



The

Criterion

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June 30, 1995

Serving the Church
in Central and Southern
Indiana Since 1960



Photo by Margaret Nelson

Archbishop Daniel M. Buechlein and L. H. and Dianne Bayley stand in front of the sign on which parish pledges were totaled during the United Catholic Appeal's report meeting and celebration on June 19. The final figures showed pledges of \$3,531,432. The goal was \$3,500,000. The Bayleys were the chairs of this year's campaign.

Appeal results show stewardship

Stewardship was the real story this year as the United Catholic Appeal surpassed its goal of \$3.5 million, according to Michael Halloran, director of the campaign's parish phase.

Parish representatives reported a total of \$3,531,432 during the appeal's final report celebration June 19.

"The real message of the success of this year's appeal is that, when the 200,000 Catholics in the Archdiocese of Indianapolis are asked to respond to assist the greater church in central and southern Indiana, they respond generously in gifts of their time and talent, as well as their treasure," Halloran said.

He went on to say that this year's results are even more encouraging because only 44 percent of all parishes have reached their goals so far. "Last year we reached the \$3.8 million mark, making it possible to support more of the missions

and ministries served by the archdiocese and its agencies," he said. "We hope to meet or exceed last year's total, and are hoping that those parishes that are still short of their 1995 goals will surpass them in the coming weeks."

Halloran said that the generous sharing of time and talent was demonstrated at the final report celebration. The 16-piece "Holy Name School Alumni Band" played throughout the evening. Directed by Jerry Craney, music director at Holy Name Parish in Beech Grove, the band members donated their time and talent to the celebration.

Refreshments for the celebration were provided by drive chairs L. H. and Dianne Bayley. The event was filmed at no cost by Dan Lawhorn of All Business Video Productions, and Adkins cheese cakes were donated for those who attended the celebration.

Archabbot Lambert blessed as St. Meinrad abbot

About 250 guests, nine bishops, 11 abbots attend centuries-old ceremony

On Saturday, June 24, in a ceremony that is centuries old, Benedictine Archabbot Lambert Reilly, the archabbot of St. Meinrad, received the official church recognition of an abbot as the spiritual father of his monastic community and as a religious leader for the whole church. Indianapolis Archbishop Daniel M. Buechlein, who for many years was the new archabbot's brother monk, presided at the abbatial blessing and liturgy in the St. Meinrad Archabbey Church.

"Archabbot Lambert became St. Meinrad's spiritual leader the moment he accepted the office of abbot following his election by the monks," explained Benedictine Father Aurelius Boberek, who teaches liturgy and sacraments at St. Meinrad Seminary. "The official blessing by the church affirms the important role which an abbot plays, not only in his own monastery, but also in the universal church. An abbot is recognized as a prelate of the church and receives the same insignia that bishops use."

During the approximately two-hour liturgy, Archabbot Lambert was "examined" by Archbishop Buechlein to assure that he was elected according to church law and to secure the new abbot's promise

of fidelity to the monastic life and to the teaching and practice of the church. Then he was invested as abbot, receiving the signs of a prelate, a miter, a crozier and a ring. He also received a copy of the Rule of St. Benedict, the 15-century-old document that provides inspiration and guidance for Benedictine monks in their daily

prayer and work. Archabbot Lambert also wears a pectoral cross which he received at the time he was elected by his community on June 2, 1995.

"The official recognition of an abbot is mentioned in the Rule of St. Benedict," noted Father Aurelius. "However, in the middle ages, monasteries became centers

of learning and ecclesiastical culture. And the role of abbots became more influential. Even today, the church recognizes an abbot as having ecclesiastical jurisdiction and the ceremony of abbatial blessing reflects this."

Hundreds of guests were invited to the blessing, as well as scores of bishops and abbots from around the country. About 250 guests, nine bishops and 11 abbots attended. Also present were representatives of the many religious communities of women served by Archabbot Lambert during his 35 years as a retreat master and spiritual director.

Archbishop Thomas Kelly of Louisville; Bishop Gerald Gettelfinger of Evansville; Bishop John Myers of Peoria; and Bishop John McRath of Owensboro were among the attendees. Benedictine Sister Kathryn Huber, prioress of Immaculate Conception Convent in Ferdinand, and Benedictine Sister Rachel Best, prioress of Our Lady of Grace Monastery, Beech Grove, and many others, including representatives of Mother Teresa's Missionary Sisters of Charity, also attended the blessing.

See ARCHABBOT, page 2



CNS photo from The White House

Mother Teresa and Hillary Rodham Clinton tour a new shelter the Missionaries of Charity will operate for infants and children in Washington. Plans for the shelter grew out of a discussion between the first lady and Mother Teresa when they met in 1994.

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Ecumenism

Pope welcomes leader of Orthodox churches as part of the process aimed at reconciliation between the church of the East and the church of the West

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Serving the Faithful

Archbishop Buechlein takes seriously the duty to serve the faithful at a Mass and luncheon for senior citizens at the Catholic Center on June 21.

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Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



Did we lose one of the seven sacraments?

Did we lose one of the seven sacraments of the church? It is no secret that not nearly the number of Catholics are going to confession these days that one used to see lined up in front of confessionals, say 20 to 30 years ago. This is true whether one counts numbers making use of the opportunity for private confession or whether one takes a count of attendees at parish communal penance services during Advent and Lent.

In 1990 the United States Catholic Conference published a study document entitled "Reflections on the Sacrament of Penance in Catholic Life Today." It offers some interesting statistics which are probably still accurate five years later. It reported that 4% of lay Catholics receive the sacrament weekly; 5% monthly; 17% every two or three months; 55% once or twice a year; 19% never. There used to be lines outside a confessional on almost any given weekend.

How do we explain the decline in the celebration of the sacrament of penance and reconciliation? Did the teachings of the Second Vatican Council radically reduce the number of sins or the notion of sin? Have we achieved a more sophisticated understanding of the meaning of sin? Do we live in a more civilized culture, one that is less prone to sin? Has the Catholic Church changed its teaching in regard to sin and the sacrament of penance and reconciliation? Did the shift from the traditional "confessional box" represent a shift in the church's understanding of the sacrament and its frequency of celebration?

I get letters from folks alleging that nobody ever talks about sin anymore. Others say that priests aren't as available for confession as they used to be. Priests say most of the time no one shows up when confessions are scheduled. What is the real cause of the decline of this sacrament?

I am concerned about this decline because in my experience, supported by a long tradition of our church, the sacrament of penance and reconciliation has been and remains a pathway to peace of mind, heart and spirit. I don't pretend to have the answer to the question "why the decline?" but just in case teaching and a lack of information are part of the problem, I want to devote a series of my weekly reflections to this topic.

I plan to do so around five questions: 1) How did we get this sacrament, anyway?

This will include a word about the complicated history of the development of this sacrament. 2) "Bless me, Father, have I sinned?" I believe we may have lost a sense of sin in our society. 3) Who says we have to confess our sins to somebody other than God? I will address the common question, why confess to a priest? 4) How do I make a good confession? I hope to give some helpful suggestions about how we celebrate the sacrament, whether at a common liturgy of penance and reconciliation or privately. 5) What does it mean to "follow one's conscience?" I want to address the notion of freedom of conscience and the responsibility to have an informed conscience.

Maybe you notice that I speak of the sacrament as "penance and reconciliation." These days most often one hears of it as "reconciliation." Although it is clumsy to use the longer title, I do so because it more accurately names the substance of the sacrament. That's probably why official church documents speak of "penance and reconciliation." We used to call it "confession," sometimes "penance." Each of the titles names a part of the whole sacrament.

While I have always found it as difficult and humbling to confess my sins as the next person, over the years I have come to love this sacrament. After baptism, which gave me entry to the life of Christ in the church, and after the holy Eucharist which sustains my life in the church, the sacrament of penance and reconciliation is a spiritual lifeline.

I think I have mentioned before in various places including this weekly column, that unless something impedes me, I see my spiritual director and confessor every two weeks because I value the experience and the grace of the sacrament. It is an important component in seeking direction for my continued spiritual growth.

When I was rector of the seminary at St. Meinrad I taught the course on penance and reconciliation to the fourth-year theologians as they prepared for ordination to the priesthood. Those who took that course knew of my special regard for the sacrament. They also know my slogan: "You can't be a good priest celebrant of the sacrament of penance and reconciliation, you can't be a good confessor, if you are not a good penitent." I hope my love for the sacrament shows through these reflections over the next weeks.

Corrections

On an article about the groundbreaking of the new Good Shepherd Parish in the June 23 issue, we incorrectly reported that the church would be built on the St. Catherine campus, 2245 S. Shelby St. The church will be built on the St. James campus, 1155 E. Cameron St. We regret the error.

The archdiocesan logo, introduced in October 1994 to represent the diversity of the archdiocese, was designed by Benedictine Father Eric Lies, working with St. Meinrad seminarian David Reinhart, Jane Lee, graphic designer and production director for *The Criterion*, added the arched line around the design, giving the illusion of four panes of a stained-glass window. The logo is used in the nameplate on *The Criterion's* front page.

Editorial Commentary/John F. Fink, Editor, *The Criterion*

Our nation should market our ideals, not our weapons

"The arms trade is a scandal. That weapons of war are bought and sold almost as if they were simply another commodity like appliances or industrial machinery is a serious moral disorder in today's world. The predominant role of our own country in sustaining and even promoting the arms trade, sometimes for economic reasons, is a moral challenge for our nation."

That is the opening paragraph of a very strong statement by the U.S. Catholic bishops. It was passed unanimously during their spring meeting in Chicago June 16.

Our bishops took their cue from Pope John Paul II who has long decried the trade in weapons that continues to plague our planet. If our country truly wants peace, how can it continue to be the world's major weapons supplier? We now supply half of the world's arms exports and control more than 70 percent of the Third World market. As the bishops said, "At a time when our country is increasingly reluctant to share its economic resources in support of sustainable economic development, we remain all too ready to share our weapons in support of military development."

The bishops acknowledged that some arms exports might be legitimate, but said they must meet at least these four moral principles:

- The duty to avoid war and promote peace.
- The right of legitimate defense.
- The principle of sufficiency, i.e., the transfer only of those arms necessary for legitimate defense.

• The inadequacy of economic justification for arms transfers. Economic considerations, such as protecting jobs and profits or promoting economic competitiveness do not justify arms transfers, the bishops said.

It seems that our prime consideration on the sale of weapons is economic and not moral.

In their statement, the bishops devoted a section to the horrendous problem of anti-personnel land mines, echoing the pope's appeal for a ban of such weapons. Some 100 million of these hidden killers are now strewn around the world, killing an estimated 500 people per week, even though the hostilities that prompted their placement in the first place have long ended. Many of the victims of these hidden weapons are children.

When he introduced the statement to his brother bishops, Bishop Daniel P. Reilly of Worcester, Mass., head of the bishop's International Policy Committee, said that one of the problems with land mines is that it may cost as little as \$3 to buy and plant a mine, but removal costs range from \$300 to \$1,000 per mine. He said that he hoped the bishops could convince the U.S. government to take a leadership role in international efforts to treat land mines in the same way as biological or chemical warfare.

Too many of our nation's decisions are based on greed these days. That seems to be true especially in our dealing in weapons. As the bishops said, our nation should seek to market our ideals, not our weapons.



Photo courtesy of St. Meinrad

Benedictine Archabbot Lambert Reilly (kneeling) receives the blessing from Archbishop Daniel M. Buechlein (not shown) at the Archabbey Church of St. Meinrad June 24. After the blessing, Archabbot Lambert and Archbishop Buechlein exchanged the kiss of peace. The archabbot then exchanged the kiss of peace with the other bishops and abbots present and then every member of the monastic community.

ARCHABBOT

continued from page 1

At the conclusion of the liturgy, Archabbot Lambert acknowledged his five predecessors as archabbot of St. Meinrad: Ignatius Esser, Bonaventure Knabel, Gabriel Verkamp and Timothy Sweeney. He promised to carry on the strong tradition of spiritual leadership which they established, striving always to be a "loving father" to the monks who have entrusted themselves to his care.

Archabbot Lambert is the eighth abbot (and fifth archabbot) of St. Meinrad. The Archabbey was founded in 1854 from the Abbey of Maria Einsiedeln in Switzerland. St. Meinrad today is a community of 137 monks. The archabbey's principal works are its two seminary schools (St. Meinrad College and St. Meinrad School of Theology), and Abbey Press, which markets inspirational gifts and publications.

Archabbot Lambert, 62 years old, is a native of Pittsburgh, Pa., and has been a monk for nearly 40 years.

The Criterion

06/1995

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Father Evard serves as missionary 28 years



Poor children of all faiths receive a complete meal each day at the Our Lady of Good Health dining hall in Guayaquil, Ecuador.

"The people are extremely poor—part of a massive movement from the countryside into the cities. . . . Very few have a full knowledge and practice of the faith, because of the great shortage of priests in the rural areas."

Father Paul Evard is a priest of the Archdiocese of Indianapolis. But he has served for 28 years as a missionary in South America—in northern Peru, on the islands of the Gulf of Guayaquil, Ecuador; and, for the last 14 years, in the city of the same name.

In 1965, after the Holy Father's appeal for volunteers, Father Evard received permission to go to Latin America.

"During these years in the city, I have been developing parishes, so that they may be given over to native priests, who can carry on the work," he said.

"The people are extremely poor—part of a massive movement from the countryside into the cities," he said.

"Very few of them have a full knowledge and practice of the faith, because of the great shortage of priests in the rural areas," said Father Evard. "Even so, they identify themselves as Catholics. They are baptized and about half have made their first Communion."

"There is a basic goodness in the people that is manifest especially in their love for their children," he said. "That love has helped them to come to a deeper knowledge of the faith."

"When they ask for the baptism or the first Communion for their children, I ask them to show that they love them by bringing them to Mass each Sunday, by

staying after Mass to receive instructions in the faith, and by giving these same instructions to their little ones," he said.

When Father Evard starts a parish, there are only about 30 going to the Sunday Mass in a population of 10,000 to 20,000 people. Gradually, after promotion of programs leading up to the baptism and first Communion of the children, the parents themselves are drawn into a deeper knowledge and practice of the faith, he said.

By the time the parish is ready to be handed over to a local priest, there are between 1,000 and 2,000 people going to Mass every Sunday; over 200 making their first Communion each year; and many marriages as well.

So far, Father Evard has handed over one parish to a native priest, who has continued the work of developing the parish.

The parish where he has been living for seven years—Our Lady of the Presentation—is now eight years old. It is nearly completed, and he hopes to hand it over soon. In this parish, there are about 900 at the Sunday morning Masses, and there are hundreds more in the evening Mass at the church and the three chapels there.

After he delivers Our Lady of the Presentation Parish to a native priest—probably next year—he hopes to move into his newest parish and give it more attention.

When he began working at Our Lady of Good Health, there were only a few people at Sunday Mass. Now there are over 600.

"If all goes well after handing over Our Lady of the Presentation to a local priest, and moving into Our Lady of Good Health, perhaps I will be able to start still another, while continuing to develop the one I move into," said Father Evard.

He said that there is a general consensus among the bishops and clergy that the instruction of adults as well as children is the best method of bringing the people into a deeper knowledge and practice of the faith.

While vocations to the priesthood have risen considerably, Father Evard believes that, unless something more is done to increase the numbers, they will stabilize at one native priest for every 10,000 parishioners.

"The hope for this increase comes from this deeper knowledge and practice of the faith that comes from the participation of the parents," he said.

"When young men see that high moral standards and generous unselfish love are required of everyone, it becomes much easier to make the choice for the celibate priesthood," said Father Evard.



Father Paul Evard poses in front of Our Lady of Good Health Church in Guayaquil, Ecuador.



Students stand outside Our Lady of the Presentation School in Guayaquil, Ecuador, where Father Evard serves as missionary priest.

"It would be impossible to give a witness to the good news of salvation if we were to allow the children to go hungry," he said. "In Our Lady of Good Health Parish, many mothers with small children have been abandoned."

"They go out to wash clothing for people in other parts of the city," said Father Evard. "But when they come home with their meager earnings, it does not cover the cost of the proper

nutrition for their children. For this reason, I set up a dining hall six years ago." It provides a nourishing meal for the children.

The support for the very poor children who eat at the dining hall and for the promotion of the faith in these parishes Father Evard has founded comes from two parishes. Checks may be sent to: The Mission Fund; P.O. Box 17644; Indianapolis, IN 46217.



Photo by Mary Ann Wyand

St. Gabriel parishioners celebrate on the grounds of the Indianapolis West Deanery parish on June 25 as Father Paul Landwerlen, pastor, burns the church mortgage. St. Gabriel parishioners were able to pay off the parish debt seven years early. Some of the charter members of the 32-year-old parish were on hand for the historic occasion.

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From the Editor/John F. Fink

Arguments over the primacy of the Pope



Last week I wrote a little about the causes of the separation of the Orthodox and Catholic churches, a separation that Pope John Paul II seems determined to end.

This week I'll add a few details. As I said last week, there are two principle theological problems separating the two churches. One is the filioque issue—whether the Holy Spirit proceeds from the Father only or from the Father and the Son. The church of the West added the son to the Creed without consulting the church of the East. The other problem is the role of the papacy.

The series of articles I'm writing on "The Shaping of the Papacy" (see page 15) goes into detail about how the papacy developed through the centuries. Of most significance for our topic here are the claims made by the church of Rome for primacy.

As early as the "Letter to the Romans" of St. Ignatius of Antioch, who was martyred in 107, the church of Rome was recognized as preeminent because SS. Peter and Paul were considered its founders. St. Irenaeus, who died in 202, wrote that the church of Rome had "a superior origin" because it was the church of SS. Peter and Paul.

By the mid-third century, popes began to assert their primacy based on Matthew 16:18-19: "You are Peter, and upon this rock I will build my church. . . I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven and whatever you loose shall be loosed in heaven." Pope Callistus (217-222) is the first recorded pope to invoke the power to bind and loose.

Beginning with the pontificate of Damasus (366-384), the papacy's tone became one of supreme authority and primacy. This was when the title "successor" of Peter first entered papal terminology. Then it was Pope Leo the Great (440-461) who solidified the interpretation of Matthew 16:18-19 to mean that the pope was "chief of the whole church."

The churches in the East did not deny the primacy of the church of Rome, but they interpreted it differently. They believed that the church should be governed collegially. They focused on the bishops as successors to Peter and the other Apostles. Eastern saints, such as Basil and John Chrysostom, could praise Peter without concluding that the Matthew texts gave any special claim to the bishop of Rome.

The Eastern churches—Constantinople, Alexandria, Antioch and Jerusalem—were all governed by patriarchs. They acknowledged Rome's primacy without granting the pope juridical rights over their patriarchates. They believed the church should be governed similarly to the relationship between archbishops and their suffragan bishops today.

Archbishops preside at meetings but do not tell the bishops how to run their dioceses. Eventually the churches of the East came to think of the doctrine of papal primacy as heretical because it violated the principle of the equality of the patriarchal churches. In the mind of the Eastern churches, the pope was first among equals.

Because of the difference in interpretation of the pope's primacy, there was a complicated series of schisms between Rome and Constantinople before the final break in 1054. The Acacian schism from 482 to 519 was caused by the attempt of the pope to depose the patriarch of Constantinople. In this case, the pope was successful.

More serious was the split when Photius was patriarch of Constantinople in the late ninth century. This was one of the times when the patriarch and the pope communicated each other. When they did it again in 1054, the split became permanent.

There have been several attempts at reunion. The first was completely misguided when Crusaders, supposedly on a mission to restore good relations between the East and West, sacked Constantinople and took over Byzantine churches. When a Latin patriarch was installed in Constantinople in 1204, the Eastern churches took it as a sign that Rome didn't want reunion.

Two ecumenical councils were called to try to effect reunion—the Council of Lyons in 1272 and the Council of Florence in 1438. In both cases, however, the result was the attempted imposition of definitions of papal authority that were unsatisfactory to the East, and they were rejected by the Orthodox churches. As Pope Paul VI wrote in 1974, "It is understandable that, no matter what may have been the sincerity of its authors, a unity achieved in this way could not be accepted completely by the mentality of Eastern Christians."

Now Pope John Paul II wants to find the key to achieving unity. Let's pray that he will be more successful than those earlier attempts.

A View from the Center/Dan Conway

Teaching on purgatory can mean consolation

A few weeks ago, I went with my mother to visit her older brother in a nursing home. Before he suffered a series of strokes, Uncle Jack, who died this past Sunday at age 75, was very athletic and very competitive. He was also a strong-willed man who did not easily change his opinions. As a child (and even as a young man), I was half afraid of him—at the same time I respected and admired him.

Uncle Jack was extremely pleased to see us, almost the way a child gets excited when friends come over to play. We took him across the street to a restaurant for lunch. (I pushed the wheelchair while he gave me directions about which ways to turn and how to avoid bumps in the road.) When we arrived at the restaurant, Uncle Jack ordered his favorite—the sirloin burger with ripe red tomatoes, and he ate heartily while my Aunt Dorothy (his wife of nearly 50 years), my mother and I talked about family, sports and politics. Uncle Jack didn't have much to say (perhaps he was not in the mood for small talk), and when he spoke it was with a mixture of wisdom and sadness. He did not like being helpless, or living in a nursing home, but he also knew there is nothing he can do about it.

At one point in the conversation, Uncle Jack told us that what he was going through was purgatory. He was quite serious about the fact that his suffering, and the humiliation of his child-like dependence on others, were a form of purgation (and an expiation for past sins). We were quick to respond that a place was reserved for him in heaven, but I think Uncle Jack found a lot more consolation in the idea that his suffering was purgative.

Why is the idea of purification consoling? And why is it reassuring to believe that there is a place, or an experience, called purgatory which can prepare us to enter the joy of heaven?

Uncle Jack did not bother to explain what must surely have seemed obvious to him. Just a few years ago, he was a strong man (mentally and physically), and he was "in charge" of his life. In the last years of his life, he was almost totally dependent on others. What possible good could come from his mental and physical deterioration—or from the loss of his individual autonomy?

According to the "Catechism of the Catholic Church," purgatory is like "a cleansing fire" meant for "all who die in God's grace and friendship, but (are) still imperfectly purified." The church's teaching on purgatory reminds us that there is redemptive value in suffering. It also affirms our belief in a loving God who is always ready to forgive. Finally, the concept of purgatory (whether it is a cleansing fire or simply a time of gradual surrender to God's will) can be seen as a process of maturation and spiritual growth. Indeed, purgatory is best understood as a participation in the suffering, death and resurrection of Christ.

As Uncle Jack knew only too well, life is rarely all black or all white, all good or all bad. Most of us mix our virtues and vices indiscriminately. By the time we reach maturity, we have accumulated a lot of unnecessary baggage. So in its practical wisdom, the church teaches that very few of us arrive at the end of our lives in a "pure" state of goodness or evil. We need some kind of purification before we are ready to be united with God in heaven.

It's consoling to think that, because he has already experienced his purgatory, Uncle Jack is now ready to enter the joy of heaven.

The Human Side/Fr. Eugene Hemrick

Parishes should involve parents in things they can do together

Forty percent of all children and half of those born in 1990 do not live with their father. When this is broken down by class—upper class, middle class, lower class—the statistics for the lower class are much worse.



Bishop John E. McCarthy of Austin, Texas, recently discussed the role of men in the home in a column for his diocesan newspaper, *The Catholic Spirit*.

For starters, he said that "to equate the role of man with 'breadwinner' and 'financial provider' is not right," He added that society long "placed great emphasis on the importance of the man's ability to generate money." In other words, men have been judged to be good fathers simply on the basis of whether they provided financially for their wives and children.

While praising the efforts of parents who must raise children alone, he also stressed the child's right to be "parented by a couple who love each other."

He cautioned that the church shouldn't contribute to the problem. One way to avoid this, Bishop McCarthy said, is to develop church programs that "keep men and women together" and have them working as a couple or as a family.

As I read Bishop's McCarthy's comments I reflected on programs I've been part of that do what he recommends. One memorable experience occurred when I was conducting a marriage preparation course as a campus minister. I asked my brother and sister-in-law to discuss how they keep their marriage together.

They gave sage advice to the students such as, "No matter the problem, we never go to bed not talking to each other. Always keep talking to each other. Don't let a deadly silence come between you. Too many misconceptions are built up when people don't talk to each other, and they get bigger the longer the silence."

As I watched them work together, I saw that even this simple exercise was good for the bond between them. They were not only talking to the students, but as they taught they were actually talking to each other.

I experienced this same phenomenon when I videotaped couples teaching together. You could see that they had put in many hours preparing together for the class. More than that, you could also detect an effect this was having on them.

It showed up in small ways like the respectful manner in which they deferred to their partner for added information. Having been put into a team situation, they were becoming a much better team themselves.

Then there was the picnic held every year in my first parish. Often, during the picnic moments in the final days of getting everything in place and wondering if the weather would hold, we would tell each other that this was the last time for this event.

When the day actually came and we saw how husbands, wives and children worked together to provide food and entertainment and companionship, you had to conclude that a parish picnic was a good way to bring mothers and fathers together in a special way. You also prayed that this would carry over into other family events.

Bishop McCarthy is right on target when he suggests that more parish programs involve fathers and mothers in things they can do together. Why not look among our Eucharistic ministers, lectors, religious education teachers, parish organizers and to deacons and their wives for opportunities to get men and women to serve alongside each other.

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The Criterion



To the Editor

Let's stop our public bickering

Recently, I heard a very worldly comic routine that was nevertheless completely laced through with religion. In fact, there were few current hot topics that we Catholics publicly bicker about that were left untouched by this blasphemous performer. Stabs were taken at priests, nuns, the pope and many Catholic beliefs.

The reality that disturbed me the most was not that this worldly comedian would laugh at the tenets of our faith (one has come to expect such rhetoric from the world), but that we, the church, are the very ones who had given him most of the fuel for it. I believe that one of the greatest scandals in our church today is that we bicker publicly over issues that should remain behind closed doors. We have become too much like the TV shows which air private lives, palis and dissension oblivious to the harm being done by their exploitation of the participants and to the sensitivities of the audience that has tuned in.

Jesus said in his final prayer with his disciples, "I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world. . . . I pray not only for them, but also for those who will believe in me through their word, so that they may all be one" (Jn 17:14, 20). But most of us are so far from this ideal of being counter-cultural (hated by the world) and unified (one, as the Father and the Son are one) that the outside world looking in on us might easily see the same selfish callousness, indifference and bickering among Christians that they find in the rest of their experience.

Christian bickering almost always looks just like worldly bickering; that is, each side lines up to take pot shots at the other hoping to do the opposition mortal damage so that their point of view can prevail. How sad that nearly 2,000 years of prac-

ticing our faith has not really brought us any closer to Jesus' ideal than were some of the first Christians who were addressed in Paul's First Letter to the Corinthians. Have we learned anything in all this time, or are we doomed to continue to be laughed to scorn in our worldliness by cheap comedy routines?

If we must be laughed at, should it not be because our ways are complete foolishness to the world? An example of this might be that we would choose to remain publicly silent whenever faced with personal differences with the teaching authority of the church rather than taking our grievance into that public arena where so often our chances of swaying a sinful world toward salvation are nullified by our own contentiousness.

Recently Pope John Paul II called for an end to public debate about a currently hot topic. However, the issue continues to be discussed openly even in publications which are devoted to the spiritual guidance and inspiration of their readers. One has to wonder, if such issues were not given space, would the roar of dissension quiet down enough that we might concentrate on the most urgent matter at hand, that is, living out the great commission of our Lord to take the gospel into the whole world. I have to believe that this was the intention of our pastor, Pope John Paul, in calling for a cessation of public debate.

We have only a few precious years allotted to us. Is it not our responsibility to use that time to "go and make disciples" rather than to bicker with each other over extraneous issues which only serve to demoralize us and to nullify our message? Perhaps our keeping in mind the destructive nature of dissension could put most of our bickering into a more functional perspective. Perhaps we could even give blasphemous comedians real issues to jeer at like how we love our enemies, how we expose and oppose those who exploit others, how we love the unlovable of the world and share ourselves even with the outcasts of society.

and fidelity. They all became better human beings because of his silent presence. Those who are physically challenged do us all a great service when they challenge us to respond to their needs. Jesus said, "What you did for the least. . . you did for me." What a glorious challenge. They bring us closer to the Lord.

We usually think of honoring our parents by our successes or by the material things we give them. Oliver honored his parents simply by revealing them to us. Catherine and Jose de Vinck cherished, fed and supported Oliver throughout the 33 years of his life. They valued him as God's precious gift from the very beginning.

Oliver's life was a love story 33 years in the making, the same number of years that Jesus lived. I believe he is with the Lord right now. He was completely sinless. I've been trying to him for years, especially when I have special intentions. I wouldn't be surprised if Oliver were canonized one day, maybe a hundred years from now. Why not? His innocence and holiness are undeniable. No one would have to investigate his background, and in a real way he represents all the powerless children of the world, especially those who are physically challenged. Can God work miracles through little Oliver? Why not? He does so through all the saints. The Lord works through the littlest among us, in order to confound the strong. I think Oliver has a special power now that he is with God, precisely because he was so powerless throughout his life on earth.

(For a free copy of the *Christopher News Note: "Care for Caregivers,"* write to The *Christopher*, 12 E. 48th St., New York, NY 10017.)

Could publicly displayed counter-cultural love and unity among ourselves so impugn the non-Christian world that many would be persuaded to investigate our message and be saved? I believe that it could. I pray that we will soon begin.

L.J. Darlene Davis
Greenfield

Exempt priests from financial burdens

The world of finance these days seems to be so complex and confusing that even the most astute observer would wonder what's going on. Add to this a time of specialization and some real interesting things happen.

Today there seems to be a trend to use "specialists" in many areas. The medical profession surely has its specialists. The heart surgeon, the eye doctor, the cancer expert and the anesthesiologist are all examples of specialists.

In the legal profession, we have attorneys who specialize in estate work, bankruptcies, criminal law, Social Security benefits and disabilities.

The accounting community has its specialists, too. Most of the candidates for the status of financial planner are public accountants. Some accountants specialize in taxation while others prefer auditing; some work in large firms while others prefer small firms.

In a time of specialization, it seems logical that our priests should be specialists, too. Often unqualified, they are being asked to be "money managers."

In my opinion, our priests should not have to bear the financial responsibility of a church or parish. Rather, this task should be assigned to a qualified "money manager" who is compensated. His or her job should not be commingled with religious services, school management and attendance at meetings for everything under the sun. It's simply too much!

It seems to me that, with a shortage of priests, we need to take a closer look at the duties of a priest. The financial area is too delicate of a chore to be stacked on a priest who should be furthering the faith, not acting as a financial adviser.

How I Pray/By Gayle Schrank

What I learned from praying that I would live to raise my children

I am a 32-year-old wife and mother and I try to live my life in devotion to God, and my strength comes through prayer. I grew up in a spiritual environment and my parents always set a good example, but it wasn't until I had children that I realized how important my faith really is.

In years past I said meal prayers and bedtime prayers because that's what I was taught to do. Sometimes I would say the rosary during Lent or maybe read parts of the Bible, but only in the last year has my prayer life become a vital part of my day.

One of my concerns as a mother with young children is the possibility that God might take me from this world and leave my children without a mother. Last year, beginning in March, I began a daily devotion. I recited the 15 prayers our Lord revealed to St. Bridget. (I found these prayers in a booklet in the back of our church.) My intention when I started was a request that God let me live to raise my children. Through my prayers and devotion I believed God would grant me what I was asking for. I never realized how enlightening my prayer experience would be.

This past March marked one year that I've recited these prayers without missing one day, and I am continuing to say them even more. I say other prayers throughout the day as well.

My outlook on life has changed so much in the past year. I've met people who have a deep devotion to God. I feel

As our church is exempt from taxation, I think our priests (and sisters) should be exempt from financial burdens as well.

John R. Williams
Indianapolis

How we choose to present ourselves

I've read "What's Appropriate to Wear in Church?" (May 12) and an angry reply, "It's Not Clothes that Make a Christian" (May 26). Everyone is entitled to a view, so here's mine.

I know that in today's society people tend to dress in what's comfortable for them. But I feel that there is an unspoken code as to what is appropriate for certain occasions. When invited to a wedding ceremony, would it not be insulting to the bride and groom if a guest would show up in cutoffs and a dingy top? Who would wear an evening gown to a beach, or a bathing suit to work? When being interviewed for an executive position, would anyone show up wearing blue jeans and dirty sneakers? But if one is going for factory work, there is nothing more appropriate than blue jeans and sneakers.

One doesn't have to wear expensive or the finest clothing. When I was growing up, everyone knew who had money when they walked into church. I felt ashamed because my clothes were hand-me-downs. I realize now that it doesn't matter how fine you dress, but how you present yourself for the occasion. Mass is a very special occasion, not to mention a very sacred one. And the one we go to worship is more than deserving of our respect. It's not an issue of God choosing one in blue jeans over one in dress fashion. I feel it comes down to how we choose to present ourselves to our host.

Also, I don't believe that God will "burn" Don Stiegel for his view any more than he would "burn" Linda Edge for hers, or me for mine. One thing Linda is right about is that clothing does not make a Christian. But neither does anger or condemnation of fellow men/women for their opinions.

Elizabeth Nix
Tell City

is an excellent article in the June issue of *The Criterion*.

so much peace within myself and my family. My relationships with people have taken on a whole new meaning. I hope to somehow help others find God in their lives.

My life hasn't really changed but my outlook is focused on God and the blessings he has given us. As a result, sometimes I feel like my whole life has changed for the better. This probably will sound funny but sometimes even when I'm having a bad day I feel it could be a blessing. With God's grace I can take that opportunity to learn patience or maybe understanding if I pray. But I've learned I can't do it when I don't ask God for help.

My belief is that God is answering my prayer in more ways than I'll ever know in this life. I now believe that even if I don't live to see my children grow up, God is still answering my prayer—maybe my faith would live in them. No prayer goes unanswered even if it may seem that way. We have to learn to understand.

My reason for writing is to encourage others to pray—every day, throughout the day. It does make a difference. (Gayle Schrank is a parishioner at St. Mary's of Navilleton Parish in Floyds Knobs.)

(Readers are invited to write about how they pray or to share their prayer experiences. We prefer that the author's name be used, and all submissions must be signed in order to be published, but we will honor requests that the names be withheld.—Editor)

Light One Candle/ Fr. John Catoir, Director, The Christophers

The power of the powerless

Oliver de Vinck died 15 years ago on March 12, 1980. His body is buried on the grounds of the



Benedictine monks at Weston Priory in Vermont. From the day he was born Oliver was blind, mute, severely retarded and bed-ridden. His story and his mother's devotion were recorded in a book entitled "The Power of the Powerless" written by his brother Christopher de Vinck. I've known the family for 28 years and I sat by Oliver's bed many times over the years. He would laugh aloud when I patted his chest like a tom-tom.

He was the holiest human being I have ever known. Here is an adaptation of the homily I preached at his funeral:

I learned a great deal about the power of poverty from Oliver. He never owned anything; except perhaps his bed, his box of diapers and few bottles of medicine. His life reminded me of Tolstoy's short story, "What Men Live By." In a world where money and possessions are regarded as the only real security, Oliver's life gave testimony to the truth that people live by love, not by their possessions. Oliver's poverty made him immensely rich because he evoked great love from those around him.

Oliver also taught me the deeper meaning of service. Service does not consist exclusively in doing things for others; it also involves allowing them to do for you. Oliver was never able to do anything for anyone, he was virtually paralyzed from the neck down. Yet he evoked so much love. He helped his family to grow in the virtues of devotion, wisdom, perseverance, patience

Cornucopia/Cynthia Dewes

The moveable feast keeps movin'

The rocket's red glare will be upon us next week, and not a moment too soon for some. Kinds can't wait to run through the summer darkness waving sparklers, or to lug lawn chairs to some public spot where they'll enjoy fireworks bursting in air.

Guys will slyly produce the Tennessee, or maybe Canadian, contraband they smuggled into a secret closet months ago. To moms' and neighbors' dismay everywhere, there'll be illegal bottle rockets and cherry bombs and Roman candles lighting up backyards and threatening suburban trees.

Politicians will likewise seize the day to beat their podiums and their breaths while captive audiences drink pink lemonade and wait for the band to play. Families will gather for their annual reunions, with related picture taking, horseshoe pitching, Grandma's state fair-

winning angel food cake, and tubs of cooling beer.

Urban swimming pools, backyard wading ponds and recreation lakes will be filled with noisy, sunburned water nymphs of all ages, shapes and degrees of physical fitness. Levels of consumption of fried chicken and potato salad for this holiday will rise to new statistical heights, as they do each year.

The Fourth of July is one of the few moveable feasts still extant on the U.S. calendar. To its everlasting credit, it has not been demoted to just another national three-day weekend for postal employees and public school kids to spend away from their appointed tasks.

But the Fourth is a moveable feast in more ways than one, a kind of prototype for the occasion it honors. Not only does it commemorate the adoption of the Declaration of Independence of July 4, 1776, but it also subtly suggests personal freedom, restlessness, progress, and an urge for optimistic seeking.

Somehow, the frontiers which disappeared in this country years ago seem to challenge us again every Fourth of July.

Never mind that most parts of our continent are now covered by highways and railroads, cities and farms, with nothing left to discover. The frontiers of nature still continue to beckon.

For one day we forget the arguments between environmentalists and loggers, government agencies, farmers and whoever, while we recapture the romantic inspiration afforded by our land. We're charmed all over again by the beauty and generosity of our dense eastern forests, the great plains, wild western rivers, canyons and mountains, and the lushness of our tropical regions.

Intellectual and social frontiers, also given up long ago to discouragement or fear, appear once more as goals. Apathy

fades, and lofty ideals of individual freedom and responsibility proposed by the founding fathers once more seem desirable and possible.

The dreams of an inquisitive, adventurous, pioneering and largely immigrant people come back to enthrall us. Once more we sense the excitement of new beginnings in a new land, and we feel energized by thoughts of the future.

The Fourth of July is indeed a time to watch fireworks, celebrate family, and enjoy the pleasures of the summer season. But most important, it's a wake-up call for Americans.

This is the day to be true patriots, not sentimental flag-wavers or chauvinists. God bless America!

Check It Out . . .

The St. Mary of the Woods College Office of Continuing Education will host five seminars during July and August as a part of the annual summer programs series.

• **"Centering Prayer Retreat"** will be held July 7-11. The retreat will focus on contemplative prayer, a practice of opening oneself up to the presence and action of Christ. Providence Sisters Jeanne Knoerle and Bernice Kuper will lead the retreat. It is designed for those with experience in centering prayer and runs from 9 a.m. Friday to 4:30 p.m. Tuesday. Cost is \$145.

• **"Alternative Modes of Healing: An Introduction to Toning and Chanting"** will be held July 13-15. Features music for personal healing, chanting, drumming and toning paths to wholeness. Cost is \$95 and begins at 7 p.m. on Thursday and ends at 5 p.m. on Saturday.

• **"Dealing with Difference: An Enneagram Seminar"** will be held July 17-18. The seminar provides insight to understanding oneself and others more deeply. Participants must have completed an introductory enneagram workshop. The programs runs 9 a.m. to 5 p.m. Monday and Tuesday. Cost is \$95.

• **"An Enneagram Retreat"** will be presented July 20-23 for those who have a basic understanding of the enneagram and want to explore the use of enneagram insights for personal and spiritual growth. The retreat, which costs \$125, begins at 7 p.m. Thursday and ends at 12 p.m. Sunday.

• **"Teaching as if the Earth Really Mattered"** will be offered to educators Aug. 3-6. The workshop will focus on the universe story, the earth's story, bio-regionalism and how these concepts can be integrated into education in a creative way. The program costs \$125 and runs from 7 p.m. Thursday to 12 p.m. on Sunday.

Room and board are not included in the prices for the programs. A \$25 non-refundable registration fee is required for each program and will be deducted from total charges. For more information, call the office of continuing education at 812-535-5148.

The fourth annual **"Let's Meet on Sesame Street Family Festival"** will be held July 8 from 10 a.m. to 5 p.m. at University Park, downtown Indianapolis. The day is sponsored by WFYI and Indy Parks and Recreation. The event is free to the public.

The Family Growth Program will offer a one-day parenting workshop on July 8 from 8:20 a.m. to 2:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. in Indianapolis. The workshop will emphasize the development and enhancement of positive and effective parent-child communication and parental discipline skills through discussions and activities. Cost is \$35 for individual and \$50 per couple. Participants are on a pre-register and pre-pay basis. Lunch is not included. To register, call Mary Anne Schaefer or Diana Dass at 317-236-1522.

Single Catholic women, ages 20 to 40, who are interested in religious life are invited to attend a **"Benedictine Life Week"** July 3-9, at the Monastery Immaculate Conception in Ferdinand, Ind. The week will focus on the theme "Balancing Prayer, Work, and Community in the Benedictine Lifestyle." Participants will share in the prayer and community life of the sisters, will meet and share with other women who are thinking about the religious life, and will be able to reflect on their own calls without the pressures of commitment. To register or to obtain further information, contact Sister Rose Mary Rexing at 800-738-9999. There is no charge to attend this program.

Criterion Coffee Break

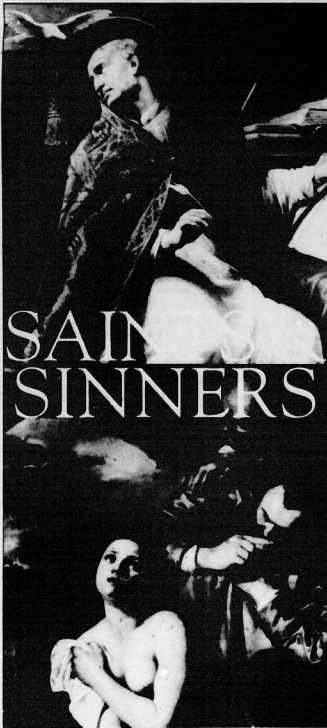
Lucky subscribers, if you see your name listed here, call in with your subscriber number and win at 317-236-1572! We supply the mug and coffee . . . just take along a copy of The Criterion to complete your break. We know you will find spending time with coffee and The Criterion time well spent.

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Reverend Lucious Newson of Food-Link, Inc., along with Nativity students (from left), Devin Green, Brent Holman and Adrienne Price, inspect a garden on the grounds of Nativity Parish in Indianapolis. Each year, Nativity donates the garden's produce to Food-Link and other local ministries to the hungry.



Photo by Margaret Nelson

St. Patrick parishioners bring gifts to the altar during the June 25 celebration of the 130th anniversary of the parish's founding. Archbishop Daniel M. Buechlein was presider and homilist.

St. Patrick Parish marks 130 years

By Margaret Nelson

Franciscan Sister Jean Marie Cleveland greeted the group of about 400 who gathered to mark the 130th anniversary of St. Patrick Church in Indianapolis.

As parish life coordinator, she administers the parish, along with Father Peter Gallagher, priest minister, and Providence Sister Mary Slattery, pastoral associate.

Archbishop Daniel M. Buechlein presided and offered the homily. Fathers Gallagher, Thomas Clegg, Patrick Doyle, and Msgr. Charles Ross concelebrated. If the anniversary liturgy is any indication, parishioners are an active part of the life of the parish. Those who brought items to the altar during the preparation of the gifts numbered 19. And that does not count the four eucharistic ministers, eight ushers, six servers, cross bearer, two candle bearers, an incense server—and a couple dozen men and women in the choir. The Lady Hibernians served the reception afterwards.

The archbishop said that St. Patrick's stands as an important monument to the

dedication of the faith of those who came before. And he reminded the assembly that "you are, most visibly, the local church."

Archbishop Buechlein said that the Fountain Square church has a "much larger community here this afternoon than meets the eye." He said that the present congregation stands on the shoulders of those who brought the faith—"all the unsung saints who worshiped in this church."

He added, "Let's not forget that we are the shoulders for the future generations of the faith."

Organist Tip Sweeney composed a special song for the Mass in honor of St. Patrick. And Patricia Dugan designed a special program cover with a Celtic cross.

Many of those who attended the anniversary Mass inspected the construction into the former school building that will make extended housing apartments available for Holy Family Shelter clients.

The parish uses part of its property for St. Elizabeth's ministry to pregnant women. Now, as it marks its 130th year, St. Patrick Parish is welcoming a new ministry for the homeless.

Marking SS. Peter and Paul Cathedral's 90th anniversary celebration on June 25 are Mary Catherine Byrne (left), who was there when the parish began in 1905; and newest member Julia Jangula (below), born June 20 and attending with her mother and father Jeff and Delia Jangula. Former pastor, Fathers Stephen Jarrell, native of the parish; Father Richard Mueller, and Father Kenneth Taylor, pastor of nearby Holy Trinity, joined the present pastor, Father Rick Ginther, in concelebrating as Archbishop Daniel M. Buechlein presided. In his homily, Father Ginther called the parish a "living memory" that "takes us as we have been, sees us as we are, and leads us into the future."

Photos by Margaret Nelson



Mass, luncheon served to senior citizens

Catholic Social Services invited the archdiocese's senior citizens to the 21st annual Mass and luncheon on June 21.

Priests of the archdiocese, seminarians, and CSS employees helped serve lunch to the 170 guests.

Fathers Daniel Donohoo, Peter Gallagher, Gerald Kirkhoff, Paul Landwerlen, and Kenneth Taylor concelebrated with Archbishop Daniel M. Buechlein.

The archbishop said, "Jesus teaches us about generosity, sacrifice and humility." He talked about St. Aloysius Gonzaga, who was born into a wealthy family, but "chose to walk against the stream." He

became a Jesuit, ministering to the poor and sick. "He served victims of the plague, as Jesus himself," he said of the saint, who died of the disease.

He told of walking the way of the cross at Calvary before he was ordained bishop in 1987. The archbishop noticed that the features on the face of Christ were weather-worn. He said that the faithful should "give life and definition to the face of Christ among us."

Archbishop Buechlein thanked the assembly for their fidelity to their faith and examples of charity—"and most of all, the power of your prayers."



Photo by Margaret Nelson

Archbishop Daniel M. Buechlein serves the meal to some of the senior citizens who gathered for the 21st annual Mass and dinner sponsored by Catholic Social Services June 21.

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Parish Profile

New Albany Deanery

St. Paul is a wellspring of growth and parish life

An expanding school is among the many parts that make up a thriving parish

By Peter Agostinelli

If there are examples in this archdiocese that show the great potential of a faith community, St. Paul Parish in Sellersburg could easily be one of them.

The parish community of 325 families in the small Clark County town is a vivid example of growth. The congregation continues to welcome new members, and enrollment at the parish grade school, preschool and daycare program have grown so much the last few years that space is a pressing issue.

"There's a lot of new home development in this area, and we're picking up a lot of new families who are moving into new homes. It's just growing and growing," said Ruth Morrison, director of St. Paul's preschool and daycare.

The growth shines a spotlight on an involved parish staff. But there are also the parishioners and lay leaders who contribute their time and talent to the various ministries and programs.

It's fortunate that this spirit is so evident in Sellersburg. The town is only about a 15-minute drive from downtown Louisville, and many families have moved there as the greater Louisville area expands. So the people at St. Paul have an increasingly visible role in the community.

Besides the new housing, the growth is evident in the arrival of things like the Covered Bridge Golf Club. It's a new public golf course, restaurant and housing development in the area owned by golf pro Fuzzy Zoeller. It serves a sizeable group of golfers from Sellers-

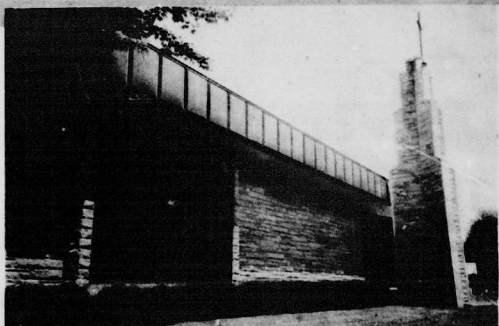
burg, New Albany and other nearby towns.

But a steady influx of new people doesn't seem to be a problem for a parish that benefits from such commitment and involvement. St. Paul School, a cornerstone of the parish, is one indication of the change in Sellersburg. With a doubled enrollment over the last five years, the school is one indicator of how Sellersburg has become a bustling community that nonetheless retains much of its small-town flavor.

St. Paul School, which includes kindergarten through sixth grade, helps draw new people into the parish. Principal Fran Matusky said some students come from families who belong to other area parishes without full grade schools, including St. Michael Parish in Charlestown, St. John the Baptist Parish in Starlight and nearby St. Joseph Hill Parish.

The school also has helped attract new members who joined the Catholic Church through the Rite of Christian Initiation of Adults program. Father Herman Lutz, St. Paul's pastor since 1984, said some of these families have been drawn to St. Paul because of the good experiences their kids have had in the parish school and childcare program.

The childcare program and preschool have indeed been a big part of the effort at St. Paul since their inception in 1988. It includes a successful preschool, daycare, afterschool care and summer program. Morrison said the effort and support of Father Lutz, the teachers and the parish staff have contributed greatly to the program. These people are making a differ-



St. Paul Parish in Sellersburg is a vital parish community of more than 300 families.

ence for many families in Sellersburg. And a lot of the children enrolled in the programs don't come from families who are members of the parish.

"It connects us with the community and with other people from other churches," Morrison said.

Father Lutz said: "We try to be very affirming—children need to be affirmed. But we just have such wonderful people here. I feel blessed to be a part of it."

St. Paul Parish was founded in 1948 when Archbishop Paul Schulte assigned a priest named Father Paul Gootee to start a parish at Sellersburg. A parish history says the priest, along with another priest named Father William Dorraugh, began by simply preaching on the street in front of the local bank and other businesses.

By 1949 construction began on a new school. It housed a chapel in its basement, which parishioners used as worship space.

Father Gootee died in 1969. Father James Hoffman became the new pastor and established a parish council and a board of education. Father Aloysius Barthel became pastor in 1971.

A major fund drive started in 1972 to begin the effort for a new church to be constructed. The church was finished and dedicated in 1974.

Father Lutz became pastor in 1984. Father Gootee gave the parish the moniker, "Garden Spot of the World," possibly because the property on which the school and church were built had been a garden. This is a label that could still apply to the St. Paul community, especial-



Father Herman Lutz

ly in light of the fact that the parish and the town continue to grow.

In looking ahead to the future, the parish is hoping to build a new activities center to accommodate the growth.

Father Lutz said plans call for the building of a facility that includes a full-size gymnasium, additional classrooms and a kitchen. The priest said

St. Paul Parish

Year founded: 1948

Address: 218 Scheller Avenue,

Sellersburg, IN 47172

Telephone: 812-246-3522

Pastor: Father Herman Lutz

Director of religious education:

Dolores Snyder

Youth ministry coordinator: Dolores

Snyder

Parish secretary: Barbara Smith

School: St. Paul School (K-6)

Principal: Donna Frances Matusky

Number of students: 220

Preschool/daycare director: Ruth

Morrison

Church capacity: 400

Number of households: 325

Masses: Saturday 5 p.m.;

Sunday 8:45 a.m., 11 a.m.;

Weekdays 8:30 a.m.

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the new classrooms and the gymnasium will be especially handy due to the school's current crowded conditions.

The major hurdle in building the new center will be acquiring the land. The St. Paul campus, which already includes a number of buildings, sits in a residential area and is surrounded by homes. Father Lutz said the parish will have to purchase several neighboring homes and clear the lots to create the space. It's sort of the roundabout way of making the expansion possible, the priest added, but it's probably the only way given the parish's location.

Another future plan for St. Paul is to hire a full-time youth minister, said Dolores Snyder, director of religious education. Snyder currently handles those chores on a part-time basis while she works on religious education programs. The demand for a full-time youth minister shows the increasing need to serve younger St. Paul parishioners, whose numbers are growing, Snyder said.

Snyder said the parish has offered scripture study programs and is planning to hold days of reflection. Also, a group of parishioners started working through the Little Rock Scripture Study program. A Lenten program included themes such as

family prayer, family meals and family recreation.

Because the parish is planning to hire a full-time youth minister, Snyder said she could spend more time coordinating religious education programs—a goal is to develop more programs for adults—just as the youth minister could spend all of his or her time coordinating various youth programs.

But the New Albany Deaconry has an extensive youth ministry network, so parish youth have plenty of opportunities even if Snyder has her hands full. For example, on a recent night out, about 35 teens from St. Paul spent an evening on board the Belle of Louisville, an Ohio River-based boat that hosts parties and events.

Snyder may be busy juggling youth ministry activities with her religious education work, but it doesn't keep her from getting the job done, even if it means driving St. Paul's young people in the Magic Bus—the parish shuttle vehicle—to and from things like the Belle of Louisville cruise.

In other areas of parish life, a senior citizens' choir performs at funerals. Snyder said the group of mostly retired parishioners practices weekly to stay sharp. Members are "an active and alive group of seniors," Snyder said.

St. Paul's people are very interested in new programs and continuing their learning process. One of the big challenges is coordinating programs for busy people, Snyder said, but it's an effort the parish must make for its people.

"You're evangelizing when you're sitting people down and they're talking with each other in the shelter of the church," Snyder said. "You're building community."

St. Paul School surely has been building community, as its enrollment has grown from 88 students in the 1989-1990 school year to 207 students in 1994-95. Matusky said next year's enrollment will continue that trend with an additional increase to 220 students.

Like the preschool and childcare program, space limitations have become a problem for the school, although they're the kind of problems some parishes would like to have. Thanks to word of mouth in the community, Matusky said, St. Paul School has developed quite a reputation for academic quality. It showed recently in the students' exceptional performances in the ISTEP and CAT tests.

Father Lutz said about half of all St. Paul School graduates go on to Our Lady of Providence Junior High School. Many from that group stay on for their high school years at Providence High School.



Photo by Fran Matusky

First graders at St. Paul School are busy with a solar system project.

Another interesting part of the school is that it benefits from youthful energy. The oldest teacher is 30 years old. Also, Matusky said, the staff has been very successful at simply getting along with each other and working together.

"That kind of family atmosphere is a big key to our success," the principal said.

Matusky also points out the effort Father Lutz has put into the school since he became pastor in 1984. He is as dedicated to the students and staff as he is to other areas of his pastorate, she said, and it shows in the way St. Paul School has grown.

Four New Albany family members graduate

By Cynthia Schultz

A small blue announcement invited friends to the Trinkle family graduation party.

But that piece of paper represented a historical moment for the Trinkles of St. Mary Parish in New Albany. Within a two-and-a-half-week span, the mother and three children graduated from school.

As Bob Trinkle, the 47-year-old father puts it: "That's 54 years of education!"

The graduates are:

- Trinkle's wife Lore, 43, who earned a master's degree in education from Indiana University Southeast;
- Emily, 23, who earned a bachelor's degree in political science from Indiana University Southeast;
- Bobby, 17, who graduated from Our Lady of Providence High School in Clarksville;
- and Norah, 14, who graduated from eighth grade at St. Mary School in New Albany.

Even though it took Lore nine years to finish her master's degree and 20 years to earn both college degrees, she plodded through her studies while juggling motherhood and working.

"In between pregnancy and nursing, I did it all," Lore said. The Trinkles also have a 2-year-old son named Zachary. "I would like to work in the political arena—as a constituent aide or press aide," said Emily, who was influenced by the work her father once did in a prosecutor's office and in political campaigns. When she was 7, she made a radio commercial for a gubernatorial candidate.

"I would go with dad to the different fund raisers," said Emily, who has worked as an intern at the Indiana House of Representatives. She has set her sights on a career in Washington.

Bobby is headed for the University of Southern Indiana in Evansville to study marketing. He hopes to maintain a 3.0 grade average and continue on at the Indiana University business school in Bloomington.

The movie, "In the Line of Fire," made a lasting impression on Norah. She said she craves adventure and decided to focus on a stint in the secret service.

Bob and Lore have kept their family close by exposing them to a variety of activities through the years. Perhaps sharing the graduation spotlight follows the family pattern of togetherness. Or it may stem from Bob's directing of local, regional and semi-professional plays.

"The kids were either in the play or backstage," said Bob, who handles public relations for the Senior Series Pro Golf Tour. His local group, "The Stonemill Bank," entertains at various occasions, from conventions to benefits.

Keeping his children involved in life has reaped rewards, Bob said. "After three-and-a-half kids, none of them has gotten into drugs and alcohol, or been put into jail."

"It wasn't planned," said Emily of the family's ongoing unity. She wouldn't change a thing about it, but she did wonder if they would still find time to support family members after she and Bobby got their own cars and became more independent.

But they still remember Norah's sporting events. "We're still there," said Emily.

"We all know we can depend on each other," Bobby added.

Emily said her mother was a driving force behind the family's schooling. She made sure education was a primary goal.

The graduation ceremonies weren't all glory and honor. Because of a low math grade, Emily wondered if she'd walk off with her diploma. During commencement she was thinking how her family would feel. "They were depending on me."

Bob smiled as he watched Zachary play nearby. He said there could be another multiple Trinkle graduation in the future.

In four years, Zach will be graduating from kindergarten, Norah from high school and Bobby from college. Emily may decide to pursue her master's, and Lore may work on a doctorate.



Photo by Cynthia Schultz

Four family members from St. Mary Parish in New Albany graduated this spring. They are (from left) Norah, from St. Mary School; Bobby, from Our Lady of Providence High School; their mother, Lore, from Indiana University Southeast; and Emily, from Indiana University Southeast.

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Guidance counselors learn their value to schools

"We had a workshop for all guidance counselors in the six interparochial high school," said G. Joseph Peters. He's associate director of schools for the archdiocese, for development, marketing, and technology.

"In a nutshell the purpose was to look at the responsibilities of high school guidance counselors and relate them to the marketing of schools for enrollment and image," said Peters. Sixteen members of the high school guidance staffs—nearly all of the counselors in the archdiocese—attended the workshop, he said.

The presenter was Joe Adamec, senior counselor at Bishop Hendricken High School in Warwick, Rhode Island. It is a boys' high school for the Diocese of Providence.

"His message was quite well received. He did not approach with the point of view that he had all the answers," said Peters. "He shared how they do it at Hendricken. He described practices they use and how it has helped enhance the image and enrollment of the school."

Peters said that the major objective was to help counselors find ways to be more present to the students. At Hendricken, more of the paper work is completed by secretaries and computers, so that counselors can do their jobs more efficiently and effectively.

"High school counselors have a profound effect on students," said Peters. He believes guidance people are integral to outreach efforts for enrollment and admissions.

For example, Adamec told the local counselors that they can have critical roles in the adjustment of freshmen to high school. He recommends a "freshmen team" of teachers, counselors, and administrators to help identify those who need special counseling.

"This dramatically decreased freshman adjustment tensions at the high school," Peters said of the Hendricken program.

Adamec recommends using standardized testing as an opportunity for communicating with parents and students before, during and after the testing. Counselors can explain what the tests are for, how they are used, and the

ramifications of the tests (for example, the effect on college admission).

"He offered many tips on personal counseling," said Peters. "When kids visit them, they have to be aware that the counselor treats their situation as important." He suggested that they be aware of their unspoken messages.

In counseling the college-bound students, Adamec stressed the value of communicating with their families at every step of the planning. And he gave tips for tracking the application process through computers.

The guidance workshop is part of a four-year ongoing results-oriented contract with Catholic School Management Company, Inc. The process started with limited institutional assessments of each high school in the fall of 1993.

During the past year, development consultants have been on site at each school every month. With the school staffs, they are setting specific objectives for a comprehensive development program. The consultants also meet with the Office of Catholic Education development team monthly.

In addition, Peters said that a consultant on administrative roles has been employed. As a result, two high schools have changed models of administration. Both Roncalli and Our Lady of Providence will have presidents as administrators for 1995-96. This model allows the president to focus on external affairs of the school (business, development, public relations) while the principal oversees internal affairs (education).

A marketing incentive, similar to the guidance counseling workshop, will be offered for faculties of all interparochial high schools this year. It will be given in Indianapolis on Aug. 16 and in Madison on Aug. 18. The subject will be, "The Role of the Professional Educator in Marketing the Catholic Secondary School for Image and Enrollment."

The Office of Catholic Education has an interdisciplinary development team that directs the consultation with the high schools as well as other development projects. Representatives from the accounting and stewardship offices also serve on the team.

"They will be holding the consultants accountable for measurable objectives in the next few years," said Peters.



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4 Benedictine Sisters mark 50 years of religious profession



Benedictine Sisters (top, from left) Mary Bede Betz, Mary Lucien Dippel, Freida Scheessele, and Dorothy Wargel will mark the 50th anniversaries of their entry into religious life.

Benedictine Sisters Mary Bede Betz, Mary Lucien Dippel, Freida Scheessele, and Dorothy Wargel will celebrate their 50th anniversaries of religious profession on July 9 at Our Lady of Grace Monastery, Beech Grove.

Sister Mary Bede teaches first grade at Perry Central School in southern Indiana. Sister Mary Lucien, a registered nurse, serves on the monastery's health care staff.

Sister Freida (formerly Sister Mary Clement) is an occupational therapist and the cellarer of the monastery. Sister Dorothy (formerly Sister Mary Major) teaches art at St. Roch School in Indianapolis.

The sisters entered the Monastery Immaculate Conception in Ferdinand and made first vows in 1945. They are all founding members of Our Lady of Grace Monastery. Benedictines profess the vows of obedience, stability and conversion of life.

Faith Alive!

Concern for peace forms common ground for varied social justice efforts

By Fr. Herbert Weber

A nun I know is deeply involved in social justice issues. She counsels many women who have been abused or otherwise victimized.

This sister works tirelessly to help poor women speak up for themselves. She challenges institutions that take advantage of women.

Recently she visited another sister who works in the Rio Grande Valley of Texas, on the border between the United States and Mexico.

That sister also is committed to social justice issues, but her focus is on the rights of aliens and the injustices done to undocumented aliens.

The two women spent a week together learning about each other's concerns. There were points of common concern in their different ministries. Nevertheless, my friend reported to me later that it had been a disappointing experience.

Each person had her own agenda, and each thought she knew what social justice issue was most urgent. In short, the women found frustration in their disunity rather than hope in their common vision of justice.

Her story made me search to find some basic foundation for all social justice in the Christian community. I felt that if some guiding principles could be highlighted as a common ground, then all justice concerns would be seen as different expressions of the same Christian justice.

The Christian concept of justice flows from the image of creation itself. The Book of Genesis gives a reminder that God not only created the world with a sense of order, but that what was created was also very good.

This basic God-given goodness has been marred since then, and order sometimes has given way to chaos.

Justice seeks to recreate the world in order to make it a place where each person's dignity is respected and all people live in solidarity with each other.

Jesus was more explicit in many of his teachings and actions as he sowed the seeds of the kingdom of justice.

When people feed and clothe each other, when starvation and exploitation are eliminated, and when the powerless are not condemned, then the kingdom must be flourishing.

Therefore, the guiding principle of justice, simply stated, is to transform the world into a new order that has the basic goodness that God intended.

This goal, I admit, never will be fully attained. But it becomes a guiding light and a source of unity. Such light and unity are especially necessary because justice work can be filled with conflict and struggle at times.

Dolores, a mother of three grown sons, was in a particularly difficult situation during the Persian Gulf War.

One of her sons, who was serving in the U.S. Navy, was assigned to a ship participating in the war effort.

But Dolores felt that the Gulf War was unjust and unnecessary.

Friends and neighbors asked how she could not "support the troops" since her own son was one of them.

Her response, spoken in a quiet, gentle way, was that she did indeed support the troops. So much, in fact, did she support them that she did not want them to participate in a war that she believed was unjust.

That particular war was "popular" among many U.S. citizens and judged to be just by many others. So Dolores wouldn't achieve popularity through her views on the Persian Gulf War.

But that provides another reminder about social justice: What Christian people regard as justice issues often will not be popular.

And speaking of popularity, I would add that it is rare for a parish justice committee to have more than a few members. Many parishes don't even have a justice committee, although the parishioners might volunteer their time on service committees or outreach teams that provide local charity.

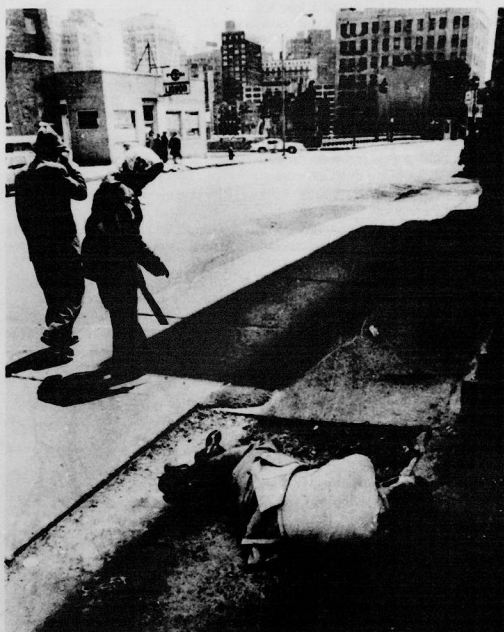
Even the very word "justice" is more threatening than "charity."

What kept Dolores anchored in her conviction regarding the Persian Gulf War was her view of humanity. She knew that war, even using smart bombs, would have innocent victims. Indeed,

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CNS photo by Dwight Cendrowitz

The Christian concept of justice flows from the image of creation itself. The Book of Genesis is a reminder that God not only created the world with a sense of order, but that what was created was also very good. This basic goodness has been marred since then, and order sometimes has given way to chaos. Justice seeks to recreate the world in order to make it a place where each person's dignity is respected and all people live in solidarity with each other.

many children died in the bombings.

Dolores also believed that violence degrades the human race, thus impeding the work of rebuilding the world and working for the Kingdom.

Having strong convictions, even if they are based on church tradition and Scripture, may not be enough to prevent one's justice work from becoming lonely work. So people who want to work for justice need to make connections with others working for justice.

Actually, through the way they work together, justice workers can serve as models to each other of what social justice is. Rather than compete with each other, they need to support each other. The hope is that by sharing some com-

mon guiding principles about the need to transform the world, these connections will grow stronger.

Certainly, some people will favor work to stop world hunger while others will be drawn to unemployment issues, or questions of discrimination, or—as Dolores was—to issues of war.

Just as many strands are necessary to form a single tapestry, all these areas of concern are important in the task of restoring the beauty and goodness of the created world that God first provided.

During his papacy, Pope Paul VI reminded Catholics throughout the world that, "If you want peace, work for justice."

(Father Herbert Weber is pastor of St. Peter's Parish in Mansfield, Ohio.)

Discussion Point

Social justice is a way of life

This Week's Question

What can a parish do to promote social justice?

"Social justice is not just another program. It is a way of life. It should inform everything else we do. . . . When we vote, we need to do it from a social justice perspective." (Sister Shawn Scanlan, Ft. Ashby, W.Va.)

"People need to be made an equal part of the community before they can be helped with problems. Being a part of the parish helps those who are marginalized; it also helps parishioners understand their needs and how they help the parish fulfill its role." (Dan Robinson, Ripley, Tenn.)

"Social justice is simply part of being a Christian. We need to simplify how we organize our parishes to elimi-

nate overload and burnout, and free us to focus more on social justice issues." (Liz Simpson, Dorcas, W.Va.)

"It starts with respecting the people we meet and treating them as equals. If they need something, you give it to them because you really care about them." (Charlene Williams, Dorcas, W.Va.)

"Christian justice is not the same as social justice. Christian justice demands that we seek the kingdom of God for others." (Father Jim Creedon, Petersburg, W.Va.)

Lend Us Your Voice

An upcoming edition asks: What is your definition of consumerism? To respond for possible publication, write to "Faith Alive" at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

CNS illustration by Robert F. McGovern



By Jill Gibson

Layout & Design by Susan Melloon

Who, Me?

A very long time ago God started picking prophets to remind his people about the special promise he had made to Adam and Eve. God wanted the prophets to help people think about the coming of the Savior.

Some of the people God picked to be prophets weren't very happy about it. One of these "why-me" prophets was Moses.

The people on earth who believed in the real God (not some statue!) used to be called the Israelites. Because of their faith in him, God made them his chosen (favorite) people. But even the Israelites often misbehaved and disobeyed God. So, over the years, they needed to be reminded to live as God wanted them to.

At one time, the king of Egypt (called the Pharaoh) captured the Israelites and made them slaves. They didn't like slavery, so they did a lot of praying to be set free.

Have you ever noticed how much praying goes on when someone's in trouble? When everything's fine, people sort of get the idea that they don't really need God. Then, wham! Something bad happens, and they suddenly want to be God's best friends.

So it was with the Israelites. They were slaving away in Egypt and praying up a storm. God took pity on them. He chose Moses to go to Pharaoh and tell him to let these people go free. Moses was not thrilled!

You can read exactly what happened in chapters two and three of the book of Exodus (in the Bible). But, basically, Moses said, "Who, me? Why would you pick me? Pharaoh's not going to listen to a poor slob like me!"

God said, "Hey, that's my problem. I'll make sure that he listens to

you ... or else."

Moses still wasn't too sure. Next he said, "I don't even know what to call you! The Egyptians have other gods. They don't know who you are."

"Tell them I AM sent you."

I Am? What kind of name is I AM? No way is this going to work! Moses thought.

I AM does sound like a weird name, doesn't it? But think about it for a minute. One thing that makes God totally different from anybody else is that he had no beginning. He has always lived and always will.

Poor Moses! He still had doubts. He said, "But I'm not a good talker. I get nervous. My vocabulary is not great. Are you sure you don't have me mixed up with someone else?"

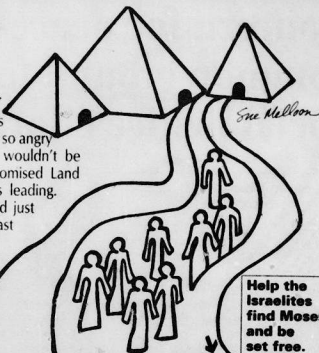
"Moses," God must have said in a big, deep voice, "remember to whom you are talking!"

"Oh, yeah. Sorry!"

"I'll tell you what I'm going to do for you, Moses: I'll send your brother Aaron with you. He's quite a talker."

So Moses finally gave in. God worked miracle after miracle to convince Pharaoh that Moses was telling the truth. Finally the Israelites were freed. God told Moses where to lead the people. God sent bread from heaven and gave them water in the desert. But had Moses learned to trust God? Nope! He argued every time God gave him an order, no matter how many miracles

Moses had seen with his own eyes. God finally got so angry that he told Moses he wouldn't be allowed to enter the Promised Land with the people he was leading. Sure enough, Moses died just before they crossed the last river.



FOR YOU TO THINK ABOUT

Moses served the Lord, but he did it the hard way. He didn't believe enough in himself and he didn't believe enough in God's help. God would not have chosen Moses to be a prophet if he had not been a good man. But Moses didn't trust God to help him do the hard things. Moses just worried too much!

Do you do a lot of worrying? Everyone worries sometimes. Maybe you worry about catching a cold or flunking a test or dealing with a bully at school. There's nothing God can't help us with.

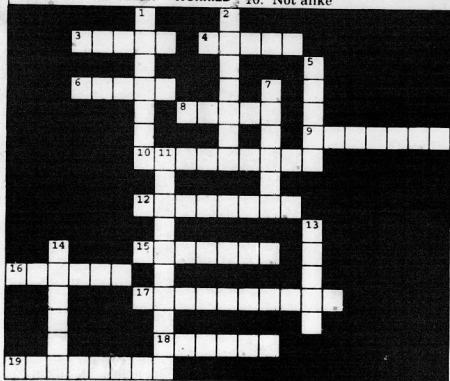
Do you think it would be better to pray than to just worry about things that bother you?

ACROSS

3. Brother of Moses
4. Fight with words
6. Odd, strange
8. What people use to say words
9. A kind of Egypt
10. Not alike

WORD BOX

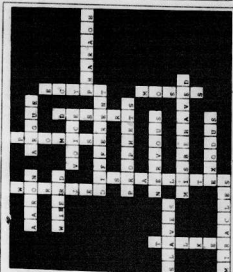
AARON	ISRAELITES	PROMISE
ARGUE	MIRACLES	SLAVES
DESERT	MISBEHAVED	TALKER
DIFFERENT	MOSES	VOICE
EGYPT	NERVOUS	WEIRD
EXODUS	PHARAOH	WORRIED



12. Persons chosen by God to remind his people of his promise and to tell them to be good
15. Jumpy, restless
16. People captured and forced to work
17. Acted as you were not supposed to
18. A book of the Bible about Moses leading the Israelites out of Egypt
19. Wonderful things that only God can do

DOWN

1. Nervous, troubled
2. God's guarantee to send his Son to save us from sin
5. A country in Africa once ruled by Pharaohs
7. Very dry land
11. God's chosen people
13. Man chosen to lead Israelites out of Egypt
14. A person who uses words well



ANSWER KEY

Question Corner/ Fr. John Dietzen

The term 'Mass' originated from a Latin phrase



For a long time we have called our Eucharistic celebration the Mass. Some priests we've asked talked about the word "missa," which the new catechism mentions, but without explanation. Is the "celebration of the Eucharist" the same as Mass now? Where does the word come from? (Missouri)

A Our English word Mass (Latin "Missa") is generally assumed to be from the Latin words which formerly ended the liturgy, "Ite, missa est." The phrase is a difficult, ambiguous one to translate well. The catechism relates it to the Latin word "missio," sending the faithful to fulfill God's will in their lives (1332).

"Eucharist" and "Mass" are two of several titles the catechism gives for this liturgy. Part of the difficulty stems from the fact that, in the past, Mass was nearly totally identified with what we now call the Liturgy of the Eucharist.

Older Catholics will remember when the only "three essential parts of the Mass" were the Offertory, Consecration and Communion. The readings and reflection on the Scriptures were considered secondary at most, not an important part of the Mass at all.

Today, the Liturgy of the Word (readings, homily and general intercessions) and the Liturgy of the Eucharist (presentation of the bread and wine, the consecratory thanksgiving, and Communion) are viewed by the church as forming "one single act of worship" (1346).

This returns to what the catechism calls the fundamen-

tal structure of the Mass, "which has been preserved throughout the centuries down to our own day."

It refers, as a model, to the way the risen Jesus moved with the disciples on the road to Emmaus (Luke 24). He first explained the Scriptures to them. Then he sat at table, "took bread, broke it, and gave it to them" (1347).

Thus, even though it is often referred to as the "celebration of the Eucharist," the Mass actually consists of both the Liturgy of the Word and the Liturgy of the Eucharist.

Q Is it true that the prayer "Hail, Holy Queen" has been deleted from the rosary? Is so, why?

A The "Hail, Holy Queen" was not deleted from the rosary; it was never in any official way part of the rosary.

The prayer we call the rosary has taken many forms. The core seems always to have been 150 Hail Marys (15 decades) in imitation of the 150 Psalms which people who could not read could not share in the liturgy. Another similar prayer of 150 Our Fathers was popular for a time in some parts of the church.

In various times and places, additional prayers before, during and after the Hail Marys became common. The "Hail, Holy Queen" is one of them. This par-

ticular ending has been widely used in our country in past decades, but is not universal.

Q My husband and I, both life-long Catholics, were married nearly 20 years before he left me for another woman and we were divorced. We have tried hard for several years to work out a reconciliation and probably will remarry each other soon.

We know we will need a new marriage performed for our state requirements; but our parish priest says we do not need another marriage in the Catholic Church, since in the eyes of the church our marriage has never been dissolved.

If this is correct, both of us will then be able to receive the sacraments, correct? (Pennsylvania)

A That is correct. I hope you both are aware, however, that you are already, and have been, free to receive the sacraments. As long as you and/or he have received the sacrament of penance for any serious sins that may have been committed in the past, there is nothing preventing your going to Communion at Mass even now. Sacramental support is important at this time.

(Send questions for this column to Father John Dietzen, 704 N. Main St., Bloomington, Ill. 61701.)

Family Talk/Dr. James and Mary Kenny Retirees can travel on a modest budget

Dear Mary: Both my husband and I are going to retire soon. We have been looking forward to it, but suddenly I have some doubts. The travel I would like to do will be pretty expensive. We need ways to live full, productive and interesting lives within a moderate income. (Kentucky)

Answer: There are two types of retirement advice. The first tells you how to calculate the amount of money you will need to "live comfortably" in retirement. The figures often call for a crash savings program which will consume most of your pre-retirement income. Unless you have 20 or more years until retirement, the amounts recommended can be staggering.

The second approach to retirement suggests that you can learn to live well on the income you have. Such an approach is the one you seek.

Here are some ideas to get you started.

- **Elderhostel.** For new scenery, new ideas and new friends, Elderhostel is hard to beat. Elderhostel offers one-week educational programs throughout the United States and Canada for people age 55 and older (and spouses of any age). Subjects include history, geology and culture of an area to health, fitness and crafts. The reasonable prices include room, board, three courses, and extra activities. Elderhostel information is available at every public library, or write to Elderhostel, 75 Federal St., Boston, Mass. 02110-1941.

- **State parks** offer outdoor recreation for modest entrance fees. Many also offer quality cabins or inns at reasonable prices. Plan early for reservations for best results. Share a cabin with another couple to reduce cost and broaden your enjoyment.

- **Consider home exchanges.** You can offer to list your home as a place for others to stay on vacation, and you can stay in the homes of others for vacations both in the United States and abroad. There are costs, but they may be less than you would otherwise spend. One organization offering such plans is INTERVAC, Box 590504, San Francisco, Calif., 94159, or call 1-800-756-HOME.

- **Consider short trips.** A three-day trip can renew and refresh you at a fraction of the cost of a major trip. Look for destinations within four or five hours of your home. Short trips are far enough to offer new scenery and new experiences, and close enough to involve modest expense.

- **Plan your leisure hours at home.** Instead of flipping TV channels aimlessly, select programs carefully.

- **Join with others to enhance your leisure experiences.** Whatever your interests, others probably share them. Consider community clubs for gardening, local history, drama, arts and crafts, automotive, book discussions, and spirituality. Since movies on video have become widely available, you might start a group to share and discuss videos.

You are wise to give some thought to your retirement. Planning ahead can help you develop interesting and productive experiences at a modest cost.

(Address questions on family living or child care to the Kennys, 219 W. Harrison, Suite 4, Bensenville, Ill. 47978.)

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Entertainment

Viewing with Arnold/James W. Arnold

'The Bridges of Madison County' evokes emotions

One of life's more considerable tragedies is meeting Mr. or Ms. Right after you've already married somebody else. That's the uncomfortable truth at the heart of "The Bridges of Madison County," the slim novel by Iowa college professor Robert James Waller that must have sold several

billion copies, and also the stunning film now made of it by Clint Eastwood and Meryl Streep. It confirms the classic truth that bad novels make the best movies.

Still, any judgment has to be made with serious reservations. The ideas and feelings in "Bridges" cut close to the most sensitive and fundamental moral values. On the other hand, that's what good stories always do.

The main message may be: Romance your wife if you don't want to be number two in the diary she keeps in the attic trunk. Or if you're not married yet, it could be, simply: Watch out! Check the eligibles with care. The wrong choice could be dangerous to your health. But then who, at a tender age, ever followed that advice?

As the whole world knows, "The Bridges of Madison County" is about the adulterous romance between an Iowa farm wife, Italian war bride Francesca Johnson (Streep), married about 20 years, and loner Robert Kincaid (Eastwood), a seasoned (National Geographic) world-traveling National Geographic photographer.

The story is told in flashback. It's the 1960s, and he's in the area to shoot some picturesque covered bridges for a magazine assignment.

The film handles the subject with notable art and subtlety. Eastwood, a former Oscar-winning director, works from

an improved concept of the characters and situation by scenarist Richard LaGravenese. Typical is the economy with which Eastwood establishes the unfulfilling nature of the Johnson family life in a single meal scene, covering radio music, the non-saying of grace, the slamming of screen doors, the lack of conversation.

Francesca's husband and their two teen-age children are then gone for four days. Robert arrives by pure chance, asking directions. Very slowly and shyly—Eastwood proceeds at a real time pace that may drive younger viewers to distraction—they talk and bond and discover they are soul mates.

It's one of those magical four days of falling-in-love, as recently celebrated in "Forget Paris." (The lure of adultery is surely that it allows that dizzy pleasure to "happen" more than once in a lifetime.) Clearly, an Iowa farmhouse, with brandy and candlelit meals and slow dancing to gentle love songs, will do as well as Paris. Sex occurs, but only before and after are seen, dimly in the darkness.

The dramatic question is clear: Will she go away with him? In truth, this doesn't happen much in movies, and it doesn't happen here, though the suspense is agonizing. A superb scene, in pouring rain, when the Johnsons' car waits behind the departing Robert's truck at a traffic light, and her hand tenses again and again on the door handle, is the cinematic and psychological climax.

The affair instead is allowed to fall into the "poignant memory" category, and demands more hankies than you can carry. Her reason to stay is moral in a very practical (and admirable) sense: Francesca can't bring herself to destroy the lives of her husband and children. They're not exciting, but they're human and vulnerable.

Sure, "Bridges" glamorizes adultery. This is about the 500th variation on the bitter-sweet joys of such untimely attractions,



Primateologist Peter Elliot, portrayed by actor Dylan Walsh, is the guardian of Amy, a remarkable gorilla he decides must be returned to her jungle home in the new film "Congo." The U.S. Catholic Conference classifies the movie A-II for adults and adolescents.

ranging from David and Bathsheba to the Camelot legend. Among movies, the tone of "Bridges" somewhat recalls the British classic "Brief Encounter." But "Bridges" also faces some of adultery's pain.

In an era and culture in which divorce is easy, and few restrictions are placed on the pursuit of personal happiness, you can even say the film takes a hard line. (The story implies that Middle America, with its nasty sanction of gossip, also enforces a stricter code.) Francesca's choice is between two kinds of love: the love of friendship and the love of passion. It's nice if you can have them with the same man or woman. She can't.

What the audience feels, very tightly, is a conflict in values, between what a woman of the past might have been willing to accept, and what everything in today's culture urges her to pursue.

Writer LaGravenese, who comes from a Brooklyn and Catholic background, hedges a bit with an extensive "frame" story, happening in the present, about Francesca's smug children, now both married adults. They discover the truth about their mother only after her

death, through her request to read her notebooks. Her revelations shock and provoke them to face the problems in their own marriages.

Francesca's message to them from the grave is definitely one of regret over her own choice. She urges them: "Do what you must to be happy in this life..."

There is no Catholic skepticism, though perhaps a touch of martyrdom. Overall, the film is a moving but ambiguous experience.

(Understated joy/misery of illicit love; OK for mature audiences.)

USCC classification: A-IV, adults, with reservations.

Film Classifications

Bandit Queen	O
Pocahontas	A-I
Safe	A-III

Recently reviewed by the USCC

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

PBS 'Battlefields' series documents World War II

By Henry Hatz and Gerri Pare, Catholic News Service

"Battlefield," an impressive six-part series on the major battles of World War II, begins with "The Battle of France," airing Monday, July 3, from 9 p.m. until 11 p.m. on PBS. (Check local listings to verify the program date and time.)

The German offensive began in the pre-dawn hours of May 10, 1940, with troops pouring across the borders of Holland, Belgium and France.

It was a debacle of Allied defeats and ended in the Vichy government's armistice with Hitler on June 25.

Narrated by British actor Tom Pigott-Smith, the program uses newsreel footage and maps to explain how the German blitzkrieg tactics of mobile Panzer tank divisions supported by Luftwaffe air strikes smashed the outmoded defenses of the Allies.

It also provides thumbnail sketches of opposing political and military leaders, the composition of their armies, their weaponry, and their plans of attack and defense.

The result is an in-depth examination of Hitler's complete victory in the West and its seeds of defeat as he turned his attention to the Soviet Union as his next target.

The British production will please especially those interested in military history, but should also satisfy the curiosity of any viewer about the course of World War II.

Documentaries to air on successive Mondays at the same hour are the stories of the Battle of Britain, Midway, Stalingrad, Normandy and Berlin.

TV Programs of Note

Sunday, July 2, 7-8 p.m. (NBC) "Aegean: Legacy of Atlantis." From the "Time Life's Lost Civilizations" series, this documentary explores the myths of the Aegean world with location footage and dramatizations of the lives of legendary heroes from ancient times.

Sunday, July 2, 9-10 p.m. (Family cable) "Star Spangled Branson." A patriotic celebration of country and popular music taped in Branson, Mo., features Barbara Mandrell, Yakov Smirnoff, Johnny Cash, the Oak Ridge Boys, Marie Osmond, Mel Tillis, Jim Stafford, Neal McCoy and Tony Orlando. The show will be repeated on Tuesday, July 4, from 6 p.m. to 7 p.m.

Sunday, July 2, 9-11 p.m. (NBC) "Desperate Rescue: The Cathy Mahone Story." This repeat broadcast is a fact-based story of a mother (Mariel Hemingway) struggling to get back her daughter when her ex-husband takes the child back to the Middle East with him.

Monday, July 3, 1-1:30 p.m. (PBS) "Storytime." This program is the season premiere of a series designed to encourage parents to foster a love of literature among children, using a puppet and celebrity guest readers who discuss stories with children. This episode includes actor and comedian Tim Allen reading "The True Story of the Three Little Pigs."

Monday, July 3, 8-9 p.m. (PBS) "Opening Night at Pops." From the "Evening at Pops" series, Boston Pops Orchestra conductor Keith Lockhart makes his debut with performances by Mandy Patinkin, soprano Sylvia McNair, composer John Williams, and trumpeter Doc Severinsen.

Tuesday, July 4, 8-9:30 p.m. (PBS) "A Capitol Fourth 1995." The annual live musical celebration from the West Lawn of the U.S. Capitol culminates with fireworks over the Washington Monument. Featured performers include Barry Bostwick, Leslie Uggams, Gregg Baker, Rita McKenzie, and the National Symphony Orchestra.

Wednesday, July 5, 8-10 p.m. (NBC) "The 1995 Special Olympics World Summer Games." Taped opening ceremonies hosted by Bob Costas open the Special Olympics World Summer Games taking place at New Haven, Ct. The opening ceremonies include performances by Ruben Blades, Hootie and the Blowfish, Naughty by Nature, and Run DMC. During the July 1-9 games, 7,200 mentally retarded athletes will participate in a variety of individual and team sports competitions.

Wednesday, July 5, 8-11 p.m. (PBS) "The Wonderful, Horrible Life of Leni Riefenstahl." One of the few women to achieve greatness as a film director, Leni Riefenstahl's brilliant career was as short-lived as the Third Reich within which she worked for Adolf Hitler. Riefenstahl made her mark as an actress in the late German silent movie era, beginning in 1925 at the age of 23. In 1932, she directed "The Blue Light" and became an immediate success in Germany and abroad. When Hitler came to power the following year, he invited Riefenstahl to film the annual Nazi Party Congress at Nuremberg. The result, "Triumph of the Will," released in 1934, has been described by film historians as "the best propaganda film ever made."

Thursday, July 6, 10-11 p.m. (PBS) "Strong Medicine." This documentary reports on American health-care volunteers who go to poverty-stricken rural regions of the Dominican Republic each summer to provide basic health care while living with Dominican families and learning local customs and language.

Saturday, July 8, 9-11 p.m. (ABC) "Jim Thorpe Pro Sports Awards." Co-hosted by Mark Curry and Crystal Bernard, this special awards program covers the retirement of Athlete of the Year honors in 10 sports categories. This year the awards program also recognizes National Basketball Association great Kareem Abdul-Jabbar with the Lifetime Achievement Award. (Check local listings to verify program dates and times.)

Thirteenth Sunday in Ordinary Time/Fr. Owen E. Campion

The Sunday Readings

Sunday, July 3, 1995

- 1 Kings 19:16, 19-21
- Galatians 5:1, 13-18
- Luke 9:51-62

The First Book of Kings is the source of this weekend's first scriptural reading.



First Kings originally appeared in Hebrew, although its author or authors and the time of its composition into its present form are disputed.

Once, First and Second Kings were one book. Between 300 and 250 years before Christ,

70 Jewish scholars gathered in Alexandria, Egypt, to translate the Hebrew Scriptures into Greek. By this time, Greek philosophy was regarded as the quintessence of wisdom, and accordingly Greek was the language of the well-educated people.

Alexandria, a city founded by Greeks on the shore of the Mediterranean Sea and named in honor of Alexander the Great, was the Western world's center of learning at the time.

Alexandria of that era also contained a considerable Jewish population. These Alexandrian Jews wished to make their holy writings available, so the Septuagint, as the translation from this period is called, came to be.

(The name of the translation, "Septuagint," derives from the Latin word for Septuaginta. The name refers to the 70 scholars who were involved in the translation.)

As the scholars studied the one Book of Kings in Hebrew, they decided to divide it into two. Hence, in all subsequent translations, including those in use today, there are two Books of Kings.

The Books of Kings are historical. They report the reigns of several prominent kings of David's dynasty. However, even in the process of writing history, ancient Jewish authors were primarily interested in the religious significance of what had occurred.

Kings often encountered prophets. So, First Kings mentions Elijah and Elisha. In this weekend's reading, Elisha appears, called by God to prophecy, but called through the summons of Elijah.

In this story, Elisha was caring for his herd of oxen. Upon hearing God's call, Elisha turned from everything he had known. He told his parents farewell. He even slaughtered his herd and gave the meat of the oxen to the people for their food.

It is important to remember here that Elisha, in today's way of speaking, destroyed all his assets and his source of livelihood in order to begin a new life of service to God.

Galatia was a part of the Roman Empire, an area now within Turkey. Paul wrote a letter to the Christian Galatians, and it survives as the Epistle to the Galatians. It is an important source of apostolic teaching.

Slavery was a reality in the Roman Empire. Paul reminds his readers that sin and selfishness also entrap people, making slaves of them.

St. Luke's Gospel has its own considerable drama. In the Gospel, Jesus is relentlessly en route to Jerusalem. At last, in Jerusalem, the Lord's work will climax in the Crucifixion and Resurrection.

Adding to the drama are passages such as this one from Luke's Gospel which is proclaimed for this weekend. Were the disciples willing and able to walk the same path as Jesus would tread? That path would be difficult, Jesus warns them.

Reflection

The second reading this weekend, from Paul's Epistle to the Galatians, provides a very relevant message for the '90s. It alerts people to a reality of life utterly ignored, indeed scorned, by the culture and dismissed countless times a day by all the many expressions and modes of communication available to the culture. The message is that by yielding to temptation, ultimately by setting themselves as supreme and their ease and preference as the ideals, people do not achieve freedom but sell themselves into slavery.

Opposite this reality, the Lord calls people to freedom, to the full extent of their human potential.

Response to this call may be appealing, but it is much more easily spoken than achieved. Elisha is the example given by the Church in this Liturgy of the Word. To be free, Christians must rid themselves of their fears and selfish wants and follow the Lord.

The way of the Lord is through Calvary en route to eternal life. Such is the way of the Lord's disciples. Along the way, Christians will meet—and must move beyond—the allurements and temptations of human life. It is not easy, but the Lord goes before as leader, with "firm resolution" as Luke recounts, and in Jesus is our model and our strength.

Daily Readings

Monday, July 3
Thomas, apostle
Ephesians 2:19-22
Psalm 117:1-2
John 20:24-29

Tuesday, July 4
Elizabeth of Portugal, married woman
Genesis 19:15-29
Psalm 26:2-3, 9-12
Matthew 8:23-27

Wednesday, July 5
Anthony Mary Zaccaria, presbyter, religious founder
Genesis 21:5, 8-20
Psalm 34:7-8, 10-13
Matthew 8:28-34

Thursday, July 6
Maria Goretti, virgin, martyr
Genesis 22:1-19
Psalm 115:1-6, 8-9
Matthew 9:1-8

Friday, July 7
Genesis 23:1-4, 19; 24:1-8, 62-67
Psalm 106:1-5
Matthew 9:9-13

Saturday, July 8
Genesis 27:1-5, 15-29
Psalm 135:1-6
Matthew 9:14-17

The Shaping of the Papacy/John F. Fink

Pope Gregory the Great was the father of the medieval papacy

Pope Gregory I was the second of the two popes in the history of the church to be called "the Great," the first being Pope Leo I.

During his 14-year reign, from 590 to 904, Pope Gregory set the form and the style of the papacy which prevailed throughout the Middle Ages, exerted great influence on doctrine and liturgy (Gregorian Chant was named after him) but the Gregorian sacramentary was a later compilation), and strongly supported monastic discipline.

Gregory was born in 540, and was the son of a wealthy patrician family in Rome. After receiving the best education available, he was named the prefect of Rome from 572 to 574. When his father died, he inherited vast estates in Rome and in Sicily. But Gregory decided that he wanted to be a monk, and he turned the family mansion on the Caelian Hill into the monastery of St. Andrew. He also founded six other monasteries on his estates in Sicily.

He was perfectly content to be a monk, but the Holy See had other plans. In 579 Pope Pelagius II sent him as his legate to Constantinople, where he became an expert in eastern church affairs. He failed, though, in an attempt to get the emperor's help to fight the Lombards, who had invaded Italy.

When Pope Pelagius died, Gregory was elected pope unanimously, and was the first monk to be elected pope. Gregory strongly resisted his election, even writing to Emperor Maurice asking him to withhold his consent (the emperor still had that power over the church). Gregory's letters reveal his unhappiness at being dragged from the contemplative life of the monastery to the burden and active apostolate of the papacy.

As pope he granted important privileges to monks and chose them for his immediate circle. Gregory also made use of monks for missionary purposes, most notably in 596 when he sent Augustine, prior of Gregory's Roman monastery, and 40 other monks to Christianize England.

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

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

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

The Lombards continued to threaten Rome, so Gregory was forced to deal with that matter. At first he negotiated a truce with Ariulf, duke of Spoleto, but the Lombards broke that truce and attacked Rome in 593. Gregory rallied the troops and saved the city, but he did it by bribing King Agilulf and promising yearly tribute.

Pope Gregory also fought strongly for the primacy of Rome in ecclesiastical affairs, as did his predecessors. As usual, the battle was with the patriarch of Constantinople and it was caused by one of the canons passed by the Council of Chalcedon in 451. Canon 28 granted Constantinople the same patriarchal status as Rome on the grounds that they were both imperial cities.

Gregory objected to the title the bishop of Constantinople used, "ecumenical patriarch," as challenging the supremacy of the pope. When he was rebuked by Emperor Maurice for making a fuss over a mere title, Gregory responded that St. Peter's commission made all churches, Constantinople included, subject to Rome. The wrangling over this issue continued throughout Gregory's life, and much beyond it.

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

Gregory's book "Pastoral Care," on the duties and qualities of a bishop, was studied for centuries after his death and became the accepted textbook of the medieval episcopate.

Although possessing great energy, Gregory also suffered ill health throughout his pontificate. Worn down almost to a skeleton and unable to walk because of gout, Gregory died in 604 and was buried in St. Peter's. His feast is Sept. 3.

The Anglican historian Milman, in "History of Latin Christianity," wrote: "It is impossible to conceive what would have been the confusion, the lawlessness, the chaotic state of the Middle Ages without the medieval papacy; and of the medieval papacy, the real father is Gregory the Great."

My Journey to God

Madonna of Medjugorje

You keep returning, seeking our children to be your messengers. Though we are cynical or slow to understand, mother, don't leave us alone. Keep coming to the caves and mountains of our world, holding out your psalter, angelic salutations string like unbreakable chains of roses above a chasm. Let us hear your voice over the guns and weeping, begging your Son to give us just a little more time.

by Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)



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.

June 30-July 9

Centering Prayer practitioners are invited to take the "Advanced/Intensive Centering Prayer Retreats," held at Kordes Enrichment Center in Ferdinand. For information, call 1-800-880-2777 or 1-812-367-2777.

July 1

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Peoni at 317-784-9757.

July 2

St. Anthony Church in Clarksville will host the Apostolate for Family Consecration Holy Hours from 6-7 p.m. Rosary, confession, Benediction. Novena topic is "Our Lady of Guadalupe—The Immaculate Conception."

St. Maurice Parish, Groeburg, will hold its parish picnic from 10:30 a.m. to 6 p.m. Chicken dinner and games. For more information, call Evelyn Kramer at 812-663-6737.

St. Nicholas, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

St. Maurice, Decatur County, will hold its annual picnic today. Chicken and Roast Beef dinners and Mock Turtle Soup will be served from 10:30 a.m. to 3:00 p.m. (EST). Adults \$5.50; children under 12, \$2.50. Carry-outs \$6.00. Games and amusement rides will be featured. Take I-74 to St. Maurice exit; then County Rd. 850 E. for four miles north.

July 4

St. Paul the Apostle Church,

Greencastle, will hold a summer festival on the grounds from 9 a.m. to 9 p.m. Features include arts and crafts, food, family activities.

The Athenaeum Foundation, 401 E. Michigan St., Indianapolis, will celebrate Independence Day with fun, food, entertainment and fireworks. Festivities begin at 5:30 p.m. and continue through the end of the downtown Indianapolis fireworks display. Tickets are \$15.00 at the door for adults; children 11 and under, \$7.00 at the door. All proceeds benefit the Athenaeum Foundation. For information and reservations, call Susie Martin or Phil Watts at 317-630-4569.

July 5

Immaculate Heart of Mary, 57th and Central Ave., Indianapolis, will meet for group prayer every Wednesday from 1-2:15 p.m. All are welcome.

St. Luke Parish will hold a seminar on Pope John Paul II's book, "Crossing the Threshold of Hope," in conference room two, from 6-7:30 p.m. Register at the door. Please bring a copy of the book. A free-will offering will be taken.

July 6

Positively Singles will hold a planning meeting and pitch-in dinner at Sue Ann Plim's house, located at Keystone and 75th St. in Indianapolis at 7 p.m. All are invited. For details and directions call Sue Ann at 254-1715.

July 7

Sacred Heart Parish, 1530 Union St., Indianapolis, will host "First Friday" discussions presented by Fr. Elias. Religion topics are being discussed after the 8 a.m. Mass with refreshments served. All are welcome. For information call, 317-638-5551.

A pro-life rosary will be

prayed today at 9:30 a.m. at the Clinic for Women, 38th and Parker, Indianapolis. Everyone is welcome.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, is holding a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For information, call 317-784-1763.

July 7-9

Holy Spirit Parish in Indianapolis will hold a parish festival Friday and Saturday from 5 to 11 p.m.; and Sunday from 12 to 11 p.m. Rides, food and raffle. For more information, call Dick Hess at 317-353-9404.

Fatima Retreat House in Indianapolis will sponsor a Tobit Weekend for engaged couples. The weekend is designed to prepare engaged couples for a successful marriage. For information, call 317-545-7681. The fee is \$195.00 per couple.

July 8

A pro-life rosary will be prayed today at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

WFYI in association with Indy Parks and Recreation will hold its fourth annual family festival featuring "Let's Meet on Sesame Street" today from 10 a.m. to 5 p.m. at University Park, downtown Indianapolis. Admission is free.

July 8-9

St. Lawrence Parish, Lawrenceburg, will hold its parish festival on Saturday from 5 to 11 p.m. and on Sunday from 11:30 a.m. to 10 p.m. All-you-can-eat chicken dinners, games. For more information, call Cindy Macke at 812-537-3992.

July 8-16

Our Lady of Mt. Carmel in the Diocese of Lafayette will hold a novena at 7:30 p.m. each evening with homilist Discaled Carmelite Father David Centner.

July 9

St. Joseph Parish in Corydon will hold its annual picnic and famous chicken dinner today at the fairgrounds in Corydon. Take I-64 from New Albany. Festival will run from 11 a.m. to 4 p.m. Dinner cost is \$6.00 for adults and \$2.50 for children. Carry-outs are available starting at 10 a.m. Kiddie rides, hand-made quilts, and gigantic yard sale will be featured.



"I gave Mom a piece of my mind. I should've known better than to use my mind in the summer." © 1995 CMS Graphics

Sacred Heart, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For information, call Dorothy at 317-356-5110.

St. Paul, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fellowship. For information, call 812-246-4555.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.;

Mrs. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., First Sunday each of month, 1:15 p.m.

ST. MAURICE, INDIANA, Decatur County

Annual Picnic Sunday, July 2

Chicken or Roast Beef Dinners • Mock Turtle Soup
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July & August, 1995 TV Mass Schedule:

Date	Celebrant	Congregation
July 2	Rev. Glenn O'Connor	Members of St. Joseph Parish, Indianapolis
July 9	Rev. Frederick Easton	Members of Holy Trinity Parish, Edinburgh
July 16	Rev. W. Michael Ketron	Members of Sacred Heart of Jesus Parish, Cicero
July 23	Rev. Todd Riebe	Members of Richmond Catholic Community, Richmond
July 30	To be announced	
August 6	Rev. Mark Gottemoeller	Members of St. Martin of Tours Parish, Martinsville
August 13	Rev. Stephen Jarrell	Members of Saints Francis & Clare of Assisi, Greenwood
August 20	Rev. David Coons	Members of St. Andrew Parish, Indianapolis



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Vatican to promote women's rights at U.N. conference in Beijing

'The fundamental right to be mothers' must be legally guaranteed to all women, Vatican spokesman says

By Cindy Wooden/Catholic News Service

VATICAN CITY—Vatican efforts at the upcoming U.N. Conference on Women will focus on promoting the human rights of women and avoiding the imposition of a narrow feminist agenda on the international community, a Vatican spokesman said.

"In too many social and geographical contexts, the dignity of women is far from being fully recognized," said Joaquin Navarro-Valls, Vatican spokesman.

At a June 20 Vatican press briefing on the conference, to be held in Beijing in September, Navarro-Valls said women will be a majority on the Vatican's 20-person delegation, and the head of the delegation will most likely be a woman. The names of the delegates are expected to be announced in August.

The U.N.'s draft document for the women's conference makes praiseworthy efforts to promote women's equality and protect their dignity, Navarro-Valls said.

However, the document also contains proposals on abortion, family issues and health care, which the Vatican sees as reflecting the agenda of a small group of feminists from industrialized countries, he said.

"The Holy See sees in this document an ideological pressure which seems to want to impose on women around the world a particular social philosophy belonging to certain sectors of the Western countries," he said.

The philosophy, Navarro-Valls said, ignores the natural differences between women and men, downplays or even degrades women's roles within the family and advocates universal access to abortion—even for minors without parental consent.

But combating those ideas and proposals is not the Vatican's only aim for the conference, he said.

"Our agenda is very broad," he said. "For the Holy See, the point of departure for every consideration is the human dignity of women, which is the foundation of the concept of universal human rights recognized in the

charter of the United Nations."

Navarro-Valls said the Vatican is disappointed that in the draft document every reference to the equal dignity of women with men and their full sharing in the internationally defined set of universal human rights has been placed in brackets, meaning the preparatory committee could not reach a consensus on their inclusion in the document.

The Vatican is insisting that the term "universal human rights" is used in reference to women "to clarify that these go beyond the rights recognized by individual cultures. They are rights women are born with as persons."

The second item of the Vatican's agenda is support for the draft document's call to halt all forms of violence against women and girls "on the physical, sexual, psychological and moral level," Navarro-Valls said.

"For the Holy See this is a priority theme," he said.

In addition to condemning domestic violence and rape, the Vatican is calling on the conference to condemn prostitution, violence against women as a weapon of war, genital mutilation or female circumcision, the killing of female fetuses and baby girls, "forced sterilization, forced contraception and pressuring a woman to have an abortion," the spokesman said.

He said the Vatican is also concerned that maternity and family life, major concerns for the majority of the world's women, are given "scarce attention and little space" in a draft document that is 120 pages long.

Navarro-Valls said the world family is used only five times in the document, and in three of those instances it is used in a negative context, such as in discussing domestic violence and pressures on young girls to leave school.

"The Holy See certainly shares the great attention given to the full participation of women in all the activities of social life. However, it is against all reason to think that this emphasis must cancel the unique role of

women within the family," he said.

Being a wife and mother, he said, "does not exhaust all of the personal resources of a woman, but it is specific to her." "The fundamental right to be mothers" must be legally guaranteed to all women, he said.

Navarro-Valls listed as other areas of Vatican concern:

- Emigration. The needs of women outside their native countries, the economic, social and physical hardships they and their children face and the rights they have to move with their husbands must be recognized, the Vatican said.

- The rights and responsibilities of parents. In promoting the education and health of underage girls, the Vatican insists that the Beijing conference recognize the rights of parents to educate and protect their children. It especially opposes calls to allow minors to obtain abortions without parental consent.

- Abortion. The Vatican opposes attempts to reverse the international consensus reached at the 1994 U.N. Conference on Population and Development regarding abortion. It has asked that the draft include the previous affirmation that abortion must not be promoted as a means of birth control.

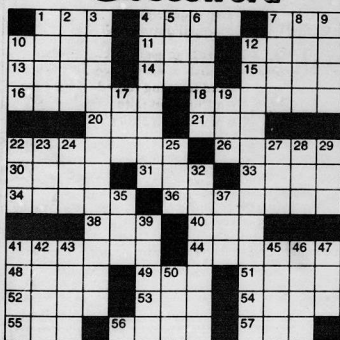
Kansas bishops restrict Communion services

KANSAS CITY, Kan. (CNS)—In a pastoral letter to Kansas Catholics concerning the centrality of Sunday Mass, the state's four bishops said they are limiting Sunday Communion services in the absence of a priest "to emergencies only."

They described emergencies as "unforeseen circumstances when a priest is not available," adding, "We recognize that this policy calls some of the faithful to sacrifices and hardships that match those of our ancestors in the faith."

The four-page letter, entitled "Sunday Eucharist—Do This in Memory of Me," was issued June 18, the feast of Corpus Christi. It was signed by Kansas City Archbishop James P. Keleher, Dodge City Bishop Stanley G. Schlarman, Salina Bishop George K. Fitzsimmons and Wichita Bishop Eugene J. Gerber.

Catholic Crossword



ACROSS

- 1 Old Testament sufferer
- 4 Period of abstinence
- 7 Evergreen
- 10 Impolite
- 11 Track circuit
- 12 A spear piercer
- 13 Christ's (John 13:34)
- 14 Biblical garden
- 15 Paddle
- 16 Region
- 18 Zn was one (Num 20:1)
- 19 Beast
- 20 - and don'ts
- 21 Hitler and -
- 22 Where the Pope resides
- 26 Manger material
- 30 Actor Guinness
- 31 Damage
- 32 Blessed Mother
- 34 The Lord - word into Jacob
- 36 Act of abatement
- 38 Business
- 40 Hamster or goldfish

DOWN

- 1 New Testament book
- 2 Poems
- 3 Blessings
- 4 - and let him
- 5 Driving club (Abbr)
- 6 Aerobic hair - dressing
- 7 His heart is as - as a stone (Job 41:24)
- 8 Thought
- 9 Actual
- 10 Sea parted by Moses
- 12 Catholic parable of bankers (2 wds)
- 14 Japanese garment
- 15 Old Testament ruler
- 16 Smooth
- 17 Willful wrongdoing
- 18 Angelic nimbus
- 19 Biblical affirmatives
- 20 Explosive (Abbr)
- 21 Forestry
- 22 Jet (Abbr)
- 23 Sunday celebration in church
- 24 Tiny
- 25 Mythical bird
- 26 Hellcats
- 27 Bodily duct
- 28 Stout
- 29 Commandment
- 30 count
- 31 Short sleep
- 32 Sprinkled
- 33 Rainbow shape
- 34 English river
- 35 Sorry for sins
- 36 Sheridan or Sothem
- 37 Children's video game system (Abbr)
- 38 - Rica
- 39 - the of - kingdom of heaven - (Matt 16:19)
- 40 Lithographers
- 41 Currier and -
- 42 Often abstained from for fasts
- 43 Unclean animal of Lev 11:16
- 44 Otherwise
- 47 Spool
- 48 Door signs

For answers, see page 21

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Youth News/Views

Youth ministry activities foster faith formation, spiritual growth

By Mary Ann Wyand

Fourth in a series

Prayer, Scripture and the Eucharist bring young people together in faith and fellowship for monthly youth Masses at parishes throughout the archdiocese.

This is the heart of youth ministry, the essence of faith formation and spiritual growth for young people, and the rock upon which they gain strength while facing the challenges of secular life in the '90s.

Spiritual growth happens in the midst of a variety of teen gatherings—perhaps during a deanery youth Mass at a parish church, or maybe in prayer around a campfire, or quite possibly in a conversation on a mountain trail. It also happens while volunteering at a soup kitchen or participating in a CROP Walk or helping build a house. And each time that it happens, teen-agers grow closer to Christ.

"We've got a unique role to play as church in young people's lives," explained Tony Cooper, associate director of the archdiocesan Office for Youth, Young Adult and Campus Ministries. "We can pray, offer guidance and healing, and talk about who we are as a Christian community because of our religion and Catholic heritage. We can bring in the Gospel dimension to issues like 'Why be moral?' or 'How do we treat each other?' or 'How do we treat our bodies?' or 'How can we better communicate with family members?'"

The best way for the Catholic Church to meet the needs of young people today, Cooper said, is to offer spiritual-based activities rather than the type of events already offered by schools and secular organizations.

"The church can be there with a message of hope and a feeling of solidarity that we're an extended family—we're the big Catholic family—for young people," he said. "We can provide a safe place, a place of welcome, and opportunities for them to be who they are and to be accepted and loved for themselves."

By providing a welcoming and accepting atmosphere, youth ministry activities affirm teen-agers as individuals, Cooper said, and encourage them to develop their God-given gifts.

"I've seen lots of young people grow in self-confidence because of their involvement in youth ministry,"

he said. "Youth ministry helps young people realize that there is richness in diversity."

Deanery youth Masses are wonderful experiences of the larger church, he said, because they bring teen-agers from a number of parishes together in faith and fellowship.

"A youth Mass is a beautiful way for young people to gather and meet new friends and get to know each other and the Lord," Cooper said. "Young people who are active in youth ministry get a good picture of the archdiocesan church when they meet teen-agers from all over central and southern Indiana at the Archdiocesan Youth Conference."

After this year's youth conference, he said, "some of the young people said they liked being able to talk about our faith with over 500 Catholic teen-agers. They discovered that they can be pumped about God, they can celebrate our faith, they can have fun, all at the same time. One kid said he never knew that religion could be so much fun."

Youth ministry activities bring teen-agers from urban and rural parishes together in prayer and worship around the Lord's table, he said, as well as in recreational settings. These kinds of spiritual-based gatherings also teach youth that they can come from "all kinds of different communities but still be one in our faith."

When teen-agers at St. Lawrence Parish in Lawrenceburg presented a dramatization of the Lord's Passion this year for the first time, youth ministry coordinator Judy Smith said they discovered that it was a powerful experience and a time of spiritual growth. They decided that they want to retell the Lord's story again next Lent and also organize deanery youth Masses more often.

"I had some teens comment that it was nice to see youth their age from other parishes participate in the deanery youth Mass," Smith said. "By having deanery retreats for confirmation and being in contact with other Christian churches in the area, the teen-agers can identify with other teens when they go to high school or to social events and they realize it's OK to be Christian."

This summer St. Lawrence youth group members are participating in a coeducational youth softball league, Smith said, and the teens have gotten to know young people from other area churches in this recreational setting.

"Spiritual growth can take place anywhere, even on a soft-

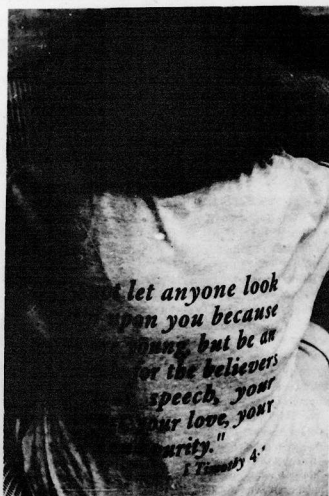


Photo by Mary Ann Wyand

Last summer, archdiocesan Christian Leadership Institute participants received T-shirts printed with a Scripture passage from First Timothy, Chapter 4. The message reads, "Do not let anyone look down on you because you are young, but be an example for the believers in your speech, your conduct, your love, your faith and purity."

ball diamond," she said. "It's just wonderful because we begin our games with prayer and the kids can see that other teen-agers are Christian people and have the same morals and values. That's important peer support."

As a result of varied youth ministry activities, Smith said, St. Lawrence teen-agers also feel more a part of the parish family.

"Youth ministry helps kids see their faith and their church in a whole different light," Cooper said. "It should be fun, it should be exciting, because Jesus Christ was the most exciting person who ever walked the earth."

(Next: Community building.)

National Youth Congress will address violence

"Voices That Challenge" is the theme for the 1995 National Catholic Youth Conference and National Youth Congress scheduled Nov. 16-19 at Minneapolis.

The conference is expected to bring an estimated 8,000 Catholic youth together to grow in faith, address concerns about violence in society, and make new friends from around the country.

Also during the conference, youth representatives from U.S. dioceses will gather for the second National Youth Congress to complete the "National Catholic Youth Initiative to Stand Against Violence."

As part of this national effort, archdiocesan youth will meet on the deanery and diocesan levels this summer to discuss ways to counteract violence in society. The archdiocesan gathering is scheduled on Aug. 6 from 9:30 a.m. until 3:30 p.m. in the Assembly Hall at the Archbishop O'Meara Catholic Center in Indianapolis.

For conference registration information, contact parish youth ministry coordinators or the archdiocesan Office for Youth, Young Adult and Campus Ministries at 317-236-1439 or 800-382-9836, extension 1439.

♦ ♦ ♦

Cardinal Ritter High School's cheerleaders will offer a cheerleading camp for younger girls on July 29 from 9 a.m. until 3 p.m. at the Indianapolis West Deanery interparochial high school.

The cheerleading skills camp is open to all area girls who are entering the third through the eighth grades in the fall. Registrations are \$15 a person. Beverages are provided, but each participant needs to bring a sack lunch.

For registration information, call the Cardinal Ritter office at 317-924-4333. The school is located at 3360 W. 30th St. in Indianapolis.

Judy Berty and Peggy Thomas are directing Cardinal Ritter's 1995-96 cheerleading squad. The squad will participate in an advanced cheerleading camp July 17-20 in preparation for the youth camp and upcoming cheerleading events.

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Young Adult Scene

Two archdiocesan women serve children of Nicaragua

By Elizabeth Bruns

Erica Martin would go back in a minute. Amy Harpenau had a good experience there. These two women didn't go to the Bahamas or Hawaii, they participated in a semester-long educational trip to Nicaragua with six other Xavier University students and one professor.

Martin and Harpenau attend Xavier University in Cincinnati, Ohio, but both are from the Archdiocese of Indianapolis. The university kicked off this new service program for the 1995 spring semester. Martin is a parishioner at St. Thomas Aquinas Parish in the Indianapolis North Deanery while Harpenau is a member of St. Bartholomew Parish in Columbus.

The women left Cincinnati in late January for Nicaragua, returning in late April. They did spend one week in El Salvador for the anniversary of Archbishop Romero, the archbishop who was murdered during Mass at an altar in San Salvador.

Martin and Harpenau lived with the same working-class family—The Monteils—

while in Nicaragua. The Monteils have five children, but neighborhood children were always around, Martin said, "I felt like I had 12 brothers and sisters." Both women stayed with the family the entire three months.

Days consisted of service work and studies. The students had daily Spanish classes, theology classes once a week, service learning projects three days a week, and each had a political science independent study with research from Nicaragua.

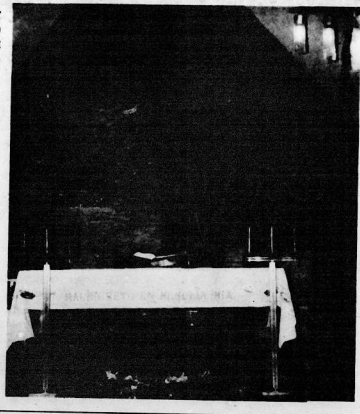
Harpenau did her service project at *Olla De Soya* ("Basket of Soy"), a children's nutrition center in Managua. "Children are children anywhere you go," Harpenau said.

Martin is now a senior at Xavier. She is studying elementary education and peace studies. She is in Cincinnati for summer school at Xavier.

Harpenau graduated from Xavier in May with a degree in social work, and minors in peace studies and women's minority studies. She works in the housing department at Caracole, a group home for homeless AIDS sufferers. She finds permanent low-income housing for the residents there.

Martin says she would like to go back to

This is the altar where Archbishop Romero was shot and killed. The Xavier students spent one week in El Salvador celebrating his life and the anniversary of his death in San Salvador.



Nicaragua. "Georgetown University has a graduate program where you go there to live for a year," said Martin. She also has some interest in joining the Peace Corps or the Jesuit Volunteer Corps.

For Harpenau, the culture shock of going back home, rather than that of going to the Third World country, was very hard.

"People (Americans) don't realize what they have... they take it for granted and I'm as guilty as anybody else.

"There is nothing like being there," said Harpenau. "It's said to see how they live when we are so spoiled in the (United) States. But they are very happy with little... happier than Americans who have a lot."

Dominican College reaffirms identity following criticism

By Catholic News Service

SAN RAFAEL, Calif.—The Dominican College of San Rafael said it wanted to reaffirm its Catholic identity in response to criticism over the rental of its outdoor amphitheater for a June 9 Planned Parenthood fund-raiser at which Gloria Steinem spoke.

In a June 8 statement, the college's board of trustees said: "We as a board see this event as a teachable moment to be used to achieve a deeper understanding of each other and of Dominican College."

San Francisco Archbishop John R. Quinn had criticized the college for allowing such proponents of legalized abortion as Planned Parenthood and Steinem, a leading feminist and author, a forum on campus.

He said the college showed it had "abandoned the Catholic identity" and said the event could give the impression that the school either favored or was neutral about abortion.

The trustees said the college "is presently a Catholic college and plans to remain a Catholic college in the future." They also said that Dominican, "as a Catholic college, neither shares nor endorses all of the positions of Planned Parenthood."

In its statement, the board cited an 18-month-long study, concluded last September, in which Dominican sisters, clergy, faculty, staff and students reaffirmed the school's "valued" Catholic identity by "reaffirming the free and complete pursuit of truth that is at the bedrock of Catholic teaching tradition."

Noting that the college is legally separate from the Catholic Church, the board said, "We do not consider it appropriate for us to take a public position on a matter of church beliefs."

"Catholic colleges and universities in the United States do not conventionally take such public positions," the board continued, adding that a defining feature of such institutions "is their existence as forums for a broad diversity of opinion on major contemporary social and moral issues."

"As painful as it has been to see the college's private introspection carried out in public view," said Gerald Napier, board chairman, "it has inspired our community to re-examine its core values and mission."

The Marín Independent Journal quoted Archbishop Quinn as saying the controversy had reached "a happy conclusion."

The archbishop, who was at St. Anselm's Church in nearby San Anselmo June 11, praised college trustees for their statement separating Dominican from the Planned Parenthood event and credited the Dominican Sisters for "taking the leadership" to clarify the issue.

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Abortion issue is back in Congress

Christian Coalition's 'Contract With the American Family' started issue's rise toward top of congressional concerns

By Nancy Frazier O'Brien/
Catholic News Service

WASHINGTON—After being left out of the Republican Party's "Contract With America" and put on the back burner in the 104th Congress, the issue of abortion is coming to the forefront with a vengeance.

"We've been waiting a long time," Rep. Charles T. Canady, R-Fla., told Catholic News Service June 21, explaining why his bill to ban "partial-birth" abortions was moving on the fast track through Congress.

Canady, co-chair of the House Pro-Life Caucus and chairman of House Judiciary Committee's subcommittee on the Constitution, predicted quick passage in the Judiciary Committee and the full House of his bill that would ban a controversial late-term abortion procedure.

The next day, the abortion issue was credited—or blamed, according to the speaker's viewpoint—with definitively killing President Clinton's nomination of Tennessee obstetrician-gynecologist Henry Foster as U.S. surgeon general. Foster had said he performed 39 abortions during his medical career.

Foster said the day after his defeat that abortion "was clearly a factor from the very inception of this process. Within 72 hours (of the nomination) there were senators who had staked out their claims that they were against me."

"They knew nothing about me, they knew nothing about hundreds of kids I had taken care of in my programs, the thousands of babies I had delivered, the

hundreds of students I had trained. They knew nothing," he added. "Their minds had been made up, and it was because I was an obstetrician-gynecologist who had protected the right of American women to choose."

The definitive Senate vote on the Foster nomination came just a week after the House took what Rep. Robert K. Dornan, a California Republican, called "the first clear-cut, up-or-down vote on what you call choice, what we call sacred life."

In that vote, by a 230-196 margin, the House prohibited abortions at U.S. military hospitals overseas. Abortions are already banned in military hospitals within U.S. borders.

The abortion issue's rise toward the top of congressional concerns could date to the May 17 issuance of the Christian Coalition's "Contract With the American Family" which—unlike the GOP's earlier "Contract With America"—pledges support for a pro-life agenda.

One of the new contract's 10 promises is to restore respect for human life by "protecting the rights of states that do not fund abortion, protecting innocent human life by placing real limits on human abortions, and ending funds to organizations that promote and perform abortions."

Canady's bill addresses the question of late-term or partial-birth abortions, also referred to as "dilation and extraction" or "brain-suction" abortions. Introduced on June 14, the bill had already had a hearing and been approved at the subcommittee level by June 21.

Sen. Robert C. Smith, R-N.H., introduced a companion Senate bill a few days after Canady's bill, H.R. 1833, was introduced.

The legislation would outlaw abortions in which a fetus is moved into the birth canal, where the physician reaches in and severs the brain stem. The brain is then removed by suction, allowing easier removal of the fetus.

"Establishing real limits on late-term abortions is one of the most important steps Congress can take to protect innocent human life," said the Contract With the American Family. "Children at any stage of pregnancy should not be subject to this cruel and inhumane form of death, but such treatment of those who can clearly survive outside the mother's womb is particularly cruel."

Meanwhile, the abortion question was also coming up elsewhere in Congress.

The House Postsecondary Education and Training Subcommittee was looking into a new requirement by the Accreditation Council for Graduate Medical Education that all residency programs for obstetrics-gynecology students "not impede" residents from receiving abortion training.

At a June 14 hearing, Bill Cox, the Catholic Health Association's Washington

spokesman, said his organization supports a return to the accreditation council's previous position of not requiring any residency program to provide training for abortion.

Witnesses from the accreditation council said it was bad precedent for Congress to start rewriting educational standards.

And on June 22, a hearing convened by the Subcommittee on International Operations and Human Rights on the forced abortion and forced sterilization policies in China was canceled when the Immigration and Naturalization Services refused to allow four Chinese detainees to testify.

The four—two women and two men—contend that they fled China after being forced to have abortions or sterilizations or before those procedures could be forced on them.

Rep. Christopher H. Smith, R-N.J. and chairman of the subcommittee, said various objections raised by the Justice Department had been satisfied but that at the last minute a request was added that the detainees testify only at a hearing closed to the press and public.

"These detainees are victims of one of the gravest human rights violations of the century," Smith said. "They deserve a chance to tell their story to the Congress and to the world."

Vatican has second straight surplus

The 1994 surplus of \$412,000 reflects an increase in contributions

By John Thavis/Catholic News Service

VATICAN CITY—The Vatican announced a small budget surplus for 1994, the second straight year it has run its operations in the black.

It was good news for Vatican economic planners, who cited a combination of increased contributions from Catholics around the world and belt-tightening measures at the Vatican.

U.S. Cardinal Edmund C. Szoka, the Vatican's chief budget official, announced the figures at a press conference June 23. He said that after more than two decades of budget deficits, he was hopeful the Vatican had turned the corner and would continue to show a profit in coming years.

The 1994 surplus was \$412,000, reflecting income of \$174.3 million and expenses of \$173.8 million. The surplus was smaller than the \$1.5 million posted in 1993, but was still gratifying, he said.

He noted that Vatican expenses in 1994 had once again risen less than the rate of inflation in Italy, where the Vatican spends much of its money.

"We have succeeded in restraining our costs, and will continue to do so," he said.

Cardinal Szoka said the real key to balancing the budget has been the increase in contributions over the last few years, following a Vatican appeal in 1992 to bishops' conferences, religious orders and special foundations. In 1994

the Vatican received \$62.3 million in contributions from these sources, nearly double that of the previous year.

"Without the generosity of the bishops, priests, religious and laity throughout the world we could not meet all our expenses," he said. He added that Pope John Paul II, who was shown the 1994 budget report, was pleased and grateful at the generosity of the faithful.

"I hope the fact that we have had two consecutive years without a deficit will encourage them to be even more generous in their response," Cardinal Szoka said.

He said he thought greater Vatican openness about its finances was an important element in the economic turnaround. Bishops and religious orders are now routinely mailed the complete budget reports and are encouraged to cite them in appeals to the faithful.

Another important element is the pope's personal popularity, Cardinal Szoka said.

"Certainly his international trips have helped greatly. The Holy Father is very much loved around the world. I know there are some critical voices, but in my experience he is a very popular figure," he said.

An important factor in the 1994 budget surplus is that it left untouched Peter's Pence, an annual worldwide collection that is normally destined for special papal charity projects. For many years the Vatican had to use up Peter's Pence to pay off the budget deficit.

The budget figures cover the operations of the Vatican's administrative offices, including missions; they do not include operations of Vatican City State and its attached institutions, such as the Vatican Museums.

Cardinal Yves Congar, ecumenist, dies

VATICAN CITY (CNS)—French Cardinal Yves Congar, a pioneering theologian whose works helped pave the way for the Second Vatican Council, died in Paris at age 91.

Pope John Paul II praised the cardinal's life and work, particularly his contributions to the ecumenical movement. Then-Father Congar was named to the College of Cardinals as a sign of papal recognition last November.

In a telegram sent shortly after Cardinal Congar's death June 22, the pope said the French theologian had worked "with all his heart and all his intelligence" toward deepening understanding of the church's mystery and serving the cause of unity.

"His work contributed remarkably to

the blossoming of the ecumenical movement and brought much to the proceedings of the Second Vatican Council," he said.

The pope called him "an ardent servant of the church even during his trying years," an apparent reference to Cardinal Congar's difficulties with the Vatican during the 1950s. At that time, his works on church reform drew Vatican criticism, and he was banned from lecturing for a time.

His problems with the Vatican ended under Pope John XXIII, when he was allowed to resume his theological activities and was named an official expert at the council, which began in 1962. There he worked closely with Polish Bishop Karol Wojtyla and made a deep impression on the future pope.

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Book Reviews/By Rosemary Anton, Catholic News Service

Catholic health care within history

MINISTRY & MEANING: A RELIGIOUS HISTORY OF CATHOLIC HEALTH CARE IN THE UNITED STATES, by Christopher J. Kauffman. Crossroad (New York, 1995). 354 pp., \$29.95.

As the Catholic Daughters of the Americas Professor of Church History at The Catholic University of America, and as the author or editor of various histories of Catholicism in the United States, Christopher Kauffman is steeped in the work which forms the basis for "Ministry & Meaning."

With its thirty-six pages of footnotes, the book is well-researched and expansive in its scope as it places the development of Catholic health care within the historical context of larger religious and societal themes.

Some chapters are organized around significant national events—such as the cholera epidemics of 1832-1833, the Civil War, the great waves of European immigration, and the westward expansion—to explain how the responses of

individuals and institutions within the Catholic Church resulted in the development of a Catholic health system. Weaving throughout these key events, Kauffman examines the impact of Catholics' minority status in Protestant America, developments in the practice of nursing and medicine, evolution in women's roles, and the inevitable bureaucratic and theological battles within the church.

We are warned in the foreword by the Rev. Martin E. Marty, a widely known Protestant church historian, that this is neither a cultural, nor intellectual, nor social history, but an institutional history. Consequently, although the book certainly reminds us of the missionary zeal, spirit of sacrifice and boundless generosity that was critical to the creation and endurance of Catholic hospitals, the book does not abound with the warm vignettes and colorful anecdotes that tie us emotionally to these facilities, their foundresses and founders and their sponsoring congregations.

Sponsored by the Catholic Health Association (which holds the copyright), this book does what it sets out to do: "to sketch in broad strokes the historical development of Catholic hospitals and to explore and analyze the religious dimensions of the Catholic nursing experience." But I'm not certain that it will be of great interest beyond those of us deeply concerned about the identity of Catholic health care. The text assumes familiarity with terms and concepts such as "Kulturkampf," "ultramontanist," and "motu proprio," and gives us details of institutional histories which are quite forgettable to those who want the great themes and the charming stories. While not necessarily defects, these features do delineate the reading audience.

We enter an era when faith-based health care is greatly threatened by a combination of soaring costs, rapidly changing technology, secular values, and predatory practices based in the market-driven concept that medicine and nursing are to be sold for a profit more than shared for the common good. People involved in trying to discern the future of Catholic health care are comforted by documentation of past contributions, and are aided by accurate interpretations of the forces that have brought us this far. "Ministry & Meaning" provides both.

(Rosemary Anton works for Catholic Health Corporation.)

Rest in peace

Please submit in writing to our office by 10 a.m. on 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.

BICKET, Joseph G., 94, Holy Family, New Albany, June 19. Grandfather of Glenn Glaser, Margot Henry and Melanie Webster; great-grandfather of eight.

BOHMANN, Pamela Jean, 48, St. Joseph, Shelbyville, June 14. Wife of Fred T. Bohman; mother of Andrew Bohman, Lisa Rose, Christina Bohman; sister of Glenda Chaskey, Cathy Anderson, Vicky Holder; grandmother of two.

BRODNIK, Carl J., Sr., 82, Holy Trinity, Indianapolis, June 11. Husband of Ruth Brodnik; father of Carl Brodnik, Jr. and Richard Brodnik; brother of Henry Brodnik, Sophie Barabrich, Carrie Velikan; grandfather of four.

CALLAHAN, Mary "Glady's", Carrico, 102, Little Flower, Indianapolis, June 16. Mother of Charles Callahan, Cornelius Callahan, Emil Callahan, M. Gregory Callahan, Ileen Catterson and Mary Ogden; grandmother of 25; great-grandmother of 28.

DINN, Margaret Malay, 84, Little Flower, Indianapolis, June 12. Mother of Martha Moriarty,

Maureen Ross, James Din, Robert Din, David Din and Dennis Din; grandmother of 19.

DUNNIGAN, Loretta E., 77, Holy Angels, Indianapolis, June 11. Mother of Priscilla Thomas and Theresa Dunnigan; sister of Camille Bell; grandmother of seven; great-grandmother of nine.

EHRLINGER, Bernice, 87, St. Augustine, Jeffersonville, June 10. Mother of Mary Sifferlen and C. Kevin Ehringer; sister of Marcelyn Grimm; grandmother of six; great-grandmother of one.

ELSTRO, Mildred G., "Bibi", 91, St. Andrew, Indianapolis, June 7. Sister-in-law of Mary R. Sullivan.

FERGUS, Cullen, 73, St. Agnes, Nashville, June 20. Husband of Janet Fergus; father of Cheryl Fergus, Jeanne Fergus and Judith Fergus.

GARTELMAN, Walter L., 91, Holy Spirit, Indianapolis, June 17. Husband of Cecelia Sunkel Gartelman; father of Carol A. Dillman and Susan M. Scales; stepfather of Marilyn A. Walman; great-grandfather of three; step-grandfather of two; great-great-grandfather of five; step-great-grandfather of two.

GORDON, Michele Bledsoe, 48, Holy Name, Beech Grove, June 5. Daughter of Mary Bruno Bledsoe and Clinton A. Bledsoe; sister of Anthony H. Bledsoe, Clinton A. Bledsoe, Jr., Stella M. Hannon, Grace Ann Massing, Rosemary Coleman, Patricia L. McDonald, Mary Margaret Wheeler and Therese A. Bippus.

HAMILL, Joseph Bernard, 77, Holy Name, Beech Grove, May 30. Father of Kathleen Rybacki, Mary Ann Stanley and Betty Jo Good; grandmother of 12.

HEEKE, Norbert J., 75, St. Mary of the Knobs, Floyds Knobs, June 15. Father of Jerome Heeke, Tony Heeke, Donald Heeke, Tim Heeke, Catherine Minarich and Bonnie Cornwell; brother of Charles Heeke, Eugene Heeke, Cordie Heeke and Clara Mae Heeke; grandfather of 11; great-grandfather of seven.

HOLMAN, Clara Elizabeth, 66, St. Paul, Tell City, June 17. Wife of Herman Holman; mother of Michael Jacob, Beverly Lock and Tina Davis; sister of Preston Goffinet, Rita Mitchell, Annette Owen, Jean King, Loretta Kujak and Rose Parker.

HUFF, Julia R., 78, Holy Spirit, Indianapolis, June 18. Mother of Donald D. Huff, Larry D. Huff, David A. Huff; sister of George Kaperak, Paul Kaperak and Ann Lindsey; grandmother of seven; great-grandmother of one.

JOVAL, Edith L. Bates, 88, St. Christopher, Indianapolis, June 11. Mother of Shirley Tegge, Sharon Marshall, Betty Nally, Kathryn Rettig, Irene Thrasher and Dean Joval; grandmother of 22; great-grandmother of 27.

KEFFER, Erma V., 86, St. Mary, New Albany, June 15.

KNAEBEL, Ruth T., 67, Holy Family, New Albany, June 12. Mother of Robert S. Knaebel, Susie Schlager and Sharon Crotchet; sister of Georgette Debko; grandmother of six; great-grandmother of one.

LAND, Helen, 92, Our Lady of Lourdes, Indianapolis, June 24. Mother of John F. Land,

Jr. and Dorothy Land; grandmother of two.

LARKINS, James F. "Pete," 59, St. Rita, Indianapolis, June 15. Husband of Kathleen R. Pumpfery Larkins; father of James F. Larkins III, Peter J. Larkins, Keith T. Larkins, Athanasios J. Jones, Grant A. Jones, Jessica R. Larkins and Leslie L. Pumpfery; brother of Stanley L. Larkins, John R. Larkins, Willie Larkins, Marion Larkins, Margaret C. Blakey, Alice J. Larkins, Debra Greene, Bobbie Gannon and Mary T. Malone; grandfather of five.

LYONS, Ruth Ann Hill, 69, Christ the King, Indianapolis, June 16. Wife of John S. Lyons; mother of Cathy Herzog, Judy Chapman, Mark Lyons and Bruce Lyons; sister of John Hill; grandmother of eight; great-grandmother of one.

MEYER, Betty A., 59, Immaculate Conception, Millhousen, June 16. Sister of James Meyer and William J. Meyer; aunt of Kevin Meyer, Victor Meyer, Mary A. Meyer and Kelli A. Meyer.

OGDEN, John "Rich", 70, St. Mary, North Vernon, June 15. Sister of Claire Ansberry; uncle to several nieces and nephews.

PARDOL, Belle H., 80, St. Andrew, Indianapolis, June 8. Mother of Mary Belle Zack and Joseph Pardo; grandmother of five.

POISSON, Elaine Mary Wences, 48, St. Barnabas, Indianapolis, June 12. Wife of Wayne Poisson; mother of Charles S. Poisson, Barry C. Poisson, Lynne Poisson, Trisha Poisson, Julie Poisson and Micki Poisson; daughter of Bernice Wences.

RAY, Linda Teresa, 47, St. Rita, Indianapolis, June 19. Daughter of Mary C. Hodgins

and Joseph C. Ray Sr.; sister of Joseph C. Ray, Jr., James B. Ray, John M. Ray, Charles T. Ray, Frank A. Ray, Peter O. Ray, Mary A. Brown, Rose M. Covington and Sara L. Ray.

RIORDAN, Cathleen Ann, 33, Christ the King, Indianapolis, June 16. Daughter of Daniel and Carol R. Riordan; sister of Brian Riordan, Michael Riordan, Kevin Riordan, Daniel J. Riordan.

RINGLEY, Stormy Rose, 13 months, St. Mary, Richmond, June 9. Daughter of Michael Bryan Ringley and Angel Ringley; sister of Devan Ringley; granddaughter of Michael Ringley, Mary Coleman and Virginia Smith.

RONZI, Robert E., 54, St. Jude, Indianapolis, June 18. Son of Angelina Calcaterra Ronzi; step-son of Edward Diedo; brother of Lawrence G. Ronzi and Thomas J. Ronzi.

RYZA, Margaret E. Edwards, 72, Little Flower, Indianapolis, June 13. Mother of Peter Ryza and Karen Sullivan; sister of Carl Ryza, Irvin Ryza and Eunice Rader; grandmother of four.

WARD, Wendell E., 76, St. Anthony of Padua, June 10. Husband of Kathryn E. Reider Ward; father of James S. Ward, Michael F. Ward and Patricia Ann Reider; brother of Lyle Ward, Joanne Hannig, Sara

Lopson and Carol Wells; grandfather of 10.

WERNER, Sarah John Youngman, 56, Holy Family, Oldenburg, June 11. Mother of Steve Werner, Mark Werner, Andrew Werner, Theresa Owens, Beck McLean and Carla Werner; sister of Henry Youngman, Ruth Youngman, Rosie Kinker, Pat Haesig, Eileen Dickman and Molly Schultz; grandmother of six.

Providence Sister Esther M. Sullivan dies on June 13

Providence Sister Esther Marie Sullivan died at St. Mary of the Woods on June 13 at the age of 87.

Sister Esther Marie entered the Congregation of the Sisters of Providence in 1922, professed first vows in 1925 and final vows in 1930. She taught in schools staffed by the Sisters of Providence in Illinois, Massachusetts, New Hampshire, Maryland, Oklahoma and Indiana.

In the Archdiocese of Indianapolis, Sister Esther Marie taught at Sacred Heart in Terre Haute and St. Thomas Aquinas in Indianapolis.

Sister Esther Marie is survived by one sister, Catherine Blanchard; and several nieces including Providence Sister Danielle Sullivan.

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Pope welcomes spiritual leader of Orthodox churches to Vatican

Event is part of the process aimed at reconciliation between the church of the East and the church of the West

By John Thavis/Catholic News Service

VATICAN CITY—After several years of sometimes rocky relations between Catholics and Orthodox Christians, Pope John Paul II has welcomed the spiritual leader of the Orthodox churches to the Vatican.

Ecumenical Patriarch Bartholomew I of Constantinople arrived June 27 on his first official visit to the Holy See, which included several private meetings with the pope as well as encounters with Vatican officials and Rome church groups.

The highlight of the visit was to be a Mass in St. Peter's Basilica June 29, celebrated by the pope and attended by the patriarch, followed by a joint blessing by the two leaders from the central balcony of the church.

During the Mass, the pope and the patriarch were each scheduled to deliver part of the sermon and recite together the profession of faith, the Vatican said.

"The event is part of the process begun after the Second Vatican Council, aimed at reconciliation between the church of the East and the church of the West, and the re-establishment of the unity that existed among them in the first millennium," a Vatican statement said.

The pope was looking forward to the visit as an opportunity to highlight the importance of Christian unity efforts. In several recent documents, he has emphasized ecumenism as a main task for the church as it approaches the year 2000, with special reference to the Orthodox.

Patriarch Bartholomew was elected as ecumenical patriarch in 1991. His predecessor, Dimitrios I, made a similar visit to the Vatican in 1987.

Over the last eight years, however, Catholics and Orthodox have faced new ecumenical tensions, especially

in former communist countries where the re-emergence of local Catholic churches has led to disputes over property and evangelization methods.

Vatican officials say they believe those problems have been largely defused through dialogue and recent agreements on pastoral practices by both churches.

Patriarch Bartholomew was met at the airport by a high-profile Vatican delegation and is staying as the pope's personal guest in a residential tower inside Vatican City.

In addition to four private meetings with the pope, he was scheduled to meet with members of the Roman Curia, Rome youths and a group of U.S. Orthodox Christians. He was scheduled to leave Rome June 30.

Israel names forest after Pope John Paul II

Israeli ambassador says he hopes pope will have the opportunity to plant a tree in his forest

By John Thavis/Catholic News Service

VATICAN CITY—Israel has named a forest after Pope John Paul II and wants him to come there and plant a tree.

During a papal audience June 21, Israeli Ambassador to the Vatican Samuel Hadas said his government was dedicating the forest to the pope as a sign of friendship and closer ties with the Vatican. The tract of woods is located near Nazareth, the town in northern Israel where Christ grew up.

"The tree for Israel is a symbol of friendship, co-existence and peace. This forest was dedicated to you for your constant commitment in favor of unity between individuals, between peoples and between religions," the ambassador said.

"I hope Your Holiness will soon have the opportunity to

Patriarch Bartholomew's four days in Rome and at the Vatican mark the third visit by a patriarch of Constantinople to the bishop of Rome in the past 30 years. The visit is already seen as a historic event. A plaque commemorating the visit was expected to be placed in St. Peter's Basilica.

In 1964, Pope Paul VI and Ecumenical Patriarch Athenagoras I met in Jerusalem in a symbolic ecumenical breakthrough. The following year, meeting at the Vatican, they annulled the mutual declarations of excommunication that had divided the two churches since 1054.

Since then, theological dialogue between the churches has continued, along with regular visits by officials of both churches.

The Mass June 29 marks the feast of Sts. Peter and Paul, the patron saints of Rome. Each year, the ecumenical patriarch sends a delegation to Rome for the event, and the pope in turn sends one to Istanbul, the modern Constantinople, on the feast of St. Andrew in November. St. Andrew is recognized by the Orthodox as the founder of their church.

plant a tree in your forest in Israel," he said. In the meantime, the pope was given a potted olive tree to place on his rooftop garden at the Vatican.

The 75-year-old pope remarked during the ceremony that he would like to see the forest when he visits Jerusalem. The pope has long wanted to make the visit to the Holy City, but political problems have made it impossible.

The dedication was another in a series of events marking the first anniversary of official diplomatic ties between the Vatican and Israel.

During the audience, the pope was presented with the Hebrew edition of the book, "Letter to a Jewish Friend," which details the lifelong friendship between the pontiff and Jerzy Kluger, a Polish-born Jew. Kluger, who now lives in Rome, was present at the audience. At one point the pope invited Kluger to accompany him on the plane when he eventually travels to Jerusalem.

The Hebrew translation of the book was sponsored and distributed in Israel by the Anti-Defamation League of B'nai B'rith. The ADL representative in Italy, Lisa Palmieri-Billig, told the pope that the book was being presented with "a deep sense of gratitude for all your efforts to heal the wounds of Christian-Jewish relations."

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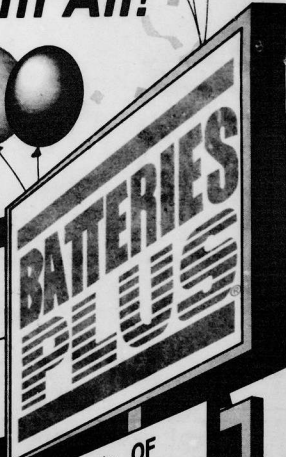
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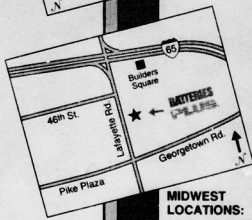
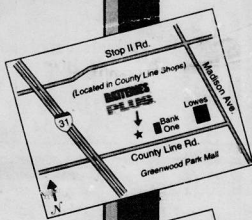
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