from 3 p.m. to 12 a.m. Games, rides, food. For more information, call William A. Brown at 317-875-8755.

June 10-11

Holy Rosary Parish, 520 Stevens St., will hold its annual Italian Street Festival from 5-11 p.m. both nights. For more information, call 317-636-4478.

June 10-12

St. Louis School, Batesville, (Ripley County) will hold a rummage sale from 9 a.m. to 6 p.m. on

Friday, 9 a.m. to 4 p.m. on Saturday, and from 8:30 a.m. to 12:30 p.m. on Sunday. For more information, call Diane Humentan at 812-934-3304.

St. Jude Parish, 5353 McFarland Rd., Indianapolis, (Marion County) will hold its summer festival on Friday from 5 p.m. to 12 a.m. on Saturday from 2 p.m. to 12 a.m.; and on Sunday from 2-8 p.m. Large rides, dinners, entertainment. For more information, call Bill Kidwell at 317-882-1786 or the parish office at 317-786-4371.

June 10-12

Little Flower Parish, 1401 N. Bay Ave., Indianapolis, (Marion County) will hold a summer festival from 5 p.m. to 12 a.m. on Friday; 3 p.m. to 12 a.m. on Saturday; and from 12-11 p.m. on Sunday. rides, games, food, movie and entertainment. For more information, call Kevin Watts at 317-353-1121.

June 10-12

Old Blue River Festival, downtown Frederickburg (Jackson County). Parade, beauty pageant, arts and crafts booth, flea markets, food, entertainment. Abraham's rides, children's contests, music, dancing and more. 8 a.m. to 7 p.m. No admission charge. 812-472-3301 or 812-472-3940.

June 10-12

Indiana Lincoln Festival, Lincoln Boyhood National Memorial, Lincoln City (Spencer County). All day event celebrates Abraham Lincoln's Hoosier roots with historical tours, events and exhibits, authentic pioneer arts and crafts and demonstrations. Admission charge: 812-937-4541.

June 11

11th Annual Shelby County Antique Tractor, Craft and Flea Market, Shelby County Fairgrounds, Shelbyville (Shelby County). Over 250 antique tractors, engines, boats, flea market, food, entertainment, bake sale, tractor pull, demolition derby, parade and games. 9 a.m. to 6 p.m. daily. No admission charge: 317-398-2888 or 317-392-1032.

June 11

Strawberry Social, Colonel William Jones State Historic Site, Gentryville (Spencer County). Enjoy strawberry shortcake, ice cream, crafts, demonstrations, music and family fun at a restored house museum. 11 a.m. to 4 p.m. Admission: 812-937-2802.

June 11

Glenwood Old Fashioned Days, Community Building, Glenwood (Rush County). Enjoy an antique car show, haunted hay ride, quality craft booths, gospel music, dance and more. 8 a.m. to dark. No admission charge: 317-679-0716 or 317-679-0716.

June 11-19

Richmond Area Rose Festival, various locations in Richmond (Wayne County). Moonlight parade, Rose City grand prize, go-cart races, food, crafts, games entertainment. 317-935-7673.

June 11-19

Piecemakers Quilt Guild Annual Show at the John Hay Center in Salem (Washington County). Display of quilted pieces submitted for contest judging. 10 a.m. to 4 p.m. Saturday, 1 to 5 p.m. Sunday. Admission charge: 812-881-6495 or 812-881-4716.

June 11-19

National Muzzle Loading Rifle Association Championship, Walter Clene Ranger, Friendship (Ripley County). Recreate the skill of our forefathers through muzzle-loading rifles, camping (tips) and competition. 8 a.m. to 10 p.m. Admission charge: 812-667-5131.

June 13-July 8

St. Lawrence Church, 6941 E. 44th St., along with Lawrence Adult

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Methodist Church will hold two musical sessions of "Kids' Club," open to all children (concurrent grades 1-5) in the Lawrence community. For more information, call the parish office at 317-546-6065.

June 13-July 29

The Beech Grove Benedictine Center will hold a summer day camp for children ages 6-11. Call 317-788-7581 for more information.

June 16-19

8th Annual Bluegrass Festival at the Bill Monroe Bluegrass Hall of Fame and Museum in Bean Blossom (Brown County). Oldest, longest running bluegrass festival in the country. Noon to midnight admission charge. 615-868-3333 or 812-988-4422.

June 17-18

St. Mark Parish, 535 E. Edgewood Ave., Indianapolis, (Marion County) will hold "Funfest" from 9 a.m. to 12 a.m. both evenings. No admission cost. For more information, call John Neely at 317-757-4246.

June 17-18

St. Mary Parish in New Albany, (Floyd County) will hold its parish festival from 5:30 to 10:30 p.m. on Friday (family night, no admission) on Saturday from 7 p.m. to 1 a.m. (\$7.50 admission). The Marlins and The Monarchs will be the entertainment features. For more information, call Cathy

Denetzer at 812-945-2865 or Bob Byrne at 812-945-3463.

June 17-18

Lanesville Junefest. Lanesville Jaycee Park (Harrison). Arts and crafts booth, food booths, flea market, street dance, beer garden with bratwurst and more. No admission charge. 5:30 p.m. to 1 a.m. Friday; 9 a.m. to 1 a.m. Saturday. 812-952-2363.

June 17-18

St. Michael Parish, 3354 West 30th St. in Indianapolis, (Marion County), will hold a festival from 5-11 p.m. both evenings. Raffle, games, food, rides. For more information, call the parish office at 317-952-7359.

June 17-19

St. Simon Parish, 8400 Roy Road, Indianapolis, (Marion County) will hold its parish festival from 6-11 p.m. on Friday; from 5-11 p.m. on Saturday; and from 4-11 p.m. on Sunday. Food, rides, games, entertainment for all ages.

For more information, call the parish office at 317-898-1707.

June 18

3rd Annual Brookings Spring Fling, Brookingsburg (Jefferson County). Country dancing, Saturday night. Arts, crafts, flea markets, cloggers and parade. 7 a.m. to 10 p.m. No admission charge. 812-265-3830.

June 18-19

Taste of Bloomington/Art Fair at the Square, downtown Bloomington.

ton (Monroe County). More than 50 arts and craft booths, dozens of Bloomington's own restaurants, live music. 10 a.m. to 10 p.m. Saturday. Noon to 8 p.m. Sunday. Admission charge. 812-336-3681 or 812-334-3100.

June 19

Sacred Heart Church, 1530 Union St. in Indianapolis, (Marion County) will hold its annual parish picnic from 12-7 p.m. Food, crafts, kids games, bingo. The festival will be held at German Park, 8602 S. Meridian St. For more information, call the parish office at 317-638-5551.

June 20-24

St. Michael Parish, 3354 West 30th St. in Indianapolis, (Marion County) will hold Vacation Bible School from 9 a.m. to 12 p.m. each morning. The event is open to children 3-11 years old.

June 20-24

St. Barnabas Parish, 8300 Rahke Rd. in Indianapolis, will hold its completing 3rd-5th grades. Sessions will run from 9 a.m. to 12 p.m. each morning. For more information, call 317-481-0631.

June 21-July 1

St. Lawrence Parish, 6944 E. 46th St. in Lawrence, will hold Vacation Bible School from 9-11:30 a.m. every morning. For more information, call the parish office.

June 23-25

Cannara Jubilee, Hargis Hatfield

Riverside Park, Canneton (Perry County). Rides, flea market, food and beer garden with live bands. 5 p.m. to finish. No admission charge. 812-547-1000 or 812-547-7233.

June 24-25

Christ the King, 1827 E. Kessler Blvd. in Indianapolis, (Marion County) will hold its summer festival from 5 p.m. to 12 a.m. both evenings. Food, games, music, magicians, clowns and auction. For more information, call Don Schweitzer at 317-995-2908.

June 25

Holy Name of Jesus Parish, 87 N. 17th Ave., Beech Grove, (Marion County) will hold its parish festival, "Summerfest '94," from 5-11 p.m. both evenings. Rides, games, music, Monte Carlo. No admission cost. For more information, call Tim Griffin at 317-794-5454 or 317-881-7942.

June 25

Fire Department Fireman's Festival, Charlestown High School, Charlestown (Clark County).

June 24-26

Sacred Heart Parish, Jeffersonville, (Clark County) will hold its parish festival, "Festival of Friends '94" from 8 p.m. to 12 a.m. on Friday; 2-11 p.m. on Saturday; and 12-6 p.m. on Sunday. No admission fee. For more information, call Rodney Bramer at 812-288-8433 or Mary Alice Lock at 812-282-3208.

June 25

Volunteer Fireman's Festival, Jonesville (Bartholomew County). Enjoy a parade and good times with Jonesville cele-

brated Bridge Festival, Festival Field across from the Church, Moscow (Rush County). Large flea and craft market, entertainment, games, contests, stagecoach rides. Amish baked goods, hog roast and more. No admission charge. 9 a.m. to 10:30 p.m. Friday; 8 a.m. to 10:30 p.m. Saturday; 8 a.m. to 5 p.m. Sunday. 317-629-2427 or 317-629-2468.

June 25

Antique Festival, Ripley County Fairgrounds, Osgood (Ripley County). All types of antique tractors and equipment, wagon train, antique dealers, craft dealers, flea market, quilt display and baking contest. No admission charge. 9 a.m. 812-689-4227.

June 25

St. Philip Neri Parish, 550 N. Rural St. in Indianapolis, will hold its "Summerfest '94-Early Summer Beginnings" from 6 p.m. to 12 a.m. For more information, call the parish office.

Midsummer Festival, Monument Circle, downtown Indianapolis (Marion County). One-day festival of contemporary music on four giant stages. Food from more than 30 of the city's finest restaurants and caterers. Admission charge 5 p.m. to midnight. 317-637-4574.

June 25

Summerfest '94, Westport Area Community Building (Decatur County). This summerfest features pork chop dinners, flea market and entertainment, annual volleyball tournament. No admission charge. 812-591-2066.

June 26

St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman, (Ripley County) will hold its parish festival beginning at 10:30 a.m. Horse shoe pitching contest, Turtle soup, games and homemade quilts. For more information, call Kenneth Houtz at 812-623-2894.

June 25-26

2nd Annual Antique Machinery Association Show, Morgan County Fairgrounds, Martinsville (Morgan County). See history at work, antique gas engines, tractors, steam engines, saw and shingle mills, flea market, food, tractor and children's rides. No admission charge. 8:30 a.m. to finish. 317-831-3147.

June 26

Home and Garden Tour. Various locations, Richmond (Wayne County). Tour Richmond's loveliest and most unique homes and gardens during this annual event. No admission charge. Whitewater Opera Company. 317-967-7106.

June 26

Summerfest '94, Westport Area Community Building (Decatur County). This summerfest features pork chop dinners, flea market and entertainment, annual volleyball tournament. No admission charge. 812-591-2066.

June 26

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Old Settlers Day, Three blocks off Southeastern Avenue, Wanamaker (Marion County). Arts and crafts booths, antique cars, children's rides, food and fun. No admission charge. 10 a.m. to 5 p.m. 317-862-5078 or 317-862-6386.

June 26-28

Holy Trinity Parish, 2618 W. St. Clair St. in Indianapolis, (Marion County) will hold a revival with Father Clarence Waldon. For specific details, call Sr. Anita Eberle at the parish office at 317-631-2939.

June 27-July 1

Vacation Bible School, St. Matthew Church, 4100 E. 56th Street, Indianapolis (Marion County), 4 years old through 5th grade. There is "Come Along with Jesus." 9 a.m. to noon. Call parish for information at 317-257-4297.

June 28-July 4

National African-American

Family Summit, Indiana Convention Center and Hoosier Dome, Indianapolis (Marion County). Cultural summer celebration highlighting the achievements of African-Americans. This national event features art, entertainment, educational and political forums, consumer goods, sports and religion. Admission charge: 6 to 10 p.m. Monday through Thursday: 2 to 10 p.m. Friday: 10 a.m. to 10 p.m. Saturday: Noon to 8 p.m. Sunday: 317-921-6955 or 317-925-2702.

July 1-3

Liberty Festival, Union County Courthouse Square, Liberty (Union County). Watch area firefighters compete in the water-ballet contest, enjoy a Freedom Run, parade, fireworks, children's games, crafts and flea market. No admission charge. 9 a.m. to dark. 317-458-5976 or 317-458-5792.

July 1-4

National African-American Family Summit, Indiana Convention Center and Hoosier Dome, downtown Indianapolis (Marion County). See June 28 for details.

July 2-3

Regatta/Indiana Governor's Cup Race, Ohio River, Madison (Jefferson County). Hydroplanes race on the Ohio River at 200 MPH on a 2 1/2 mile course. Admission

charge 11 a.m. to 5 p.m. Madison Regatta Inc., 812-265-5000.

July 2-4

Art Guild Festival, Owen Valley Middle School, Spencer (Owen County). Artists and crafters from all over and in all categories of work show their wares. Includes some demonstrations. No admission charge. 11 a.m. to 7 p.m. Saturday and Sunday; 11 a.m. to 5 p.m. Monday 11 a.m. to 5 p.m. 812-829-3293.

July 3

St. Maurice Church, 1963 N. St. John St., St. Maurice, (Decatur County) will hold its parish festival from 10 a.m. to 6:30 p.m. Raffles, games, bingo, refreshments, country store, chicken dinner. For more information, call Sr. Yvonne Conrad at 812-663-4754.

July 4

Old Settlers Day on the Square, Corydon (Harrison County). Recreate a typical 1880s Fourth of July celebration on the Square surrounding Indiana's first state capitol. Costumed paraders signal the celebration's start, pioneer cooking demonstrations show how apple butter, beef stew and bread were made. No admission charge. 10 a.m. to 5 p.m. 812-798-4890.

☆☆

Independence Day Festival, Air-

port, Hagerstown (Wayne County). Custom car show, plane rides, dinner, horse show, volleyball tournament, fireworks. No admission charge. 7 a.m. to 10 p.m. 317-489-5288.

☆☆☆

Live from Delaware Street, President Benjamin Harrison Home, 1230 N. Delaware Street, Indianapolis (Marion County). Victorian ice cream social to celebrate the July 4th holiday. Admission charge: 317-631-1896.

☆☆☆

WFMS Fourth Fest, Downtown Indianapolis, (Marion County). An all day, fabulous Fourth of July celebration on the steps of the Indiana War Memorial. Features country music concerts and at 8 p.m. the spectacular Indiana National Bank fireworks. No admission charge. 11 a.m. to finish. 317-842-9550.

☆☆☆

Fourth of July Parade and Fireworks, Main Street, Metamora (Franklin County). People walking in costume, horse and buggies, and covered wagons are some of the features of the parade. Over 100 crafts shops. No admission charge. Fireworks at dark. 317-647-2194.

July 5-8

St. Simon Parish, 8400 Roy Rd., Indianapolis, (Marion County) will

hold Vacation Bible School at 7 p.m. each evening. Programming for adults is available while child is at the Bible school. For more information, call Joan Wilson at the parish office at 317-898-1707.

☆☆☆

Vacation Bible Study, St. Simon Church, 8400 Roy Rd., Indianapolis (Marion County). Parents attend bible study with their children ages 3 yrs to 4th grade. 6:30 to 8:30 p.m. 317-899-4997 for more information.

July 8-10

Holy Spirit Church, 7243 E. Tenth St., Indianapolis, (Marion County) will hold its parish festival from 5-11 p.m. on Friday and Saturday and from 1-11 p.m. on Sunday. No admission cost. For more information, call Dick Hess at 317-353-0474.

☆☆☆

General Morgan Days, center of town, Dupont (Jefferson County). War encampment. Historic exhibit, parade, pork chop supper, fireworks, crafts and flea market, entertainment and food. No admission charge. 4 to 9 p.m. Friday, 10 a.m. to 10 p.m. Saturday, 10 a.m. to 5 p.m. Sunday. 812-273-4641.

July 9

Assumption Parish, 1117 S. Blaine Ave. in Indianapolis, (Marion

County) will hold an indoor/outdoor garage sale from 9 a.m. to 4 p.m. For more information, call Bonnie La Russa at 317-638-9576.

July 14-17

Rasperry Fest, Main Street, Batesville (Ripley County). Freshly picked red raspberries will be on the menu for breakfast, lunch and dinner. Meet the Rasperry Queen, collect winning recipes, browse local shops and there may be raffles to pick. No admission charge. 800-445-4939.

July 16

Countryside Paddlers Acres in the Park, Arbuckle Acres Park, Brownsburg (Hendricks County). 450 juried arts exhibitors specializing in Country, Amish, Victorian, Shaker and other items, all handmade. Admission charge. 9 a.m. to 4:30 p.m. 317-852-8466.

☆☆☆

Riverfest '94, Fairbanks Park, Terre Haute (Vigo County). The Fifth Annual Ratt Race down the Wabash River, firefighters' water-ballet contest, SK run, baby contest and more. No admission charge. 8 a.m. to finish. 812-299-1121.

July 17

St. John the Baptist Parish, Osgood, (Decatur County) will hold its summer festival from 11



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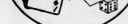
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a.m. to 4 p.m. on the parish grounds. For more information, call Mr. Minto at 812-689-4234.

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St. John the Baptist Parish, Dover, (Dearborn County) will hold its summer festival and chicken dinner from 11 a.m. to 7 p.m. For more information, call Carol Ireland at 812-637-1351.

☆☆☆

St. Mary Parish, Fluvio Knobs, (Floyd County) will hold its parish picnic from 10 a.m. to 5 p.m. No admission cost. For more information, call Judy or Dan Schneider at 812-925-5624 or the parish office at 812-923-5419.

☆☆☆

Early Wheels Antique and Classic Car Show, Billie Creek Village, Rockville (Parker County) Over 100 classic and antique cars on display. Touring classics, horse-drawn carriages and restored cars bring back the auto in its early era. Admission charge. 11 a.m. to 4 p.m. 317-569-3430 or 317-569-3650.

July 18-22

St. Joan of Arc Parish, 4217 N. 1st, Indianapolis, (Marion County) will present storytelling of the parables from 9:30 a.m. to 12 p.m. for children in grades 1-8. The event will be held in the school building. Cost is \$5 per child. For more information, call Mary Anne Schaefer at 317-756-1516.

July 19-20

Little Flower Parish, 4720 E. 15th Ave. in Indianapolis, (Marion County) will hold Marketplace RD 29 (Bible school) from 6:30-8:30 p.m. for more information, call David Burkhardt at 317-357-8352.

July 21-24

Cumberland Chamberfest '94, parking lots on East Washington Street and U.S. 40 in Cumberland (Marion County). State cheese-leader contest, queen pageant, baby show, parade, youth talent show, square dancing and gospel choir. No admission charge. 9 a.m. to 9:30 a.m. 317-694-3153.

July 22-23

St. Anthony, 316 N. Sherwood Ave. in Clarksville, (Clark County) will hold a parish picnic on Friday from 6-11 p.m. and on Saturday from 10-11 p.m. For more information, call Janice Estep at 812-282-2290.

July 23

St. Martin Parish, Yorkville, (Dearborn County) will hold its parish festival featuring a prime rib dinner from 5-6 p.m. for more information, call Philip Darling at 812-487-2711.

☆☆☆

St. Malachy Women's Club, 326 N. Green St. in Brownsburg, (Hendricks County) will hold a garage sale and luncheon from 9 a.m. to 4 p.m. for more information, call Colletta Kosiba at 317-852-3195.

July 24

St. Martin Parish, Yorkville, (Dearborn County) will hold its annual church picnic beginning at 11:30 a.m. A family-style chicken dinner is featured. For more information, call Philip Darling at 812-487-2711.

July 28-30

Ernie Pyle Fireman's Festival, downtown Dana (Vermillion County). Arts and crafts, food, flea market and night entertainment. No admission charge. 5 p.m. to finish Thursday and Friday. Noon to finish Saturday. 317-665-3396.

July 30

Gala '94, Westin Hotel, downtown Indianapolis, (Marion County). A Hispanic festival featuring arts, crafts, performers, dancing, ethnic foods and cultural experiences. No admission charge. 317-636-6551 or 317-636-0226.

☆☆☆

Kroger CircleFest, on the Monument Circle and surrounding streets, Indianapolis, (Marion County). CircleFest showcases the food, arts, and entertainment of

Indianapolis. Activities and entertainment for everyone. Admission charge. Noon to midnight. 317-638-2676.

August 1-5

Holy Cross Parish, 125 N. Oriental St. in Indianapolis, (Marion County) will hold Vacation Bible School from 9:30 a.m. to 12 p.m. daily. For more information, call Sister Paulette Schroeder.

☆☆☆

Vacation Bible School, Holy Family Church, 129 W. Daisy Lane, New Albany. Ages 4-12. 6 p.m. to 8 p.m. For more information, call Sandy Barsbach at 812-944-8283.

August 3-7

400 Festival, Indianapolis (Marion County). The 400 Festival hosts events surrounding the Brickyard 400; specific events to be announced. 317-636-4556 or 800-638-4296.

August 5-6

St. Philip New Parish, 550 N. Rural St. in Indianapolis, (Marion County) will hold its parish festival today. For more details, call the parish office at 317-637-8746.

August 5-7

Pioneer Engineer's Club of Indiana Inc., 46th Annual Show, Rushville (Rush County). See antique agricultural equipment, including steam engines and other rigs. Admission charge. Times vary. 317-729-5283.

☆☆☆

4th Annual Williamsburg Community Days, various locations, Williamsburg (Wayne County). Craft booths, flea markets, towline yard sale, helicopter and pony rides, entertainment and food. No admission charge. 317-966-7562.

August 6

Pig Roast in the Park, Beechwood Park, Scottsburg (Scott County). A porcine celebration, hog calling contest, kase-the-pig contest, mud and regular volleyball, baseball, bands, games and of course a hog roast. No admission charge. All day. 812-792-6267.

August 7

Muscatatuck Cruise-In, Muscatatuck County Park, North Vernon (Jennings County). Open car show with '50s music, DJ, games. See antique and classic cars, hot rods, pickups and monster trucks. Donations. Noon to 5 p.m. 812-346-5658.

☆☆☆

St. Boniface Parish, Fulda, (Spencer County) will hold its parish picnic from 11 a.m. to 7 p.m. For more information, call Susan Heek at 812-357-2183.

☆☆☆

St. Malachy Parish, 326 N. Green St. in Brownsburg, (Hendricks County) will hold a 125th Anniversary Celebration beginning at 11:30 a.m. A reception will follow in Noll Hall. For more information, call Maggie McClain at 317-852-3195.

August 10-13

Schwitzer Fest, City Hall Park, Tell City (Perry County). Celebrate this community's 136th birthday with rides, food, flea and craft market, beer garden, sports, entertainment, merchants' sidewalk sale. No admission charge. 5 p.m. to midnight Wednesday through Friday; all day Saturday. 812-547-2327 or 812-547-7579.

August 12-13

Major Taylor Day and Antique Bicycle Festival, Major Taylor Velodrome, Indianapolis (Marion County). The fun starts with a Friday night bike race and continues Saturday with the antique bicycle festival, historic presentation, swap meet and antique bike ride. Admission charge. 6 p.m. to finish Friday; 8 a.m. to 6 p.m. Saturday. 317-327-8356.

☆☆☆

Assumption Parish, 1117 S. Blaine Ave. in Indianapolis, (Marion County) will hold a fish fry festival beginning at 4 p.m. both evenings. Home cooked meals, games, country store, beer garden. For more information, call Mary Al-

lard or Debra Mich at 317-631-7498.

August 13

Clayton Cornfest, Main Street, Clayton (Hendricks County). Barbecue, brats and Clayton's famous corn on the cob. Parade, antique cars and engines, games, music, crafts and more. No admission charge. Noon to 11 p.m. 317-539-2921.

August 13-14

Columbus Scottish Festival, Clifty Park, Columbus (Bartholomew County). A celebration of the Scottish heritage with professional and amateur athletics, pipe band competitions, dance competitions, clan representatives, vendors, entertainment. Admission charge. 9 a.m. to 10 p.m. Saturday; 9 a.m. to 4 p.m. Sunday. 812-378-2622 or 800-468-5064.

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ISRA Presents Old Metamora Car Show, Artist & Craftsman Fair, Maclay Museum and Campground, Metamora (Franklin County). An open car show with categories for all classes. Quilts, porcelain dolls, apparel and a full range of crafts for sale. Admission charge. Times vary. 317-861-5849 or 317-647-2541.

☆☆☆

Arts and Crafts Show, Ski Slope, Nashville (Brown County). A show and sale of handmade items

only. Up to 50 booths. 9 a.m. to 7 p.m. 812-988-6638.

☆☆☆

Parke County Arts and Crafts Days, Billie Creek Village, Rockville (Parke County). See 40 craft booths, 20 historical craft demonstrations, three covered bridges, 30 historical buildings. Horse-pulled wagon ride. Admission charge. 11 a.m. to 4 p.m. 317-569-3430 or 317-569-3650.

August 14

St. Mary Church, Lanesville, (Harrison County) will hold its annual parish picnic from 10:30 a.m. to 5:30 p.m. For more information, call Jerry Reinhardt at 812-952-2800.

☆☆☆

St. Paul Parish in New Alsace (Dearborn County) will hold its annual picnic from 9 a.m. to 7 p.m. Games, raffle, chicken dinner. For more information, call Joe Engel at 812-431-4111.

August 18-20

Julie Day, Downtown Hagerstown (Wayne County). Flea market, fish fry, free entertainment, parade, food vendors, volleyball tournament, dances, car show. No admission charge. Hours vary. 317-489-5577.

August 18-21

Tree City Festival & Greensburg Power of the Past, Tower Tree

Square and Decatur County Fairgrounds, Greensburg, (Decatur County). Antique tractors and farm machinery, flea markets, parade, arts and crafts, clogging, 5K run, fiddle contest, wagon train and more. Admission charge some events. 6 p.m. to 9 p.m. Thursday and Friday; 8 a.m. Saturday. 812-663-2832 or 812-663-9224.

☆☆☆

12th Annual Indiana Avenue Jazz Festival, Indiana Avenue and West Street and Madame Walker Urban Life Theatre, Indianapolis (Marion County). Street festival featuring local, regional and national jazz musicians, fair activities, food vendors and arts and crafts. No admission charge. Jazz performances in theatre Thursday through Sunday; festival Noon to 10 p.m. Saturday. 317-026-2099.

August 19-21

Days of Kosciusko Festival, Ballpark, Georgetown (Floyd County). Festival featuring parade, spelling bee, bake-off and auction, ice cream social, tug-of-war, pageant, golf scramble, arts, crafts, food and more. No admission charge. 6 p.m. Friday; 8 a.m. Saturday. Noon Sunday. 812-951-3773.

August 20

President Harrison 161st Birthday Celebration, 1230 North Delaware Street, Indianapolis (Marion County). Tour the home of Indiana's only elected president and

join in the birthday celebration. No admission charge. 12:30 to 4 p.m. 317-631-1898 or 317-635-1378.

August 20-21

Skinner Farm Museum Village Gas and Steam Show, Perryville (Vermillion County). Step into the 1850s and tour furnished log cabins and visit with working craftsmen. Then move to 1910 and watch working gas and steam engines threshing, sawing, plowing. Food, exotic farm animals, music. Admission charge. 8 a.m. to 6 p.m. 317-703-4079.

August 21

St. Plus Parish in Sunman (Ripley County) will hold its parish festival from 10 a.m. to 6 p.m. Mock Turtle soup will be featured. For more information, call Marica or Jerry Vola at 812-623-3261.

August 25-27

Watermelon Festival, Courthouse Square, Brownstown (Jackson County). Watermelon seed, seed spitting and of course eating. Parade, princess and baby contests, 5K run and walk, entertainment and crafts. No admission charge. 5 p.m. to 10 p.m. Thursday; 11 a.m. to 11 p.m. Friday; 8 a.m. to 11 p.m. Saturday. 812-358-3171.

August 26-27

Country Frolic, Main Street, Lesta (Scott County). Displays of an-

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tiques, arts and crafts, children's contest, fiddle contest and much more. No admission charge. Times vary. 812-752-2634 or 812-752-4328.

☆☆☆

Old Settlers Day, Old Town Square, Bowling Green (Clay County). Flea markets, quilt show, horse and tractor pulls, pedal pull for children, live entertainment and fish fry. No admission charge. 812-986-2803 or 812-986-2930.

August 26-28

Neavill's Grove Annual Old Settlers, Neavill's Grove, Volga (Jefferson County). Antique tractors and other old machinery, flea markets, crafts, games, bands and food. No admission charge. Hours vary. 812-866-3367.

☆☆☆

Archway Day Festival, Inc., Maple Wood Park, Centerville (Wayne County). Archway Day offers homemade crafts, food, a pedal tractor pull, pie baking contest, games and entertainment. No admission charge. 5 p.m. to 10 p.m. Friday; 6:30 a.m. to 11 p.m. Saturday. Noon to 7 p.m. Sunday. 317-855-5168 or 317-855-2241.

August 26-Sept 3

Beans of Blue River Festival, on the Circle, Shelbyville (Shelby County). Parade, dinner under the stars, flea and craft sales, free top name entertainment nightly. No admission charge. 317-998-6624.

August 27

African Feast, Hye Center, Terre Haute (Vigo County). Cultural festival that celebrates African-American history. Cultural entertainment, ethnic foods, art clothing. No admission charge. 9 a.m. to 8 p.m. 812-234-0724.

☆☆☆

Little Flower Parish, 4720 E. 13th St., in Indianapolis, (Marion County) will hold its summer

music festival from 6-11 p.m. Food available. No admission fee. For more information, call David Buckhard at 317-357-8352.

August 27-28

St. Lawrence Parish, 542 Welkait St., Lawrenceburg, (Dearborn County) will hold its parish festival on Saturday from 4 p.m. to 12 a.m. and on Sunday from 11 a.m. to 11 p.m. For more information, call John Harter at 812-537-3992.

September 1

St. Vincent New Hope, 8450 N. Payne Rd. in Indianapolis, will hold its 10th annual golf benefit. A morning (play your own ball) and afternoon (scramble) flight will begin at 7:30 a.m. and 1 p.m., respectively. An awards dinner will be held at 6 p.m. For more information, call 317-872-4210, ext. 218.

September 1-3

Beans of Blue River Festival, on the Circle, Shelbyville (Shelby County). Parade, dinner under the stars, flea and craft sales, free top-name entertainment nightly. No admission charge. 317-998-6624.

September 2-3

Old Settlers, Clupper Grove, Bean Blossom (Brown County). Old friends and new gather to talk and reminisce, enjoy carnival concessions and food, and to watch the prize presentations for Oldest Lady, Oldest Man, Longest Residence in County, Longest Married Couple, Grandstand entertainment. No admission charge. 4 p.m. to midnight Friday, 12:30 to 11 p.m. Saturday. 812-988-2626 or 812-988-4322.

☆☆☆

128th Chelsea Jubilee, Saluda Park, Chelsea (Jefferson County). Flea market, bluegrass and country music, games, rides, bingo, food, Indiana's oldest community reunion. No admission charge. Times vary. 812-889-2726.

September 2-5

Little Italy Festival, Festival Grounds, North Water Street, Clinton (Vermillion County). The Indiana State Race Ball Tournament highlights this festival, with polka bands, Italian singing, wine garden, grape stomping, costume contest. 5 p.m. to 11 p.m. Friday; 11 a.m. to 11 p.m. Saturday through Monday. 317-832-4606.

☆☆☆

Farmers Fair Festival, 7 miles East of New Castle, New Castle (Henry County). Antiques, arts and crafts, food, live entertainment, southern gospel music, '50s-'60s country classics, old time dance band and the big dance floor to accommodate them. Admission charge: 6:30 p.m. to 10 p.m. Friday; 9 a.m. to 10 a.m. to 6 p.m. Saturday; 9 a.m. to 5 p.m. Monday. 317-352-2134.

September 3

St. Anthony Parish, 316 N. Sherwood in Clarksville (Clark County) will hold a Marlin's Dance from 8 p.m. to 12 a.m. Admission is \$5. For more information, call Janice Estep at 812-282-2290.

☆☆☆

Harvest Past Festival, Hayden Historical Museum, Hayden (Jennings County). Pre 1968 farm tractor and implement parade and display, toy tractor show, chicken barbecue. No admission charge. Noon to 6 p.m. 800-928-DOOR or 812-346-7779.

September 3-4

Hidden Treasure Days, Maplewood Park, Centerville (Wayne County). Antiques and collectibles dealers show their wares. Arts and crafts, entertainment, food court. No admission charge. 9 a.m. to 6 p.m. Saturday; Noon to 5 p.m. Sunday. 317-855-2486.

☆☆☆

Riverfest, Ohio River Bank, Leavenworth (Crawford County). A small old fashioned event fea-

turing a parade, fishing contest, country dance events, raffles and The Riverfest Queen. No admission charge. 7 a.m. to 11 p.m. Saturday; Noon to 6 p.m. Sunday.

☆☆☆

Aviation Awareness Days, Salem Municipal Airport, Salem (Washington County). Thrill to home-built and antique airplanes, warbirds, helicopters, ultra-lights, gyrocopters, skydivers, hot air balloons, radio-controlled planes. Airplane and helicopter rides, fly market, food and camping. Admission charge: 7 a.m. to 5 p.m. 812-755-4541.

September 4

St. John the Evangelist Parish, 9995 E. Base Rd. in Greensburg (Decatur County), will hold its church picnic from 10 a.m. to 6 p.m. Chicken dinners and games will be featured. For more information, call Loretta Mayakusi at 812-663-7880 or the parish office at 812-934-2880.

September 4-5

International Aviation Heritage Airshow Weekend, Clark County Airport, Jeffersonville. Share in this tribute to World War II with over 50 vintage fighters and bombers. Admission charge: 9 a.m. to 6 p.m. 502-425-3900.

☆☆☆

Labor Day Weekend Antique and Collectibles Market, various locations, Vernon (Jennings County). Browse more than 200 quality antique and collectibles booths. No admission charge. Dawn to dusk. 812-346-6102 or 812-346-4665.

September 5

St. Peter Parish, 1270 East Road in Brookville (Franklin County) will hold a Labor Day Festival from 10 a.m. to 7 p.m. Mass begins at 9 a.m. For more information, call the parish office at 812-633-3670.

☆☆☆

St. Anthony of Padua, 4791 E. Morris Church Street, Morris (Ri-

pley County) will hold a Labor Day Picnic from 9:30 a.m. to 8:30 p.m. Food, quilts and games. Chicken or beef dinners. For more information call the parish office

September 10

Oktoberfest '94, German Park, Indianapolis (Marion County). Three dance floors, German and American food, craft booths, bingo, raffles and special performances. Admission charge: 4 p.m. to 1 a.m. 317-888-0940 or 317-335-7081.

September 10-11

St. Mary of Immaculate Conception in Aurora (Dearborn County) will hold its parish festival from 4-11 p.m. on Friday; from 12 to 7 p.m. on Saturday. For more information, call Greg Townsend at 812-934-4528.

September 11

St. Pius Parish, Troy, (Perry County) will hold its parish picnic from 10 a.m. to 5 p.m. Food, games, raffles, entertainment. For more information, call Carol Cronin at 812-547-7994.

☆☆☆

St. Mary Parish, Rushville, (Rush County) will hold its Fall Festival from 11 a.m. to 4:30 p.m. Dinner, festival, games. For more information, call Debbie Rieberger at 317-679-5339.

September 16-17

St. Malachy Parish in Brownsburg (Hendricks County) will hold "Country Fare" from 5-10 p.m. on Friday; and from 11 a.m. to 10 p.m. on Saturday. Hog roast, carnival rides, music, var raffle. For more information, call Andrew Hession at 812-352-3195.

September 17-18

Septembersfest, St. Michael Church, 101 St. Michael Dr. in Charlestown (Clark County). No admission charge. For more information call the parish office at 812-256-3200.

September 18

St. Louis Parish, Batesville, (Ripley County) will hold its annual Fall Festival from 10 a.m. to 8 p.m. Food, games, booths, raffles, homemade items. No admission charge. For more information, call the parish office at 812-934-3204.

☆☆☆

St. Paul Parish, 814 Jefferson St., Tell City, (Perry County) will hold "Heritage Fest" from 10 a.m. from 5 p.m. No admission cost. For more information, call Linda Krueger at 812-547-7994.

☆☆☆

St. Joan of Arc Parish, 4217 N. Central Ave. in Indianapolis, (Marion County) will hold its annual "French Market" from 12-6 p.m. The festival honors St. Joan of Arc. Features include open air market, french food, wine, crafts, strolling musicians and artisans. For more information, call Molly Seidel at 317-283-5984.

September 23-24

St. Thomas More Parish in Mooresville, (Morgan County) will hold an "Apple Fest" from 5-11 p.m. on Friday; and from 11 a.m. to 11 p.m. on Saturday. Pig roast, craft tent, games, car raffle. No admission cost. For more information, call Carol Weve at 317-831-1431.

September 30

St. Nicholas Parish, Sunman, (Ripley County) will hold its annual Turtle Soup Supper beginning at 5 p.m. Also available are fish sandwiches, homemade pies and cakes, raffles, games, homemade quilts. For more information, call Kenneth Hountz at 812-623-2964.

☆☆☆

St. Mark Parish, Tell City, (Perry County) will hold its annual Shooting Match and Fall Festival from 11 a.m. to 6 p.m. on the parish grounds. For more information, call the parish office at 812-836-2461.

Come South for Hospitality and delicious Food this Summer and Fall. Join us for our famous festivals. Delicious Chicken Dinners, beautiful quilts, lots of homemade items, raffles and more. For more information about any individual event please call the phone number listed for the picnic or festival you are interested in.

St. John, Starlight, IN Strawberry Festival
100 Craft Booths
May 28 & 29
812-923-5785

St. Paul, Sellersburg, IN Festival and Chicken Dinner
June 4
812-246-3522

Providence High School, Clarksville, IN Festival
June 11 & 12
Chicken Dinner
June 12
812-945-2538

St. Mary, New Albany, IN Family Night
June 17
Festival & Street Dance
June 18
812-944-0417

Sacred Heart, Jeffersonville, IN Festival of Friends
3rd Dance
June 24
Festival
June 25 & 26
Chicken Dinner
June 26
812-282-0423

St. Joseph, Corydon, IN Picnic
Chicken Dinner &
Lots Of Craft Booths/Bingo
July 10
812-738-2742

St. Mary, Navilleton, IN Chicken Dinner & Craft Booths
July 17
812-923-5419
St. Anthony, Clarksville, IN Booths, Etc.
July 22 & 23
Moonlight Bar-B-Que
July 23
812-282-2290

St. Bernard, Frenchtown, IN Chicken Dinner & Craft Booths
August 7
812-347-2926

St. Mary's, Lanesville, IN Chicken Dinner & Craft Booths
August 14
812-952-2853

St. Augustine, Jeffersonville, IN Street Dance & Monte Carlo
August 19
Chicken Dinner & Festival
August 20
812-282-2677

St. Michael's, Bradford, IN Picnic
Chicken Dinner, Booths, Etc.
September 25
812-364-6640

St. Michael's, Charlestown, IN Games, Beer Garden & More
September 17
Chicken Dinner, Etc.

September 18
812-256-3200

St. Joseph's, Sellersburg, IN (Saint Joe Hill) Turkey Shoot, Chicken Dinner & Fall Festival
812-256-2512

Mount Saint Francis Picnic
Chicken Dinner & Booths
August 27
812-923-8817



TRINITY SUNDAY

The Sunday Readings

Sunday, May 29, 1994

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

by Fr. Owen F. Campion

This weekend the church celebrates the feast of the Holy Trinity. The liturgy's first Scriptural reading is from the book of Deuteronomy.

Deuteronomy derives its name from the Greek word for "second," although the book originally was written in Hebrew, and it is not the second book in the sequence of biblical books. It was regarded, however, as an extension, or continuation, of the Law of Moses. It is among the first five books of the Bible, the Pentateuch, to use another term influenced by the Greek language.

As such it has traditionally been regarded as part of the Law of Moses, the fundamental set of laws and teachings for the Jewish religion and the foundation upon which all the other works of the Old Testament rest.

In ancient times, and today, Judaism stands upon the belief that there is a Supreme Being, a god who is personal, almighty, perfect and one.

Long ago in history, and indeed still today in some religious philosophies, this view of God is unique. Centuries ago in the cultures surrounding the Jews, there was the worship of many gods and goddesses. The Egyptians, Greeks and Romans all worshipped divinities. So did the Greeks and the Romans.

Other societies saw the omnipotent power of the deity very much within nature.

In this milieu the Jews were unusual in that their belief actually was quite sophisticated. They saw God as perfect, as love, as personal, the creator of all but apart from all, and as one in perfection.

This weekend's reading reveals another aspect of God. God is unceasingly merciful and protective in caring for those faithful to the law God has provided.

Another difference between Judaism and the religious around it in ancient times was that the God of Judaism asked not fear but love.

Moses, God's spokesman, makes clear this request in this reading. Moses implores his people to recognize and remember God's love. In fact, Moses insists, God gives them life.

The Epistle to the Romans is the second reading for this great Christian feast, the feast of the Trinity.

In only three verses, St. Paul in this reading, magnificently expresses the Christian understanding of God.

God is perfectly one, in three separate but perfectly united persons. God is not distant nor aloof. God is dynamic and immanent in love. God created us and sustains us. God the Son redeems us and

inseparably unites us with God through the humanity of the Incarnation. God the Holy Spirit vivifies us and strengthens us.

It is easy to imagine how refreshing these verses must have been to the early Christian Romans. Observing all around them a religion that quaked before gods and goddesses who could be very disedifying and vengeful, in Christianity they turned to a God unending in love and mercy. Not only did they turn to God, but in Jesus they bonded themselves with God and God's everlasting life.

St. Matthew's Gospel reasserts the ancient Christian belief in God the Trinity by repeating the command to baptize in the name of "the Father, and of the Son, and of the Holy Spirit."

The Gospel also underscores the idea of God's outreach to us, and indeed to all. In God's name, Jesus commanded the apostles to call to all to offer them the saving water of baptism.

Reflection

For many long centuries philosophers have debated the concept of divinity. Within Christian circles there have been mighty arguments about the identity of God. In fact, historically some of the greatest heresies to upset Christianity have been the result of misconceived ideas about God and God's nature.

As we celebrate this splendid feast of the Trinity, however, the church does not dwell upon this reality of the Trinity in its teaching, although this reality clearly is stated.

Instead in these readings the church adds to its message of God as alive and eternally and perfectly one the revelation that God loves us, and that through our identification with Jesus, our bond with the Lord in our own commitment and obedience, we join ourselves with God. In this holy encounter is peace, perfection, and eternal life itself.

The church teaches us on this feast that it proclaims the great one God, perfect and one in three divine persons, but furthermore, it comforts us in the knowledge that our God loves us with a perfect love, and if we return God's love with our own uncompromising love, then God is with us now and always.

Pope postpones audiences

"The Pope Teaches" column, which is regularly published in *The Criterion*, will resume when Pope John Paul II continues his weekly Vatican audience.

The pope's discharge from the hospital was delayed several days as he recuperates from a broken leg.

Daily Readings

Monday, May 30

2 Peter 1:2-7

Psalm 91:1-2, 14-16

Mark 12:1-12

Tuesday, May 31

Visitation

Zechariah 3:14-18 or

Romans 12:9-16

(Response) Isaiah 12:2-6

Luke 1:39-56

Wednesday, June 1

Justin, martyr

2 Timothy 1:1-3, 6-12

Psalm 123:1-2

Mark 12:18-27

Thursday, June 2

Marcellinus and Peter, martyrs

2 Timothy 2:8-15

Psalm 25:4-5, 8-10, 14

Mark 12:28-34

Friday, June 3

Charles Lwanga and

companions, martyrs

2 Timothy 3:10-17

Psalm 119:157, 160-161,

165-166, 168

Mark 12:35-37

Saturday, June 4

Blessed Virgin Mary

2 Timothy 4:1-8

Psalm 71:8-9, 14-17, 22

Mark 12:38-44

SAINT OF THE WEEK

St. Joan of Arc led an army at 17

by John F. Fink

The story of St. Joan of Arc seems like fiction. Could it really be true that a teen-age girl, wearing white armor, would lead an army of soldiers in battle? Well, historians say it is true. That girl was also burned at the stake and later canonized a saint. Her feast day is Monday, May 30.

Jeanne la Pucelle was born in 1412 in Domremy, a little village in France. When she was very young, King Henry V of England invaded France, which was in the throes of a civil war between the forces of the Duke of Burgundy and the Duke of Orleans. The Burgundians joined the English who, in turn, supported their claims.

When she was 14, Joan started hearing voices. The voices became more numerous as time went on, and finally she was able to see those whom she identified as St. Michael, St. Catherine, St. Margaret, and others. When she was 16, these visions told her that she must present herself to Robert Baudricourt, commander of the king's forces.

Joan was able to talk an uncle into taking her to Baudricourt, who laughed at her and ordered her to leave. She returned to Domremy, but the voices insisted that she go back because "it is God who commands it." She returned and this time Baudricourt listened to her. He agreed to send her to King Charles VI.

On March 8, 1429 (Joan was now 17), she was admitted into the king's presence. The king had disguised himself and another man pretended to be the king, but Joan identified Charles at once and, by a secret sign that she learned from her voices, convinced him of the supernatural nature of her mission.

When Joan asked to lead soldiers to relieve Orleans, the king first had her examined by a body of theologians. After three weeks, this body advised Charles to make prudent use of her services. She was outfitted in white armor and she held a

special standard with the words "Jesus: Muna" emblazoned on it.

Joan and her army entered Orleans on April 29 and began battles against English forces that surrounded the city. By May 8, the siege of Orleans was lifted. During one battle, Joan was wounded in a breast by an arrow.

Now known as the Maid of Orleans, Joan led a campaign that ended with victory for the forces of the Dauphin. With victory assured, Joan called for the crowning of Charles VII, and this was done on July 17, 1429, with Joan standing at his side with her standard.

Then Joan's forces attacked Paris, an action that failed. During the battle, she was wounded in the thigh by an arrow, and her forces had to withdraw. There were no more campaigns until May of 1430, when she went to support the city of Compienne, which was being besieged. During that battle she was captured by the Burgundians, who kept her imprisoned until Nov. 20, 1430.

On that day the Burgundians sold Joan to the English. In trying to determine how to execute her, the English decided to have her convicted as a sorcerer and a heretic. She appeared before a tribunal presided over by Bishop Peter Cauchon. During the course of six public and nine private sessions, Joan was cross-examined about her visions and voices, her wearing of male clothing, and her willingness to submit to the church.

There's not enough room here to go into the details of her trial. But she was finally convicted of being a heretic and was delivered over to the state for execution. On May 30, 1431, she was led to the marketplace of Rouen and was burned at the stake. She was only 19 years old.

In 1456, a commission appointed by Pope Callistus III quashed the verdict of the trial. And 450 years later, on May 16, 1920, Joan of Arc was canonized.

MY JOURNEY TO GOD
Myself the Seed

The power of God in
His holy ground. Will
I plant my seed there,
There in this ground,
Powerful ground?

The question is not,
Will I plant but have
I planted this seed
Before now?

Planted and cultivated,
Watered with love,
And grace from above.
To nurture its growth,
That God may reap a
Harvest of souls,
And I, in labor, find
Happiness.

by Paul A. Jackson

(Paul Jackson is a member of St. Benedict Parish in Terre Haute. The photograph features the Living Way of the Cross performed by the Holy Trinity Parish youth group of Edinburgh on Good Friday. Their portrayal of the day Christ died serves as a powerful reminder of the need to plant God's seeds during Lent and also throughout the year.)

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Entertainment

VIEWING WITH ARNOLD

'Being Human' conjures up ironic life dilemmas

by James W. Arnold

"Being Human" is an ambitious title for a movie—sort of like "The Meaning of Life," which Monty Python (not one of my favorite comedy groups) tried in one of their incantations. Writer-director Bill Forsyth is not intimidated either, and with Robin Williams as his everyman hero, bravely rolls the dice.



The result is a collage of five stories, each featuring Williams as Hector, a fortynish fellow journeying through time in varying relationships with more powerful associates, a woman he loves or desires, and (usually) children. Many motifs (enough for a Ph.D. dissertation) recur in the stories, which range from prehistoric settings, ancient Rome and the Middle Ages to contemporary New York. One is religion, or rather the concept of priesthood, and humanity's efforts (usually futile) to cope with the eternal mysteries.

Forsyth's style is more whimsical and daffily charming than deep or intellectually impressive. A female narrator (Theresa Russell) tries to keep things clear and unprejudiced, but not successfully. The tone remains gentle, although religion, priests and nuns, etc., are among the consistent targets for the humor, in ways that are not especially original or daring.

Forsyth deserves credit at least for putting contemporary work, family and sex issues in an historical context that most popular culture totally ignores.

The Scots filmmaker, now 47, who made his early marks with such humane comedies as "Gregory's Girl" (1981) and "Local Hero" (1983), is back writing his own scripts after some so-so luck in America working from others' material ("Housekeeping," "Breaking In"). He's not so much in an attack mode as trying to remind us that human happiness is so transitory that we should grab it when it comes and squeeze it for all it's worth.

The first story, in which a caveman Hector loses his wife and children to two boatloads of strangers who randomly appear one day, sets the grim worst case scenario. He's helpless and outnumbered, reduced to throwing rocks at the marauders as they embark. But suddenly their priest/shaman sees an altar-like pile of rocks on a hilltop, and thinks it might be a sign. After they all climb up to investigate, he can't figure it out, and the departure goes on as before. The religious "sign" fails to change the outcome.

The second, the Roman story, works best as comedy. Hector is a slave to an aristocrat, Lucinnus (John Turturro, looking surprisingly credible in a toga). This time, all Hector's possessions, including his slave girlfriend, already belong to somebody else. Worse, Lucinnus has made a political gaffe and is being forced to commit suicide (in the Roman manner). He insists that Hector, his reluctant "closest and dearest slave," die with him.

There is some juicy stuff about who will kill himself first, and endless reading of entrails of dead chickens to get a better prophecy and fate from the household gods. (Another attempt at probing supernatural mysteries.) But this time Hector keeps his senses, outfoxes his master, and escapes with the woman he loves to a better life. The anecdote makes its point with understated comic wit and a touch of melodramatic suspense.

In the third story, Hector is returning to Scotland from the Crusades, traveling in a cart with a lovely young woman, some nuns and a half-mad priest who proposes universal virginity to "bring on God's kingdom" within 50 years. Pointless was seen to rage about them, and the priest finds a mission in comforting the wounded.

But Hector is drawn to the beauty and simple innocence of the woman, who speaks an unknown language and takes him to her home, a strange country. She's a single mom with two children and a farm, and wants him to stay. (In a reversal of the first story, he has inherited another man's land



NEW 'MAVERICK'—Bret Maverick (Mel Gibson), Zane Cooper (James Garner), and Annabelle Bransford (Jodie Foster) watch approaching Indians in "Maverick." The U.S. Catholic Conference, which says the film has "blockbuster written all over it," classifies the movie A-III for adults. (CNS photo from Warner Bros.)

and family.) But he could not be happy in this situation, the narrator tells us, and he goes back to his own land.

Then Hector finds himself in a group of 16th century Portuguese shipwrecked on the coast of Morocco. This time he himself has a slave, and is in love with another nobleman's wife. Forsyth's humor leans heavily on human imperfection and klutziness. The characters include a befuddled leader who keeps changing his mind, an uncertain priest ("Like any priest anywhere, all he wanted was a sign"), and a couple of thieves who are (after much debate) hanged ineptly on a cross that keeps falling over. Frustrated, all Hector can do is promise to pray for his love and his rival in Lisbon cathedral.

In the final episode, typically modern businessman Hector, a Manhattan slum landlord, has left his wife and children, whom he hardly knows. (Ironically, in view of events in earlier episodes, he's a dad who had it all and rejected it.) He borrows his current girlfriend's car to take the kids, an adolescent girl and her young brother, for a day at the beach. The "priest" figure shows up as a TV fortune teller, as befuddled as ever. But as he takes them to an amusement park (in the rain) and later builds a campfire and talks to them on the shore, Hector for the first time is in touch with his children.

The discussion turns to the planets and infinity, but they decide it's better not to worry about all that. "This is as good as it gets," says his daughter, with that Forsyth

project as wisdom. "It may be the best moment of your life. Enjoy it."

This little family scene (minus the wife figure) may seem to be some kind of resolution. But it's not very satisfying, especially for those who believe "being human" involves being loved by the creator of the cosmos, personally.

Williams plays mostly under tight restraint, but projects the humor when it's there. Others help out in cameos, including Lorraine Bracco and Lindsay Crouse in the modern tale and Hector Elizondo as the confused Portuguese Don in the Moroccan segment. But this movie in the Moroccan segment, but this movie ultimately leaves you neither laughing or alight with provocative thoughts.

(Whimsical but limited overview, from male perspective, of human progress and what really matters; low-key wit but often slow and enigmatic; sex situations; OK for mature viewers.)

USCC classification: A-III, adult.

'Coming & Going' chronicles role of transportation

by Henry Herx
Catholic News Service

The vital role transportation has played as the United States spread across the continent and how that role is changing today are the central themes of "Coming & Going," a three-part series premiering Friday, June 3, from 9 p.m. to 10 p.m. on PBS. (Check local listings to verify the program dates and times.)

The first program, "Over the Long Haul," looks at those who work the "road" moving freight on land, sea and air. It visits longshoremen, truckers, railroad workers, air cargo handlers, and those working container ships, and examines how their jobs have changed over the years.

Angel Awards honor excellence in media

by Catholic News Service

LOS ANGELES—Schindler's List and "Free Willy" topped the list of gold Angel Award winners in the award's 17th year. "Schindler's List" was awarded best film of the decade, while "Free Willy" won two awards for best children's movie and best ecological movie.

Other films winning Angels were "Shadowlands" for best love story, "The Secret Garden" for best family movie, "Cool Runnings" for best comedy motion picture, and "Dave" for the year's most innovative project.

Television winners were "Dr. Quinn, Medicine Woman" for best drama series, "Home Improvement" for best comedy series, "And the Band Played On" for best docudrama and "Benares, 1910" episode of "The Young Indiana Jones Chronicles" for best adventure segment.

Experts explain how a changing economy shapes the form of transportation and the effects this has on people who never give it a second's thought.

Viewers will learn, for instance, that just-in-time delivery has revolutionized the transportation industry by making stockpiles cost-prohibitive.

Moving freight across the country today relies more on computers than yesterday's steam engines.

Romantics, however, are likely to find more enjoyment in the historical montages interspersed throughout the program, which show the way it was before the era of ever-faster, more impersonal means of travel.

Narrated by National Public Radio's Scott Simon, the program has a folksy tone, perhaps best illustrated by

Chicago author Studs Terkel's reading of Carl Sandburg's ode to "the city of broad shoulders."

The facts and statistics—18 million tons of freight cross the country every 24 hours—are always interesting, but the result adds up to something less than a compelling documentary. However, since Indiana is the "Crossroads of America," Hoosiers might want to watch these mechanical comings and goings.

TV Programs of Note

Sunday, May 29, 7:30-9 p.m. (PBS) "The National Memorial Day Concert." Actor Ossie Davis hosts this special featuring the National Symphony Orchestra, U.S. Army Chorus, and an array of distinguished guest artists, broadcast live from the west lawn of the Capitol building.

Monday, May 30, 8-9 p.m. (PBS) "Suddenly Last Summer." A "Great Performances" production of Tennessee Williams' play tells the story of a troubled Southern family and stars Maggie Smith, Natasha Richardson and Rob Lowe.

Tuesday, May 31, 8-8:30 p.m. (CBS) "Break the Silence: Kids Against Child Abuse." Jane Seymour hosts this commercial-free special aimed at 8- to 14-year-olds, telling the stories of four young child abuse survivors, featuring kids talking to kids about their own experiences and using animation to help narrate the children's stories.

Tuesday, May 31, 9-11 p.m. (ABC) "The 1994 World Music Awards." This special, shot in Monte Carlo, honors the best-selling recording artists of the year. The awards program is hosted by Patrick Swayze and features performances by Whitney Houston, Garth Brooks and others.

Tuesday, May 31, 9-11 p.m. (CBS) "Before Your Eyes: Kristin is Missing." A special CBS News production of the fact-based story of the Collier family, whose 14-year-old daughter, a straight-A student, vanished into the night with a 49-year-old trucker.

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

Other TV Angels went to "The Book of Daniel" for best biblical television series, "The Winner, Nolan Ryan" for best sports special, and "Life on the Edge: Preparing for the Challenges of Adulthood, Dr. James Dobson" for best video.

The HBO cable network won special awards for four of its video special "Life Stories: Families in Crisis," "The Broadcast Tapes of Dr. Peter," "I Am a Promise" and "Educating Peter."

The Angel Awards were started in 1977 by the Los Angeles group Excellence in Media to reward and encourage those who "accentuate the positive" by making "exciting and uplifting productions."

Angels are also given for radio, stage, print and music productions and for lifetime achievement. Excellence in Media also awards scholarships and internships for students planning a career in media.

QUESTION CORNER

Apostles' Creed is a traditional prayer

by Fr. John Dietzen

Q In our Scripture session the question was raised: What does the Creed mean when it says Jesus descended into hell? (Ohio)

A Our word hell comes from an old Teutonic word, "hela," which means a hidden or covered place. In earlier English usage, it meant any kind of a pit or dark hole.

The word is a translation of a Latin and Greek (and Hebrew) term which means the lower regions, a name for the place where people go after death, without regard for any condition of reward or punishment.

Our language is always changing, of course. Today's meaning of the word is considerably different. Its appearance in the English Apostles' Creed, however, is now so traditional that a change is not likely.

Q Could I follow up on your answer to the question about the placement of the tabernacle for the veneration of the Eucharist?



You referred to several church documents saying the tabernacle should be in a separate room from the body of the church.

A friend of mine said she saw in a Catholic newspaper that present church law contradicts what you said. She showed me a quote from canon law which says the tabernacle should be in a part of the church that is prominent, conspicuous, beautifully decorated, and suitable for prayer.

She showed me a clipping that said it is no longer legal for the tabernacle to be hidden or hard to find, or which makes no provision for private devotion. What do I answer? (Kentucky)

A It has never been legal for the tabernacle to be hidden, or hard to find, or which makes no provision for private devotion. In fact, every Catholic regulation on this matter is to encourage and make more authentic all our Eucharist-centered worship and prayer.

As I indicated in the column to which you refer, that has always been true, including in those documents, such as the Roman Missal, which provide for a separate area, even a separate room, for reservation of the Blessed Sacrament for prayer.

The new code of canon law does not remove that

provision. The very beginning of the code (canon two) says explicitly, "current liturgical norms retain their force unless a given liturgical norm is contrary to the canons of the code."

No scholar I know of has ever suggested that the law you quote is in any way contrary to the previous liturgical norms. It is rather a strong support and clarification of those norms. As I explained, churches which follow Catholic guidelines on placement of the altar and tabernacle are not "hiding" the tabernacle.

Rather than making prayer before our Lord in the Eucharist difficult, such regulations attempt to honor all aspects of our eucharistic life (sacrifice, sacrament and veneration) in the manner they deserve.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

Summer jobs for teens can be fun and varied

by Dr. James and Mary Kenny

Dear Mary: My children, ages 13 and 15, want to earn money during summer vacation. I am looking for something suitable for them to do part-time other than baby-sitting and lawn mowing. Any ideas? (Pennsylvania)

Answer: How wise of you to support your children's efforts. However, I don't know why you object to baby-sitting and lawn mowing. These two part-time summer jobs furnish spending money for many youth.

Baby-sitting and lawn mowing can be run as serious businesses to the benefit of the young workers and the customers. Encourage your child to design a flyer or brochure giving rates and a phone number to call and stating why the customer should hire him or her.

Baby-sitters might organize a service in which one member takes telephone requests and assigns jobs for all participants. In this way, sitters can indicate in advance when they are available, and customers can get a sitter with one phone call. Baby-sitters in the service might be required to meet certain requirements such as a minimum age and completion of a course for baby-sitters. Such courses are offered by schools or hospitals, or a parent-nurse or educator might design and offer such a course.

Your children might develop their own jobs by finding a needed service in the community and filling that need. Service jobs are best for young people because they use the talents available and require little or no capital. Here are some ideas:

- Tutor younger children.
- Teach basic computer skills.
- Run birthday parties for young children.
- Repair bikes or collect broken used bikes and construct workable bikes for sale.

Some young people already have marketable skills. Young artists can design logos for businesses and T-shirts for individuals or organizations. Skilled gymnasts might aid in gymnastic classes for younger children.

Youth also can provide services to the elderly by running errands, reading to them, visiting daily to check on their well-being, and cooking meals for them.

Adolescents also can provide services for people who are vacationing by house-sitting, watering plants, and caring for pets.

Whatever your children decide to do, certain ground rules should apply. Parents should not be the main customers. Parents should not be expected to furnish capital.

Your daughter might use the family lawn mower to start her business, but once she is active she should consider buying her own equipment. Similarly, young businesspersons should not expect unlimited chaperoning or unlimited use of the family phone for business use.

Burnout is a common pitfall for young businesspersons. You might suggest the job be limited to summer only. Be aware too of the danger of getting in too deep, that is, devoting too much time and energy to work. Learning to price correctly, whether under nor over the local scale, is another skill which might require your help.

Many books are available on jobs for young people. "Money Smart Kids" by Janet Bodnar (Washington, D.C., Kiplinger Washington Editors Inc., 1993) has many suggestions and recommends additional books. Check the library.

Starting a business can be a learning experience and a growth experience as well as a way to earn money. You are wise to encourage your children.

(Address questions on family living and child care to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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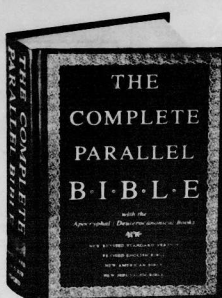


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TYPE SAMPLE

Psalm 23

1. *A psalm of David*

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- You restore my strength.
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The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. 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 27

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

May 28-29

The Knights of Columbus, Council 437, 1305 N. Delaware St. in Indianapolis, will hold a dance and sing-a-long from 7:30-11 p.m. For more information, call 317-631-4373.

May 28

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis, (Marion County) will hold a "Indy 500 Festival and Race/Re" from 5-9 p.m. No admission cost. For more information, call Carol Douglas at 317-638-9509.

May 28

A pro-life rally will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

May 29

The Indianapolis Art League will sponsor, "Children of Color," a day-long celebration to bring together children of all ages, cultures and socioeconomic backgrounds. The event will be held on the IAL grounds at 820 E. 67th

St. in Broad Ripple (Marion County) For more information, call Melissa Cooper at the Indianapolis Art League at 317-255-2464.

Starlight Strawberry Festival will be sponsored by St. John the Baptist Church 8301 St. John Rd. in Floyd's Knobs (Clark County). From 11 a.m. to 8 p.m. on Saturday, with a Mass beginning at 8 p.m. from 11 a.m. to 6 p.m. on Sunday. No admission cost. For more information, call Alfred Schmidt at 812-923-5985 or Darlene McCoy at 812-923-5593.

St. Gabriel Parish, 6000 W. 34th St. in Indianapolis, will change their Mass schedule this weekend to accommodate visitors and parishioners who plan to attend the Indianapolis 500 Race. On Saturday, Masses will be celebrated at 5 p.m. and 7 p.m. On Sunday, a Mass will be celebrated at 12 p.m.

May 29

The Father Bernard Strangor, organizer of St. Bridget Parish, Indianapolis, will meet at 10 a.m.

St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. For more information, call the parish office.

Baccalaureate celebrations for high school senior parishioners of Richmond parishes will be as follows: Holy Family, 8 a.m.; St. Andrew, 9:30 a.m.; St. Mary, 11 a.m.

May 30

St. Andrew Cemetery in Richmond will be the site of a special Memorial Day Eucharist at 8 a.m. For more information, call Father Mazzola at 317-962-3902.

Washington Park Cemetery East will hold a free concert and program at 10 a.m. to honor veterans of every era. For more information, call 317-293-5590.

May 31

St. Philip Neri Parish will hold Neighborhood Walks '94 every Tuesday beginning at 6 p.m. This week's walkers will meet at Brookside Park Community Building. For more information, call the parish office at 317-631-8746.

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-796-7517.

St. Anthony, Clarksville, will hold scripture study classes from 1-3 p.m. in the parish office building. For more information, call Loy Puncel at 812-282-9143.

The prayer group of St. Lawrence, 6944 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

Sacred Heart Church, 1530 Union St., will hold a holy hour at 2 p.m. All are welcome. For more information, call 317-353-5110.

June 1

The Hispanic Education Center will hold Youth as Resources groups this summer for kids ages 7-12. The first meeting will be from 5-6 p.m. The program will last nine weeks. Call 317-634-5022 to register.

St. Michael Parish Transportation Committee in Greenfield will sponsor a pizza night from 4:30-8 p.m. Cost is \$4.50 for adults, \$2.50 for children ages 6-12. For more information, call the parish office at 317-462-4240.

June 2

St. Patrick Parish, Indianapolis, will hold its Lord of the Harvest day of prayer from 12-7:30 p.m. The Blessed Sacrament will be exposed until closing Benediction at 7 p.m. For more information, call the parish office.

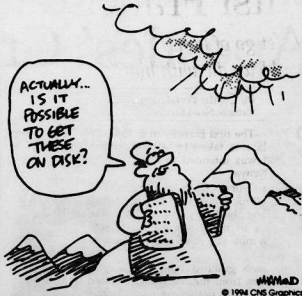
A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

St. Roch, 3600 S. Pennsylvania St., will hold a family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

June 2-4

St. Simon Parish, 8400 E. Roy Road, will hold its annual garage sale from 8 a.m. to 5 p.m. each day. Proceeds will assist St. Simon's School Educational Endowment Fund. For more information, or to donate items, call 317-898-4719 or 317-898-9606.

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June 3

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

June 3-4

St. Constantine and Elena Romanian Orthodox Church, Indianapolis (Marion County). Family festival featuring food and pastries from the former Yugoslavia, Serbia, Romania and more. 5 to 11 p.m. Admission charge. 317-630-2010.

June 3-5

St. Mary of the Woods Summer Programs will feature "Providence: Spirituality: Hope and Healing for the Earth," beginning at 7:30 p.m. on Friday; ending with brunch on Sunday. Cost is \$75. For more information, call SMWC Office of Continuing Education at 812-535-5148.

June 3-5

St. Simon Parish, 8400 E. Roy Road, will hold its annual garage sale from 8 a.m. to 5 p.m. each day. Proceeds will assist St. Simon's School Educational Endowment Fund. For more information, or to donate items, call 317-898-4719 or 317-898-9606.

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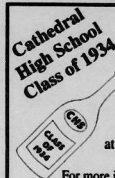
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Youth News/Views

New Albany Deanery's top youth and adults receive service awards

by Amy Schueler

Youth are blessed with the gift of the spirit—the energy to be involved in all types of activities and a willingness to make a difference in the lives of others.

New Albany Deanery Catholic Youth Ministries recognized this spirit on May 12 at their annual awards celebration.

The theme for the event was "Making a Difference." More than 200 youth and adults attended the youth ministry awards banquet at Our Lady of Providence High School in Clarksville.

"Making a difference is at the essence of what youth ministries is all about," said Ray Lucas, deanery director of Catholic Youth Ministries. "The evening was our time to recognize the youth and adults in our deanery who have ignored the obstacles in our society and said 'I can and will make a difference.'"

The leadership and dedication of the many youth and adult volunteers in the deanery was showcased through the presentation of scholarships and awards.

Each year the deanery honors teen-agers for their leadership and Christian lifestyle. This year 10 youth earned the prestigious Outstanding Service Award.

The deanery's top youth honor went to Kelly Andres from St. John Parish; St. Starlight; David Caffee and Brad Ott, who are members of St. Mary Parish in New Albany; Beth Korfage from St. Mary of the Knobs Parish; Darryl Lavery of St. Paul Parish in Sellersburg; Chris Mann, Jaime Miller and Ryan Walker, members of St. Anthony of Padua Parish in Clarksville; Andy Sizemore from St. Mary Parish in Lanesville; and Aaron Lockard from Sacred Heart Parish in Jeffersonville.

Scholarships were presented to three seniors for their outstanding service to the church during their high school years.

Jaime Miller from St. Anthony Parish in

Clarksville received the deanery's 1994 Dean Kraemer Memorial Scholarship.

Chad Stiller and Kelly Andres, both from St. John Parish in Starlight, earned the deanery's 1994 Father Tom Stumph Memorial Scholarships for collegiate study.

Also during the evening, 13 young people were recognized for their leadership and service in the deanery.

Earning certificates for leadership, service and faithful involvement were Emily Barmore, Angel Bentley, Eric Krue, Sara Krue and Tricia Libs from St. Mary of the Knobs Parish; Laura Bishop and Brent Peters from St. Paul Parish in Sellersburg; Brian Krue, Jonathan Sprigler and Chad Stiller from St. John Parish in Starlight; John Lipsey of St. Mary Parish in New Albany; Sarah Rigby, a member of Sacred Heart Parish in Jeffersonville; and Jeremy Murrell of St. Augustine Parish in Jeffersonville.

Recognition also went to two dedicated adults who have been involved in youth ministry for many years with the presentation of the Catholic Youth Organizer's St. John Bosco Medalion. This is the highest youth service honor bestowed on adults in the New Albany Deanery and in the Archdiocese of Indianapolis.

St. John Bosco Award recipients from the New Albany Deanery were Mary Sue Ellenbrand from Sacred Heart Parish in Jeffersonville and Mary Louise Cox of St. Mary Parish in New Albany.

Youth award recipient Aaron Lockard from Sacred Heart Parish in Jeffersonville summed up the theme of the evening by thanking the many people who make youth ministry possible.

"I'm here to let you know that young people are making a difference," he said. "As I look to the future, I know I and other young people will make a difference in our world, and we have youth ministry to thank for that opportunity."



TRACKSIDE—It's May in Indianapolis, but these girls aren't at the Indianapolis Motor Speedway watching high-speed cars roar around the track in preparation for the world-famous 500-mile race. They're watching another kind of action at a different track on the westside. As the sign indicates, it's a Catholic Youth Organization event. The girls are at the Track and Field Stadium at Indiana University/Purdue University at Indianapolis watching young athletes qualify for the CYO track and field finals. The qualifying date on May 22 determined competitors in the finals on May 25. Results will be reported next week. (Photo by Mary Ann Wyand)

'Belle of Louisville' cruises are set for June 15 and 22

Adolescents from around the Archdiocese of Indianapolis will be coming together on June 15 and June 22 for the New Albany Deanery's annual "Belle of Louisville" cruises.

The June 15 cruise for high school youth and the June 22 event for junior high students will feature music, dancing, activities, and games.

Reservations are due through the parishes by June 13 for the high school cruise and June 20 for the junior high cruise. Tickets are \$7.50 per person and are available from parish youth ministry coordinators.

"The annual Belle cruises are always a popular summer event," Ray Lucas, director of Catholic Youth Ministries for the New Albany Deanery, explained.

"Both cruises always fill to capacity, which is 800 youth per event. We look forward to hosting these cruises and providing these opportunities for young people from throughout the archdiocese

to get together and meet new friends. We also look forward to showcasing southern Indiana and the scenic Ohio River."

☆☆

Bishop Chatard High School in Indianapolis is hosting a football camp from June 13 through June 17 for students entering the sixth through the ninth grades.

The cost is \$60 a person. For registration information, telephone Chatard head football coach Craig Barr at 317-254-5434.

Call or write: St. Lawrence Parish, 1000 N. Lawrence St., Indianapolis, IN 46202.

St. Lawrence parishioner Michael Solomon of Indianapolis won the Indiana North District Oratorical Championship sponsored by Optimist International on May 3 at the Sheraton in Indianapolis.

Michael, who is a senior at Cathedral High School, was awarded a \$1,500 scholarship to attend the college of his choice. He represented the Lawrence Optimist Club in the state contest.

Bishops share stories about God's call to the priesthood

by Mark Pattison
Catholic News Service

WASHINGTON—It all happened years and years ago, but bishops remember it like it was yesterday: the first time they knew they wanted to be priests.

Retired Bishop Michael J. Murphy of Erie, Pa., said the notion first came to him in grade school.

"Once I began thinking of a career as a priest," he said, "it was the only career that (ever) occurred to me."

Unlike the stories of priests who were influenced by relatives in religious life, Bishop Murphy said he had none. Instead, he looked to the example of parish priests in his hometown of Lakewood, Ohio.

"Providential things" also helped him along the path to priesthood, he said. He was assigned for study in Rome, which meant five years or more away from his family.

Bishop Murphy said he realizes now that "my father was in a very poor health" at the time. "My mother, who managed the family, protected me from what was happening. If I had known about my father, I would have been inclined to leave the seminary, at least for a while."

Auxiliary Bishop William J. McCormack of New York said, "An idea popped into my head. I was 29. I was on vacation at the time" from his work in the marine transport business.

"I picked up a copy of a book on the life of St. Francis (of Assisi)," he said. "The

thought came to me of feeling that God... seemed to be saying something to me at the time," he remembered.

Bishop McCormack talked to a priest affiliated with the Third Order of St. Francis. He asked, "Had you ever thought of being a priest?" I said "No." He said, "You better think about it. I've loved every minute since."

Bishop Edward T. Hughes of Metuchen,

N.J., was a junior at West Catholic High School in Philadelphia when the thought first came to him. He dismissed it. But it came again in his senior year. He went on one retreat, then another.

"It was at that (second) retreat, sometime in March, that I decided I wanted to be a priest and enter the seminary with the hope that I would become a priest," he said. "I

never wanted to be a bishop. But if you're asked to be a bishop, you can't refuse. You never ask, you never refuse."

Auxiliary Bishop Wilton D. Gregory of Chicago remembered being enrolled in the sixth grade at St. Carthage School in Chicago.

"Within six weeks of being enrolled in this 'Catholic school,' he said, "I was enamored with the idea of wanting to be a priest."

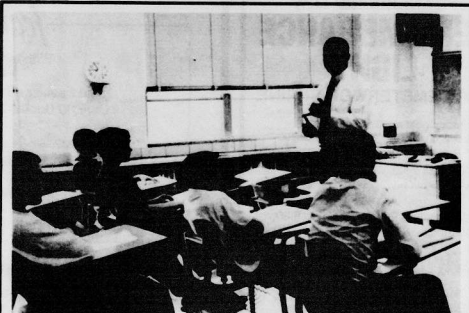
He went to the pastor, then-Father John Hayes, with his dream. The priest's reply was, "Don't you think you ought to be a Catholic first?"

The Gregory family was not Catholic, but "my parents always were the kind to encourage their kids to want to do something worthwhile... lofty and noble goals. Better they have great dreams than no dreams at all."

The following March, young Wilton was baptized and received first Communion at the Easter Vigil. That Ascension Thursday, he was confirmed. Two years later, he entered a high school seminary and in 1973 he was ordained.

Bishop Kenneth E. Untener of Saginaw recalled being a senior at St. Charles Borromeo High School in Detroit, and thinking about career options.

"All of the options I was thinking of seemed too confining to me," he said. "I wanted space to be creative, (something) that would be more than routine, and I wanted to be in the thick of life. It finally struck me: The priesthood is one of the most creative, close-to-life opportunities."



CAREER DAY—Dr. Gary Sailes, a professor at Indiana University in Bloomington, recently spoke to a group of Cathedral High School students in Indianapolis about career choices. He was one of about 50 professionals who spoke at the career day.

Campus Corner

Graduates told to retain virtues, to value justice

By Catholic News Service

WASHINGTON—A network television host warned college graduates in Washington May 14 against following "false" while a priest and former congressman told Catholic law school graduates that they have a unique role in promoting social justice.

Commencement address remarks May 14 by Ted Koppel, ABC News anchor, to Catholic University of America graduates, and by Jesuit Father Robert Han to University of Dayton law school graduates came during a busy day of graduation exercises at Catholic colleges and universities nationwide.

Various institutions looked forward to commencements from May 21 through May 22, while still other schools held their ceremonies May 6-8. Koppel told the 569 undergraduate and 763 graduate and professional degree recipients that "on television, ambiguity is virtue," and that in modern society "the place of truth, we have discovered

"For moral absolutes, we have substituted moral ambiguity. We now communicate with everyone and say absolutely nothing," he said. "We have reconstructed the Tower of Babel and it is a television today."

"Truth is considered too strong a society 'to digest undiluted,' for it involves 'a howling reproach,'" Koppel added, pointing to the Ten Commandments as an example. They remain "commandments," not mere suggestions," he noted. "The sheer alliance of the Ten Commandments is a way they codify in a handful of words acceptable human behavior, not just for now or then, but for all time."

He urged the graduates to remember that "there is true majesty in the concept of an unseen power" and that "there is money and inner peace to be found in following a moral compass that points in the same direction regardless of fashion trend."

Father Drinan, a member of Congress in 1981 who is currently a professor at the Georgetown University Law Center, Wash-

ington, told University of Dayton School of Law graduates that America has seen a "renaissance in legal ethics" while religious groups have united to support civil rights and international human rights.

"Lawyers have a unique place and role in this worldwide crusade for social justice," he said. "Men and women who are born leaders go to law schools in America."

Law students learn to love justice, "and in learning to love justice you have learned to hate injustice," he told the 156 law graduates. "It is an exciting time to be a lawyer."

Former Rep. Corinne "Lindy" Boggs, D-La., speaking at Immaculata College, Immaculata, Pa., received the Immaculata Medal for furthering the highest ideals in family, government, and contributions to the community.

"Your education has equipped you academically and morally" to keep the republic that is the United States, she told the graduates.

Lynne V. Cheney, former chairman of the National Endowment for the Humanities, now a distinguished fellow at the American Enterprise Institute, a scholarly research center in Washington, was slated to deliver the address at St. Mary's College, Notre Dame, Ind., and receive an honorary doctorate of humanities.

Archbishop Remebert G. Weakland of Milwaukee was selected as homilist for the baccalaureate Mass and recipient of an honorary doctorate of humanities.

Other scheduled commencement activities May 14 and May 15 included:

►Prime Minister Albert Reynolds of Ireland, speaking at the University of Notre Dame, Notre Dame, Ind., and receiving an honorary doctor of laws degree.

►Former Peace Corps director Loret Miller Ruppe, speaking at St. Bonaventure University, St. Bonaventure, N.Y., and receiving an honorary doctor of laws degree.

►Dominican Father Kevin O'Rourke, a leading Catholic ethicist, speaking at Quincy College, Quincy, Ill., and receiving an honorary doctor of laws degree.

►Sister Mary Rose McGeady, a member of the Daughters of Charity and president and chief executive officer of Covenant House, in New York City, speaking at Rockhurst College, Kansas City, Mo., which also chose Jesuit Father



GRADUATES GALORE—Commencement exercises for graduating seniors at Indiana University-Purdue University at Indianapolis were held on May 15 at the Hoosier Dome in downtown Indianapolis. Over 4,000 students graduated from the institution. (Photo by Elizabeth Bruns)

Lawrence Biondi, president of St. Louis University, and Michael Novak, theologian and author, as recipients of honorary degrees.

►Kati Haycock, an education and children's rights activist, and Gloria Naylor, novelist, appearing as co-speakers at Sacred Heart University, Fairfield, Conn., which also chose them as recipients of the honorary doctor of humane letters degree, along with retired Bishop Walter W. Curtis of Bridgeport, Conn., one of the university's founders.

►Alexis M. Herman, director of the White House Office of Public Liaison, speaking at Xavier University of Louisiana and receiving an honorary doctorate of humane letters.

Molloy College, of Rockville Centre, N.Y., scheduled its commencement for May 21 with keynote speaker Kevin Dobson, TV's Del Crocker on the old "Kojak" series. Known for his philanthropic work as well as for his acting on "Kojak" and in other roles, he was slated to receive an honorary doctorate in fine arts. Molloy College also was to honor Archbishop Renato Martino, the Vatican's permanent observer to the United Nations, with an honorary doctor of humane letters degree for his service in international affairs.

Other graduations and speakers scheduled for commencements occurring May 21 through May 29 included:

►Educator, author and reformer Jonathan Kozol, at Fordham University, May 21.

►Sulpician Father Raymond E. Brown,

theologian and emeritus professor at New York's Union Theological Seminary, the University of San Francisco, May 21.

►Holy Cross Father Edward A. Malloy, president of the University of Notre Dame, at the University of St. Thomas, in St. Paul, Minn., May 21.

►Eunice Shriver, Loyola College, Baltimore, Md., May 21.

►Cardinal Joseph L. Bernardin of Chicago, at Marquette University, Milwaukee, and receiving an honorary doctor of laws degree May 22. Other awards were to include an honorary doctor of law degree for William R. Hewlett, co-founder of Hewlett-Packard Co., and an honorary doctor of letters degree for playwright Neil Simon.

►Former Rep. Matthew F. McHugh, D-N.Y., speaking at Mount St. Mary's College, Emmittsburg, Md., May 22, and receiving an honorary doctor of humane letters degree.

►ABC News and National Public Radio correspondent Corkie Roberts, speaking at Boston College and receiving an honorary doctor of laws degree May 23.

►Judith Albino, president of the University of Colorado, speaking at Manhattan College, Riverdale, N.Y., and receiving an honorary doctor of science degree, on May 22; and Auxiliary Bishop Joseph M. Sullivan of Brooklyn, speaking at the Graduate Division commencement at Manhattan College, and receiving an honorary doctorate of humane letters, May 25.

►British Member of Parliament Glenda Jackson, former actress, speaking at the University of Scranton, May 29.

National meeting looks at the role, future of Catholic women's colleges

By Charles Wood
Catholic News Service

NOTRE DAME, Ind.—"Thank God, women's colleges are once again in vogue," proclaimed advertising executive Mary Gorno in her keynote speech at a national conference titled "Play of the Mind: The Catholic Women's College Experience."

The sponsor of the gathering was St. Mary's College of the Holy Spirit, a women's college administered by the Sisters of the Holy Cross in Notre Dame, Ind. The conference was part of the college's celebration of its founding 150 years ago.

With faculty, administrators and students from 12 women's academic institutions, conference participants said they represented slightly more than half of the nation's Catholic women's colleges.

Representatives from the Archdiocese of Indianapolis included those from St. Mary of the Woods College in St. Mary of the Woods, Ind. St. Mary of the Woods College is the oldest Catholic liberal arts college for women in the United States.

Gorno, a 1972 graduate of St. Mary's College and vice president at Leo Burnett advertising agency, said a recent front-page article in *The New York Times* "heralded the resurgence and revitalization of women's colleges" and noted that "applications are up dramatically, while coeducational institutions are stagnant."

Prior to Gorno's keynote address, several conference participants spoke to Catholic News Service, bringing up many comments, themes and topics similar to those which Gorno was to present.

Margaret Roman, a professor of English at the College of St. Elizabeth in Convent Station, N.J., said statistics on the rise of incoming students and on the achievements of graduates of women's colleges partly explain why "this conference has a sense of celebration, not of crisis."

Some cultural upheavals of the late 1960s and early 1970s related to gender roles partly contributed to a decline in women's colleges, Roman said. These include "downplaying or denying any differences between men and women" and the zeal of women to prove themselves at coeducational universities and colleges, she added.

Roman and a number of others agreed on the legitimacy of recognizing distinctions between the ways men and women think, learn and interact. But they said conference discussions left unresolved the complex issues of the sources of gender differences.

In any case, they said, these differences make all-women's colleges more fruitful as centers of intellectual and personal growth for women in significant ways.

"None of us are anti-male," said Claire Dalidowicz of the nutrition department of St. Joseph College in West Hartford, Conn. "We simply encourage women to come away for a while to learn in an environment that's more nurturing of the

stronger sense of self that a woman may need to take with her into surroundings that may not treat her as a whole person." "Familiar to all of us, but unfortunately not to the world, is the extensive research" that documents "women achievers are more likely to come from women's college; it is that simple," said Gorno.

During brainstorming sessions on the future of Catholic women's colleges, several small groups expressed their hopes that these institutions could pave the way for women's ordination and prepare their students to fill such positions.

Others participants, such as Franciscan Sister Shannon Schrein, spoke to Catholic News Service more generally of "seeking ways to re-vision and reinterpret the tradition that has been given to us."

A member of the religious studies department of Alverno College in Milwaukee, Sister Schrein said she could not envision any Catholic women's college choosing to drop its Catholic identity because of divergence over the roles of women in the church or the "oppressive" treatment women may experience in the church.

"We will look for a win-win situation: how we can be advocates for women's dignity in the church and for pursuing as many areas of real women's leadership as possible," she said.

In addition to St. Mary's, Alverno, St. Joseph and the College of St. Elizabeth, institutions at the conference were College of Notre Dame of Maryland, Baltimore; College of St. Benedict, St. Joseph, Minn.; and College of St. Catherine, St. Paul, Minn.

Other participants included at the conference were College of St. Mary, Omaha, Neb.; Georgian Court College, Lakewood, N.J.; Mount Mary College, Milwaukee; St. Mary of the Woods College, St. Mary of the Woods, Ind.; and Ursuline College, Cleveland.

The conference title, "Play of the Mind," represents "a commitment to a vision of the intellectual life that is creative, playful, stimulating and challenging," explained conference organizers.

SCANNING THE CATECHISM

Part 1 summarizes basic beliefs

by Jerry Filleau
Catholic News Service

WASHINGTON—The Apostles' Creed, a profession of faith used for Christian instruction in the West for many centuries, forms the basis for Part 1 of the new "Catechism of the Catholic Church."

The English version of the catechism will be available in bookstores June 22.

Part 1, which takes up 264 of the volume's 800-plus pages, summarizes basic Christian beliefs about God, creation, humanity, and the history of God's saving relationship with his people.

It is divided into two sections—the first a general treatment of belief itself and the second a specific look at Christian beliefs expressed or implied in the profession of faith.

Section 1 discusses:

► "Man's capacity for God": the human desire for God, knowledge of God and ability to speak about God.

► "God comes to meet man": God's self-revelation in creation, to his chosen people and in Christ Jesus; the transmission of revelation in apostolic tradition and its relation to Scripture; the character

of divine revelation in Christ and in Scripture.

► "Man's response to God": the response of faith, both of individuals and of the community, the church.

Section 2 takes apart the individual elements or articles of the Apostles' Creed, spelling out not only the beliefs explicitly professed in the creed, but related beliefs as well.

Under "creator of heaven and earth," for example, it includes a three-page discussion of angels, spiritual beings whose existence is "a truth of faith" about which "the witness of Scripture is as clear as the unanimity of tradition."

The creed serves as a framework for spelling out Catholic teaching on God and the Trinity, on creation, the fall, God's promise to Israel and salvation in Jesus, Son of God and savior.

Not surprisingly, about 75 pages—more than one-tenth of the entire catechism text—is devoted to what Catholics believe about Jesus Christ, the central figure in all Christian faith.

Nearly as much—about 60 pages—is devoted to the Holy Spirit and the church, in which "the mission of Christ and the Holy Spirit is brought to completion."

The church is described as the universal sacrament of salvation, the people of God, the body of Christ and the temple of the Holy Spirit. Its four chief character-

istics—one, holy, catholic and apostolic—are discussed.

Next comes a treatment of the church's hierarchical constitution, the laity and those in consecrated life.

The final elements of the article on the church concern the communion of saints and Mary, mother of Christ and mother of the church.

In the article on "forgiveness of sins," Part

1 gives only a brief introductory discussion. It refers the reader to Part 2, on the sacraments, for a much fuller treatment of the place of baptism, penance and the other sacraments, especially the Eucharist, in the forgiveness of sins.

Part 1 concludes with discussions of the resurrection of the body—Christ's and ours—and life everlasting.

Those articles review Catholic teaching on death, particular judgment, heaven, hell and purgatory, and the last judgment "when Christ returns in glory" and "the righteous will reign forever with Christ, glorified in body and soul."

Next: The new catechism's treatment of the sacraments.



Pope John Paul greets visitors from window of hospital room

by Cindy Wooden
Catholic News Service

ROME—Greeting visitors from the window of the hospital room where he has been recovering from a broken leg for more than three weeks, Pope John Paul II said he hoped his next Sunday address would take place at the Vatican as normal. He was expected to leave the hospital this week.

The pope explained part of the reason he was kept in the hospital past his expected release date of May 21 for treatment of a broken thigh bone.

Orthopedic surgeons and a variety of other specialists "have cared for me and have examined me," he said May 22, making

his first public appearance at the window of the Gemelli hospital.

"I have never been examined like this in my life," he said. "They are thoroughly examining me. I hadn't known that some of those organs existed."

But, he said, the doctors and nurses have promised he could leave soon.

"I hope you don't come here again," he told the small crowd gathered outside his window. "Go to St. Peter's, to that other window" next week.

For the fourth Sunday in a row, the pope recorded his Sunday midday prayer and address. The message was broadcast to St. Peter's Square, where thousands usually gather under his apartment.

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To request information, a Parish Profile, and application materials, contact: Director of Lay Ministry Personnel, Archdiocese of Indianapolis, 1400 N. Meridian, P.O. Box 1410, Indianapolis, IN 46206. (317) 236-1449.

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Send letter and resume by June 15 to: Mr. Michael Wasserman, Director, P.O. Box 985, Toledo, Ohio 43697-0985. Phone: (419) 244-6711.

Pax Christi calls for action on Haiti, Rwanda

Peace organization says military force might be required in Haiti

by Catholic News Service

NAMUR, Belgium—Pax Christi International has approved statements asking the United Nations to take measures to curb the continuing crises in Haiti and Rwanda.

In Haiti, Pax Christi "believes that a peaceful and durable solution of the Haitian crisis is still possible," but acknowledged that military force may be necessary to restore the government of ousted president Father Jean-Bertrand Aristide.

In Rwanda, Pax Christi asked the warring sides to begin cease-fire talks under U.N. patronage and to call for an immediate halt to massacres. The statements were approved May 16 by Pax Christi International's executive committee in Namur.

Haitian peace is possible if "the governments in charge of the Haitian dossier at the U.N. have the political will to quickly put an end to the Haitian crisis and use the necessary means to realize the resolutions of the U.N. Security Council," Pax Christi said.

The International Catholic peace organization denied Haiti's May 11 seating of a new president, who has since ousted the caretaker premier.

"The action of the Haitian military and its supporters could provoke an armed intervention," Pax Christi said.

"The Haitian population, which is already suffering economically, physically and morally as a result of the duration of the crisis and of the calculated dragging out of the negotiations, will endure additional consequences."

Pax Christi asked the United Nations to "use all diplomatic, economic and political means" to force the military's departure, and to assure Father Aristide's return.

"However, if military force were to be used to restore the legitimate government in Haiti, it must be in the framework and under direct responsibility of the United Nations."

Pax Christi asked the United Nations in Rwanda to:

- ▶ Help the warring parties arrive at a cease-fire.
- ▶ Reinforce the U.N. peacekeeping presence "and specify its mandate."
- ▶ Protect all those in danger in territorial areas.

▶ Assure the protection of Rwandan and foreign personnel working for international agencies in Rwanda.

▶ Secure roads and highways so food and medicine can get through.

▶ Assure the safe return of displaced persons to their homes.

It also demanded that the United Nations "intervene to halt the delivery of arms to the Rwandan army and the FPR (rebels), control the points of supply of commerce and arms traffic, ... and close all frontiers to the delivery of these arms."

Pax Christi identified France, Egypt, South Africa and Uganda as the main arms merchants to Rwanda.

Pax Christi "supports all initiatives taken to halt the fabrication, use, stockpiling, commerce, transit and export

of anti-personnel mines throughout the world," the statement said.

The organization also asked the Vatican to "strongly consider the possibility of a visit to the parties in conflict by either Cardinal (Roger) Etchegaray, president of the Pontifical Commission for Justice and Peace, or another representative."

The statement said it deplored the massacres and other human rights violations committed in Rwanda since April 7, and expressed "solidarity with all the victims of a people plunged into a terrifying drama."

It also gave "deep sympathy to all the missionaries and development workers who had to abandon a country to which they had given so much of themselves." At least five religious orders have had members killed in Rwanda, and diocesan priests have been among those massacred.

Cardinal writes to Clinton about Elders again

by Catholic News Service

WASHINGTON—Cardinal James A. Hickey of Washington has again asked President Clinton to disavow comments made by Surgeon General Joycelyn Elders about homosexuals, religion and traditional families.

In a May 16 letter, Cardinal Hickey told the president he is disturbed by attacks Elders has made on the views of religious groups. It was the cardinal's second letter to the president on the matter. It followed Clinton's reply to a March letter from Cardinal Hickey on Elders' support of homosexual behavior, adoption by homosexuals and comments about religious groups she made in an interview.

Clinton's April response said "people of good will can and do differ in their approaches to the vexing issue of homosexuality," even among religious denominations.

"As president, I am committed to building a society that promotes tolerance and acceptance of diversity and that allows each person to contribute to the fullest extent of his or her God-given talents and abilities," the letter said. "Recognition of differing opinions on difficult social issues does not, and should not, imply endorsement of any particular response to a matter of such complexity."

Cardinal Hickey's reply said he remains disturbed "that an official of the federal government and a member of your

administration has, on more than one occasion, attacked religious groups for their views."

"I hope you will agree that in our system of government it is highly inappropriate for civil officials—at the federal, state or local level—to attack any specific religion (as Dr. Elders had done in her past attack on the Catholic Church) or to single out for ridicule the views of any religious group..."

Cardinal Hickey also took issue with how "Dr. Elders, as a federal official, continues to advocate a redefinition of the family" by saying alternative unions, such as homosexual partnerships, are adequate substitutes for the traditional family.

"All Americans have a right to know whether or not Dr. Elders is speaking for your administration," the cardinal wrote. "As we both know, there are strong efforts at the federal, state and local levels to translate the position she espouses into legislation and policy that encourage and support alternative lifestyles as substitutes for the family. About such issues no administration can remain neutral."

The initial letter from the cardinal followed publication of an interview with Elders in *The Advocate*, a magazine aimed at a homosexual audience. Elders was quoted as saying homosexual sex was normal and healthy and that the religious right was wrong to suggest the only reason for sex is procreation.

PART-TIME ADMINISTRATIVE ASSISTANT, FAMILY GROWTH

The Roman Catholic Archdiocese of Indianapolis is seeking a part-time Administrative Assistant for the Family Growth Program within Catholic Social Services. This position is responsible for answering incoming phone calls, preparing billing forms, scheduling meeting rooms, preparing packets, confirming registered participants, typing and mailing press releases, preparing statistical/fiscal reports, as well as providing secretarial support for the office, and other duties. Requirements include proficiency with typing and word processing, excellent communications and interpersonal skills, and the ability to pursue goals with initiative.

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BOOK REVIEWS

Neither saints nor sinners

LIVING ON THE EDGE: THE REALITIES OF WELFARE IN AMERICA, by Mark Robert Rank. Columbia University Press (New York, 1994) 266 pp., \$29.95.

Reviewed by Mary Kemmy
Catholic News Service

Most people view someone on welfare as "a good-for-nothing freeloader who drives a Cadillac, uses food stamps to buy sirloin steak or watches soup operas all day." Mark Robert Rank, in "Living on the Edge," goes behind the stereotype to present readers with the facts.

Rank uses statistical methods on a representative sample of welfare recipients in Wisconsin. In addition he uses extensive interviews to get to the human face of the people receiving welfare.

His overall conclusion: Welfare recipients are neither saints nor sinners. They are much like the rest of us. Most work very hard and care about their children and about their children's future. "The difference lies not within them, but primarily within their position in relation to the larger forces found in our society."

Where welfare recipients might differ from the rest of us is in their courage to hope. Despite daunting odds, most see a brighter future ahead.

Contrary to the myth of Cadillacs and sirloin steak, surviving on welfare is difficult. Most recipients run out of money before the end of each month, not by poor management but simply because the amount will not

stretch that far. Most recipients, including children, do not have food at the end of each month.

Because of the stigma attached to welfare, existence is also psychologically difficult. Most recipients already work or want to work. The jobs available are usually low paying, erratic and lack benefits, particularly health insurance. For these reasons even when employed, recipients frequently need assistance, particularly health care.

Despite these difficulties and again contrary to myth, most recipients do not spend their lives on welfare. The group with the longest average time on welfare, female heads of households, averages 2.5 years on it.

The author suggests six changes that might improve or alleviate welfare in many circumstances:

► Jobs which pay a living wage and provide effective job training.

► Providing opportunities for the poor to acquire assets and thus survive times of crisis.

► Tax benefits to assist low-income workers as we now assist middle and high-income workers.

► Initiating effective programs to assist single mothers.

► Universal health care.

► Strengthening self-help institutions in low-income neighborhoods.

Models exist for all these programs. The costs of such programs would be offset by the real reduction in the need for welfare.

This book is hard-hitting and factual. The author is compassionate without being sentimental. Although the author

is a research scholar, the writing is not dry. The author's style is readable, the book as absorbing as a story.

Stereotypes persist because people like them. Perhaps Americans do not want to dispel the myths of welfare. However, followers of Jesus have committed themselves to concern for the poor, not pity, not encouragement of dependency, but genuine concern for those who, as the author says, are just like us, our brothers and sisters. This book is must reading, not only for legislators, policy makers, and social welfare workers, but also for the ordinary citizens who care about their government and their neighbors.

'Chant' is a success

By Catholic News Service

MILWAUKEE—In a review of a best-selling recording of Gregorian chant, Archbishop Rembert G. Weakland of Milwaukee said that "no note is out of place."

Writing in the April 10 issue of the Milwaukee Journal daily newspaper, Archbishop Weakland said that "Chant," recorded in the 1970s by the Benedictine monks of Santo Domingo de Silos, Spain, "is sheer beauty of melody for its own sake."

Archbishop Weakland has bachelor's and master's degrees in music, the latter from the Julliard School of Music in New York. He also studied chant at Solesmes Abbey in France. Dom Eugene Cardine, whose theories influenced Dom Francisco Lara, the chant master at the Spanish monastery, "Chant," is still climbing in the charts, rising from 12th to sixth place in the "Hot 200" pop album list released April 22 by Billboard magazine, a trade publication.

It has earned platinum status, signifying 1 million copies sold. It has become by far Angel Records' all-time top seller. The classical music label had never had a gold record in its history. "Why this new attraction toward Gregorian chant?" Archbishop Weakland, himself a Benedictine, asked in his review. "I am convinced it is because the chant has a deep spiritual quality that is very placid and soothing."

† Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving 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.

† BLADE, Valona M., 77, St. Mary, Richmond, May 8. Mother of Janice and Lowell, sister of Earl Kubler Jr. and Wilma Rinehart.

† BLAGBURN, Charles, 72, St. Lawrence, Indianapolis, May 10. Husband of Lucille Schaefer Blagburn; father of Robert, William and Judy Huntsman; grandfather of seven; great-grandfather of three.

† BRACKNEY, Maurice, 83, St. Michael, Brookville, May 14. Husband of Mabel; father of Karen Niesenbahl, brother of Cyril Brackney; grandfather of one.

† BROOKS, Franklin "Gene," 53, St. Lawrence, Indianapolis, May 6. Husband of Pat Pipes Brooks; father of Cynthia Bateman, Gene Brooks; stepfather of Maryann Riley; brother of Gary and Kim Fokashey; son of Lorene Burkhardt Bishop; stepson of Bob Bishop.

† CHALLIS, Donald M., 62, Holy Name, Beech Grove, May 9. Husband of Holy Hemmings Challis; father of Donald M. H. Alyson M. Garganus, Leslie J. Challis, Dayne G. Hanson, Maureen Hamilton, Erin Challis-Lane; stepfather of C. Kent Ruzick; brother of Dan and Jerry Challis; grandfather of 16.

† CHRISTOPHER, Robert, 41, St. Lawrence, Indianapolis, May 7. Son of Elizabeth Russell Bayley; brother of Marie Cook; uncle of three.

† CLEMENS, Elizabeth, 75, Little Flower, Indianapolis, May 13. Mother of Beth Ann Wray, Mark, William, Ralph, David and Richard; sister of Ruth Birch; grandmother of five.

† DUDGEON, Jack E., 49, St. Lawrence, Indianapolis, May 13. Husband of Debbie Akers; son of Cas Dudgeon.

† ERNSTES, Charles N., "Curley" Sr., 67, Little Flower, Indianapolis, May 8. Husband of Rita J. Mumaugh; father of Veronica, Becky, Cecilia, Clarence and Charles; brother of Carl, Jr., John, Betty, Malin, Lucy Corder and Leona Marietti; grandfather of 11.

† GAVIN, Nina Marie, 78, Sacred Heart, Jeffersonville, May 11. Wife

of James J. mother of Charles A. Hoehn and Rex Moon; sister of Richard Eichenberger.

† FALTER, George D., 89, St. Andrew the Apostle, Indianapolis, May 11. Father of Barbara Woodridge.

† HAMMOND, Patrick J., 63, St. Mary, New Albany, May 12. Father of Sherri L. Baker, Cynthia M. Smith, Terese M. Hammond, Martha K. Carter, Irma M. Warner and Patricia H. Frazee; brother of James M. John L. and Alice A. Hublar; grandfather of seven; great-grandfather of two.

† HOLTMAN, Jerome A., 73, Our Lady of Perpetual Help, New Albany, May 12. Husband of Mary V. father of James, Jerome, Gene Baumgart, Jean Kreidler and John Tyler; brother of Paul, Eugene, Rick and Lee Lewis; LaVenne Herde and Helen Ester; grandfather of seven.

† MARTUS, Cut, 30, St. Mary, Richmond, May 13. Son of Bill and Marilyn Martus; brother of Craig, Marcus and Carrie Gals; grandson of Stella Martus.

† MITCHELL, Frances A., 83, St. Christopher, Indianapolis, May 16. Sister of Antonio Ricco.

† NOLTE, Michael Kent, 49, Holy Family, Richmond, May 13. Father of Julie, Angela and Natalie; son of Martin A. and Teresa A.; brother of Martin Nolte and Judith A. Johnson.

† PARKY, John J., 75, St. Lawrence, Indianapolis, May 9. Husband of Willfried Burrows; father of Frank, Roseanne Rose, Ann Annunziata, Jean Nasro; brother of Dominic Parascandolo; grandfather of 11.

† SCHUNK, Louis P. Sr., 82, St. Ambrose, Seymour, May 12. Father of Joseph, Louis P. Jr., John and Anthony; brother of William and Clara Zimmerman; grandfather of 12; great-grandfather of 16.

† TARTER, Catherine H., 80, Our Lady of Perpetual Help, New Albany, May 15. Mother of Janice A. and Carol L. Cox; sister of John Petrovic, Victor Petrovic and Emily Finn; grandmother of one.

† VENCEL, Michael J. Sr., 94, St. Margaret Mary, Terre Haute, May 14. Father of Joe, Steve, Dan, Frank, John, Helen Lewis, Elizabeth Burton and Ethel Ann Montague; brother of John L. and Woodrow; grandfather of 23; great-grandfather of 24; step-great-grandfather of seven and step-great-great-grandfather of one.

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by Mark Grutkowski
Catholic News Service

Funeral held for Jacqueline Kennedy Onassis

It was at church where she was baptized and confirmed; burial was next to former president

by Tracy Early
Catholic News Service

NEW YORK—Jacqueline Kennedy Onassis "now lives with God," Jesuit Father Walter F. Modrys said in his homily at her funeral Mass May 23.

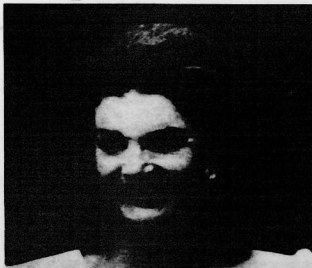
"Though we cannot wipe away all our tears, let them be tears of hope and not of despair," he said at the private service. "Let them be filled with gratitude for the graces lavished upon Jacqueline and through her upon us all, and most of all gratitude for the gift of salvation that God has won for Jacqueline."

No cameras were allowed inside the church, the Jesuits' St. Ignatius Loyola Church on New York's Park Avenue, but the audio was broadcast nationwide.

Mrs. Onassis was baptized and confirmed in the church, and her Fifth Avenue apartment is within its parish bounds. Father Modrys, pastor, said it has a plaque commemorating the attendance of President and Mrs. Kennedy there in 1963.

In recent years, she had attended a smaller, nearby church, St. Thomas More. Its pastor, Msgr. George F. Bardes, administered the sacrament of anointing the sick shortly before she died May 19 of lymphatic cancer. But to accommodate the large number of family and friends, the funeral Mass was held at St. Ignatius Loyola, a Renaissance-style church that seats 1,000.

Father Modrys celebrated the Mass and centered his homily on the Scripture lessons and the Christian doctrine



Jacqueline Kennedy Onassis

of the Resurrection. The concelebrants were Msgr. Bardes and Jesuit Father Donald A. MacMillan, who had officiated at the marriage of Mrs. Onassis' daughter, Caroline Kennedy Schlossberg.

Mrs. Onassis' son, John F. Kennedy Jr., read the first lesson. Her daughter and Maureen Templesman, her companion of recent years, read poems.

In reference to Isaiah's prophecy of God wiping away all tears, Father Modrys said the death of Mrs. Onassis "brought tears to many faces," including millions she had never known.

Her own life, like that of victims of war, poverty and other ills, included its share of tears, he said. "The national mourning for Jacqueline should remind us of our solidarity, that we are all very much connected, that the pain and the loss of one of us is the pain and the loss for all of us."

Father Modrys urged the mourners to let their tears make them more compassionate toward the suffering of others. But he also directed their attention to the Resurrection.

"As Jacqueline was conformed to dying with Christ," he said, "first in the ritual of baptism, and then through the tragedies she had to endure, and then finally in her own physical dying, now she is transformed into the risen life that Christ has won for her."

After Communion, Sen. Edward M. Kennedy, D-Mass., brother of the late President Kennedy, paid tribute to her. He spoke of her devotion to family, especially the attention she devoted to her children—"her two miracles" as he called them—and her grandchildren.

Along with her more recent work of book editing and of support for historic preservation, he recalled her role in

leading national mourning when President Kennedy was assassinated. "She held us together as a family and as a country," Sen. Kennedy said.

In 1963 at age 34 she was too young to be a widow and this year at age 64, too young to die, he concluded.

First lady Hillary Rodham Clinton, Lady Bird Johnson, widow of former President Lyndon B. Johnson, and many other prominent figures also attended. Opera star Jessye Norman sang.

Father Modrys said later that family members were cooperative in arranging the service with him, and asked for nothing out of keeping with the standard liturgy. They chose the Scripture readings from among those suggested.

In a telephone interview, Father Modrys said he had been disturbed by some people calling into question the propriety of a church funeral for Mrs. Onassis, alluding to her relationship with the late Aristotle Onassis and to her living unmarried with Templesman in recent years.

But Father Modrys said he did not consider it a problem, and no exception was made for her. The church does not view death as the time to pass judgment, but prays for the deceased and preaches the Resurrection, he said.

Mrs. Onassis was laid to rest beside her first husband, President John F. Kennedy, at Arlington National Cemetery at a service presided over by retired Archbishop Philip M. Hannan of New Orleans.

"We are gathered here to pray for, to pay our respects to, and to share our sorrow for Jacqueline Kennedy Onassis, so dearly beloved, so sorely missed," said the archbishop, who in 1963 as a Washington auxiliary bishop had delivered the homily at the funeral Mass for the slain president.

The archbishop introduced President Clinton, who said, "God gave her the very great gifts and imposed upon her great burdens. She bore them all with dignity and grace and uncommon common sense."

"We say goodbye to Jackie," he added. "May the flame she lit so long ago burn ever brighter here and always brighter in our hearts."

Mrs. Onassis' son, John F. Kennedy Jr., read a passage from 1 Thessalonians 4:13-18. It begins, "But I would not have you be ignorant, brethren, concerning those who have fallen asleep," and ends with, "Comfort one another with these words."

Her daughter, Caroline Kennedy Schlossberg, read the responsorial psalm, whose antiphon was "I will lift up my eyes to the mountains."

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