



The Criterion

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June 14, 1996

Six honored at annual Priesthood Day

By Margaret Nelson

Six priests were honored during the archdiocesan Priesthood Day Mass at Bloomington last week. **Father Greg Bramlage**, ordained June 1 this year, was welcomed to the presbyterate.

Father Anthony Spicuzza marks 50 years as a priest this year.

Msgr. Richard Kavanagh was honored for his 60th anniversary of ordination during the Bloomington liturgy.

Three priests are retiring: **Fathers Daniel Armstrong, William Cleary, and James Dede**. (Father Cleary did not attend the Bloomington meeting.)

Father Spicuzza, who was ordained on June 11, 1946, also celebrated the 35th anniversary of his work in his Brazil parish with a special Mass and reception on May 20.

His first assignment was as assistant pastor at St. Andrew in Richmond. He has been pastor at Annunciation Church in Brazil since 1961.

Father Kavanagh was ordained June 2, 1936, later spending two years in the



Photo by Charles Schisla

At the Priesthood Day, Archbishop Daniel M. Buechlein (center), presides at a Mass honoring **Father James Dede** (from left), retiring; **Msgr. Richard Kavanagh**, marking his 60th anniversary; **Father Anthony Spicuzza**, marking his 50th anniversary; and **Father Daniel Armstrong**, retiring. Also honored were **Father William Cleary**, who is retiring, and newly-ordained **Father Gregory Bramlage**.

Diocese of Denver. His first assignment here was as assistant pastor at Little

Flower in Indianapolis. He was named administrator of Mary Queen of Peace,

Danville and later became assistant at St. Mary, Indianapolis. In 1951 he was named administrator of St. Michael until 1955, when he became pastor. He remained there until 1982, when he retired. He was dean of the West Deanery for many years. **Father Kavanagh** was named domestic prelate—monsignor—in 1967.

During a Mass and reception on his June 2 anniversary at St. Michael Church, **Msgr. Kavanagh** was honored by parishioners, friends and family. (For more about his ministry, see the archbishop's column, page 2.)

Father Armstrong was ordained on May 20, 1978, when he became a full-time instructor at Chatard High School in Indianapolis. In 1979, he became administrator at St. Mark, Perry County, and pastor there in 1980.

In 1981, **Father Armstrong** became pastor at St. Anne, New Castle; and in 1985, pastor at St. Joseph, Shelbyville. In 1986, he took the pastorates at St. Vincent de Paul, Bedford, and St. Mary, Mitchell, where he served until 1994. He then became pastor of St. Leonard of Port Maurice, West Terre Haute, and St.

See PRIESTS, page 3

ICC asks governor to commute death sentence

By John F. Fink

Writing as general chairman of the Indiana Catholic Conference, Archbishop Daniel M. Buechlein has

asked Gov. Evan Bayh to commute the death sentence of **Tommie J. Smith** to life imprisonment without parole. Smith was scheduled to be executed by lethal injection at 12:01 Friday, June 14.

The Indiana Catholic Conference

(ICC) is the political voice of the Catholic Church in Indiana. Its board of directors includes the active bishops of the five dioceses in the state.

In his letter to the governor, Archbishop Buechlein reiterated the opposition of the ICC to the imposition of the death penalty as a punishment for capital offenses. He said, "As Catholics, we refuse to shrink from recognizing, naming and rejecting all anti-life actions that threaten, diminish or extinguish life, such as abortion, euthanasia, the physical and sexual abuse of women and children, and capital punishment."

He quoted Pope John Paul II's encyclical "Evangelium Vitae" ("The Gospel of Life") which said that punishment "ought not go to the extreme of executing the offender except in cases of absolute necessity." And, the archbishop said, "the pope teaches that such cases of absolute necessity where society cannot be defended in any other way are 'very rare if not practically nonexistent.'"

He said that he knew of no evidence that the death penalty has deterred violence and crime in those states where it has been restored. Therefore, he said, "we find no moral justification for the death penalty."

Archbishop Buechlein said that the ICC believes that life imprisonment without parole would be a more effective deterrent. He pointed out that sever-

al studies show that the death penalty with its attendant appeals is more costly to society than life imprisonment.

He pointed out to the governor that the U.S. Catholic bishops are committed to a "consistent ethic of life." He wrote, "Because Catholics believe in the sacredness and dignity of all human life, we must speak out strongly against the culture of death that now permeates all aspects of our society. In this culture, which is steadily losing its respect for human life, and in this contemporary climate of violence, it is the bishops' best judgment as pastors devoted to defending life that capital punishment will only serve to inflame the culture of violence that is already too prevalent in our state and nation."

The archbishop concluded his letter to the governor by calling "on all Catholics in the state of Indiana—nearly three-quarters of a million people—to join us in opposition to the death penalty and in celebration of life."



Photo by Margaret Nelson

Catholic physicians, spouses, and hospital chaplains attend a Mass celebrated by Archbishop Daniel M. Buechlein before the inaugural meeting of the Society of St. Raphael. See story on page 3.

Inside

Archbishop Buechlein	2
Active List	16
Commentary	4
Entertainment	14
Faith Alive!	11
Obituaries	22
Parish Profile	8
Point of View	5
Question Corner	22
Sunday & Daily Readings	15
Youth and Young Adults	20 & 21

Translations

The pope thinks the Hail Mary should be changed and the Italian bishops want to change the Our Father to make them agree with Scripture.

Page 19



AIDS Ministry

Father Dennis Rausch of Miami is concerned that many people in the pews of our parishes don't openly welcome HIV-positive Catholics into their faith communities.

Page 10

Seeking the Face of the Lord

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



Blessings of our senior priests

Senior priests are on my mind as I sit down to write this week. A little while ago I spoke with Father Ernie Strahl by telephone. Just the day before he had lost his 97-year-old sister. He and his sister have both been living at St. Paul Hermitage in Beech Grove for some time. I was touched to hear in the conversation with Father Strahl how much he loved his sister and how much he will miss her.

Several months ago when I visited with our retired priests who live at the Hermitage, I was happy to see Father Strahl's joyful spirit and that even in retirement he exercises a leadership role of service among the senior residents. His cheerful and positive spirit was evident even in the way in which he has arranged his private quarters with memorabilia from the past. Clearly Father Strahl carries on the pastoral sensitivity he developed as a good and faithful priest.

Earlier last week, on Priesthood Day in Bloomington, Msgr. Richard Kavanagh was among the jubilarians and retirees whom we honored at a dinner prepared by folks at St. Paul's. Monsignor celebrates his 60th year as a priest. I realized that when I wrote about the gift of generous pastoral service of this year's jubilarians and retirees a couple of weeks ago, I failed to name Msgr. Kavanagh. At the celebration in Bloomington I told him that I would make amends, publicly.

He deserves public recognition. If you look up his record of service in the Archdiocesan Directory, you will see that all of the listed assignments he had as an active priest take up about a third of the page. At one point Father Kavanagh was assistant superintendent of schools, assistant director of Catholic Charities, in charge of CYO, USO (during World War II) and the Boy Scouts, administrator of Mary Queen of Peace in Danville, chaplain at the Carmelite Monastery in Indianapolis—all at the same time! When we priests think we are overloaded these days we can know we aren't the first priests so challenged.

Monsignor is perhaps most known as pastor of St. Michael's on the west side of Indianapolis, although he has also served as dean a couple of times, a consultor a couple of times, and even director of the Archdiocesan Purchasing Department. At the time I

was installed he was a member of the Priests Council and never missed an error in the minutes. He retired from active ministry in 1982.

Msgr. Kavanagh is only technically retired. I don't know of a priest who is more interested in the welfare of the church, and our archdiocese in particular. In a certain sense he is representative of most of our retired senior priests. Those whose health permits continue to serve untiringly, especially in continuing to help provide sacramental ministry in many of our parishes. Some folks say that Father Joe Dooley celebrates 18 Masses a week. I believe Father Louis Marchino told me that he has said Mass in 72 of our parishes since his retirement.

We are blessed to have such good senior priests to set the example for all of the rest of us who serve in pastoral ministry. We hear so much more about priests who have had difficulty in ministry. The obvious good news needs to be told and celebrated. I am sure I speak for many of you who have fond memories of the generous and faithful ministry of pastors and associates of by-gone days. I am sure you join me in keeping these good priests in prayer.

Our senior priests need our love and support just like all of our senior sisters and brothers do. Senior priests get lonesome too. They need folks to stop by and visit, and, if able, they like to go to ballgames and movies, too. Some have no family to look in on them. I think of this, especially whenever I get a chance to visit my dad in the Good Samaritan Nursing Home in Jasper. As I see folks I used to know as much younger people in Jasper, I wonder if we of the younger generations now are generous enough in spending time with our senior sisters and brothers.

Recently Father Paul Allen, a retired Jesuit, moved from the community here in Indianapolis to the Jesuit retirement community near Detroit. I miss him and I won't forget his modest wisdom. One time the topic of death came up and I asked him how it felt to face death as an older person. "Oh," he said, "it will just be like changing a suit." Not only in visits with senior priests, but also in visits with other senior folks we can learn so much.

Prayer vigil to protest death penalty

The Indianapolis Peace and Justice Center has invited persons who oppose capital punishment to attend a prayer vigil and peaceful protest from 10:30 p.m. until midnight on Thursday, June 13, outside the Governor's Residence at 4600 N. Meridian St. in Indianapolis.

The vigil was organized to protest the execution of Tommie J. Smith scheduled (as this issue went to press) at 12:01 a.m. on Friday, June 14. Smith was convicted of killing Indianapolis Police Sgt. Jack Ohrberg in 1980.

Vigil participants may park at St. Thomas Aquinas Parish, located one block west of the Governor's Residence. Pope John Paul II and the U.S. Catholic bishops oppose capital punishment.

Editorial Commentary/John F. Fink, Editor

Children without fathers are at a disadvantage

Children need fathers in their formative years just as they need their mothers

Father's Day this Sunday will not be as widely observed as was Mother's Day on May 12. The reason is simple: In far too many homes there is no father. And relatively seldom is he absent because of his death. It's usually because of divorce or desertion, or out-of-wedlock births.

During the 30 years between 1960 and 1990, the percentage of children who have no connection with their biological fathers rose from 17 percent to 36 percent.

(See article on page 19 for more about this topic.)

Sociologists have been telling us for years that this trend has been having dire consequences for our society. One of them, David Popenoe, has written that studies show that "51 percent of the increase in child poverty observed during the 1980s (65 percent for blacks) can be attributed to changes [read: the absence of a father] in family structure." Single mothers and their children are the most likely people to fall into poverty and the least likely to be able to get out of it.

A book called "Growing Up With a Single Parent," by Sara McLanahan and Gary Sandefur, tells us that single-parent children are twice as likely to be high-school dropouts and 2.5 times as likely to become unwed, teen-aged mothers. They are also more likely to use drugs and be convicted of crime.

Fathers are important for both boys and

girls. Boys, of course, obviously need a positive role model. But researchers say that teen-age girls, too, learn much from their fathers, especially how to interact with men in non-sexual ways. When a girl knows she is loved by her father, she is less likely to search for love by being sexually promiscuous.

Some feminists will deny it, but the fact is that God gave different gifts to men and women. They might be equal, but they are not identical. In an ideal family, those gifts are blended for the benefit of the children.

Having said all that, we must also acknowledge the many heroic women who have succeeded in single-handedly raising their children to be happy, holy and healthy men and women. But the fact is that it does take heroic effort. Somehow we have to get across to young men that their children need them in their formative years just as much as they need their mothers. Children need both.

Back in 1993 the U.S. bishops approved a pastoral message to families called "Follow the Way of Love." In it they wrote, "When children are born, both mother and father are important in nurturing and forming them. More and more, fathers have been discovering how their involvement in parenting enriches both their children and themselves. This is a hopeful development."

"We urge men to interpret their traditional role as 'provider' for a family in more than an economic sense. Physical care of children, discipline, training in religious values and practices, helping with schoolwork and other activities: All these and more can be provided by fathers as well as mothers."

Official Appointments

Effective June 8, 1996

Rev. Ronald Borman, OFM Conv., previously serving in another diocese, appointed pastor of St. Benedict Parish, Terre Haute.

Effective July 1, 1996

Rev. Vincent Lampert appointed director of Pro-Life Office for the Archdiocese of Indianapolis while retaining his appointment as pastor of Mary, Queen of Peace Parish, Danville.

Effective July 3, 1996

Rev. Gregory Bramlage, ordained June 1, 1996, appointed associate pastor of the Tri-Parishes (Holy Family, St. Andrew and St. Mary) in Richmond.

Rev. William Marks, currently serving as associate pastor of St. Barnabas Parish, Indianapolis, appointed pastor of St. Gabriel Parish, Indianapolis.

Rev. J. Patrick Mercier, currently serving as associate pastor of the Tri-Parishes in Richmond, appointed associate pastor of St. Barnabas Parish, Indianapolis.

Rev. John Schoettelkotte, currently serving as pastor of St. Augustine Parish, Leopold, and St. Mark Parish, Perry County, appointed pastor of St. Mary Parish, North Vernon and administrator of St. Anne and St. Joseph Parishes, both of Jennings County.

Rev. Barnabas Gillespie, OSB, appointed pastor of St. Augustine Parish, Leopold, and St. Mark Parish, Perry County.

Rev. Barnabas Gillespie, OSB, appointed dean of the Tell City Deanery.

Effective July 25, 1996

Rev. Anthony Volz reappointed for second term as pastor of Sacred Heart Parish, Terre Haute.

Effective August 7, 1996

Rev. Anthony Hubler, currently serving as co-pastor of St. Paul, Tell City, St. Michael, Cannelton and St. Pius, Troy, appointed pastor of St. Mary, Navilleton.

Rev. Benet Anato, OSB, appointed co-pastor of St. Paul, Tell City, St. Michael Cannelton and St. Pius, Troy.

Rev. Sevrin Messick, OSB, appointed co-pastor of St. Paul, Tell City, St. Michael, Cannelton and St. Pius, Troy.

Effective August 12, 1996

Rev. Gerald Burkert, currently serving as pastor of Holy Family Parish, New Albany, appointed pastor of Holy Name Parish, Beech Grove.

Effective August 21, 1996

Rev. David Groeller, currently serving as associate pastor of St. Lawrence Parish, Indianapolis, appointed pastor of Sacred Heart Parish, Jeffersonville.

Rev. Thomas Stepanski, ST, currently serving as associate pastor and temporary administrator of Holy Name Parish, Beech Grove, appointed associate pastor of St. Lawrence Parish, Indianapolis.

Effective August 28, 1996

Rev. Wilfred Day, currently serving as pastor of St. Malachy Parish, Brownsburg, appointed pastor of Holy Family Parish, New Albany.

Rev. Daniel Staublin, currently serving as co-pastor of St. Paul Parish, Tell City, St. Michael Parish, Cannelton, and St. Pius Parish, Troy, appointed pastor of St. Malachy Parish, Brownsburg.

The above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

The Criterion

06/14/96

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Physicians attend first meeting for new guild

They hear talk on the topic of Catholic identity as it relates to those working in the health care professions

By William Bruns

On June 5, nearly 200 Catholic physicians, their spouses, and guests attended the inaugural meeting of the Society of Saint Raphael, the newly-formed guild of Catholic physicians sponsored by the archdiocese.

They attended a Mass at SS. Peter and Paul Cathedral, presided over by Archbishop Daniel M. Buechlein and concelebrated by about a dozen hospital priest-chaplains.

Then the group heard Dominican Father Benedict Ashley discuss the topic of Catholic identity as it relates to those working in the health care professions.

A nationally-known medical ethicist, moral theologian, professor, and author, Father Benedict was the featured speaker at the society's dinner held at the Indianapolis Athletic Club in Indianapolis.

According to Father Benedict, Catholic identity for those in health care ministry can be understood by reading and studying three sets of official church documents: the constitutions, decrees, and declarations of the Second Vatican Council, the "Catechism of the Catholic Church," and the "Ethical and Religious Directives for Catholic Health Care Services," written and promulgated by the bishops of the United States.

"It is imperative," Father Benedict

said, "that we come to an authentic understanding of what it means to be Catholic and how that affects the way we live our personal and professional lives and carry out our ministries."

Within the next few weeks, physicians who live or practice in the Archdiocese of Indianapolis will receive surveys to determine their level of interest in the society and to solicit their suggestions for future activities and issues to be addressed.

Archbishop Buechlein is expected to appoint three physician-coordinators to head the society sometime this summer. Father Joseph F. Schaedel, vicar general and moderator of the curia, serves as chaplain to the new society.

ACEE honors charter members



Photo by Margaret Nelson

Christian Community Sister Michelo Fautus (from left) presents plaques to Joanne Cauchi and Julio Niec to honor them as charter members of the Archdiocesan Council for Excellence in Education.

Since 1993, there has been an Archdiocesan Council for Excellence in Education. It's made up of principals, teachers and religious educators who are dedicated to setting high-achievement standards, measuring those standards, and assisting people to meet them.

The group has responsibility for the curriculum for Catholic schools, as well as the religion curriculum for the schools and religious education programs in parishes.

The ACEE council has formed subject area committees for writing curriculum guides in religion, reading, fine arts, computer, language arts, early education and foreign languages.

Social studies, science, math, home economics, and physical education guides are planned for the future.

These guides indicate when and in what grades the achievement goals should be met by teachers, according to students' needs.

A task force is being formed and trained in measuring progress in meeting the standards set. Another task force will continue emphasis on special education.

The ACEE has formed a Leadership Academy to guide staff development for Catholic educators.

Besides principals, DREs, teachers and catechists, the committees consist of parishioners—making a total of more than 200 people.

On May 16, three charter members of ACEE—Joanne Cauchi, Julie Niec and Peggy Crawford—were honored for their commitment to the organization.

Don't call Catholic Center June 21

Telephone service in the Archbishop O'Meara Catholic Center, including the Xavier Building, will be interrupted from noon Friday, June 21, until 8 a.m., Saturday, June 22.

The interrupted service will be caused by a cutover to a new, upgraded system that will improve communication service between the offices and agencies at the Catholic Center and parishes, institutions, and individuals throughout the archdiocese.

"We realize that the cutover is a significant inconvenience for all concerned," said Joe Rauh, archdiocesan director of information systems, "but carrying it out during regular business hours means that we will realize substantial savings because we will avoid overtime and weekend charges from the telephone company. We're hoping that the advanced warning will allow everyone to plan ahead for that day at the same time it will allow us to be good stewards of the church's financial resources."

The upgrade of the telephone system at the Catholic Center is the first upgrade to be made since the system was installed in 1981.

Letters announcing the telephone shut-down have been sent to all parishes, institutions, and agencies.

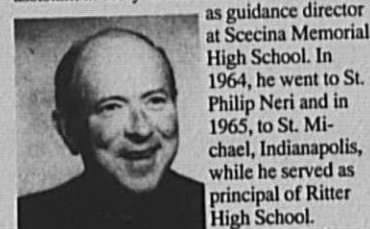
PRIESTS

continued from page 1

Mary of the Woods (Village Parish).

On June 23, Father Armstrong's parishioners will gather for lunch with their pastor at St. Mary after the 9:30 a.m. Mass.

Father Cleary was ordained on Feb. 2, 1955. He first served as assistant pastor at St. Bernadette, Indianapolis. In 1958, he became assistant at Holy Cross there, while serving



Fr. William Cleary

as guidance director at Seecina Memorial High School. In 1964, he went to St. Philip Neri and in 1965, to St. Michael, Indianapolis, while he served as principal of Ritter High School.

In 1972, Father Cleary became rector of the Latin

School and pastor of Holy Rosary in Indianapolis. He moved to Rushville in 1978 to become pastor of Immaculate Conception Parish there, where he has served until the present. He has served as dean of the Connersville Deanery since 1981.

Parishioners and friends will offer best wishes to Father Cleary on June 30, from 2 to 4 p.m. in the parish gymnasium.

Father James Dede was ordained on May 15, 1951. His first assignment was as assistant pastor of Immaculate Heart of Mary, Indianapolis. In 1956, he went to St. Vincent de Paul in Bedford. In 1966, he became pastor of St. Joseph, Jennings County. In 1973, he moved to St. Bartholomew, Columbus.

In 1979, Father Dede became administrator of St. Vincent, Shelby County, and St. Paul, Decatur County. In 1980, he was named pastor of St. Vincent Parish, remaining as administrator at St. Paul.

Father Dede's parishioners will honor him on July 7 at the 3:30 p.m. Mass. Dinner will begin at 5 p.m. and a reception will follow.

We, the leaders of religious communities in Indiana, believe in the sacredness and dignity of all life.

We believe we are to love our neighbor, not to kill.

We believe we are to forgive one another, not to seek retribution with vengeance and further violence.

Therefore, we oppose the use of capital punishment in all cases.

We ask you to join us as we pray and work for the end of capital punishment and the death penalty.

Join us as we pray for all Death Row inmates and their families, especially for Tommie J. Smith.

Join us, too, as we pray for all victims and their families, especially for Sgt. Jack Ohrberg and his family.



Leadership Conference of Women Religious, Region VII

Carmelite Monastery of Indianapolis
Daughters of Charity, Evansville
Dominican Sisters of Sinsinawa, Wisconsin
Our Lady of Victory Missionary Sisters, Huntington
Poor Handmaids of Jesus Christ, Donaldson
Sisters of the Holy Cross of Notre Dame
Sisters of Providence of St. Mary-of-the-Woods
Sisters of St. Benedict, Beech Grove
Sisters of St. Benedict, Ferdinand
Sisters of St. Francis, Oldenburg
Sisters of St. Joseph, Tipton
Sisters of St. Joseph of the Third Order of St. Francis, Chicago

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From the Editor/John F. Fink

The Vatican Museums: former papal palaces



Last week I wrote about Rome's most historic fortress, Castel Sant'Angelo. I mentioned that it had a wall that connected it with the palaces in the Vatican where the popes lived. What many people don't realize is that those palaces today are the Vatican Museums.

Probably most tourists in Rome visit the Vatican Museums. They contain many of the great art treasures of the world. But it has been my experience that most of the people at the Vatican Museums take the shortest route to what they really want to see—the Sistine Chapel. There are signs that indicate four different routes within the museums, all of which end up in the Sistine Chapel. It's my contention that those who take the shortest route to the chapel miss an awful lot.

The Sistine Chapel is spectacular. Its magnificent ceiling was painted by Michelangelo from 1508 to 1512 with nine scenes from the Book of Genesis, and the wall behind the main altar was painted by Michelangelo in 1535 with the stupendous scene of the Last Judgment. Since all these paintings were recently restored, they must be seen by every visitor. And they are. It's extremely crowded in the chapel.

But other parts of the museums, that I consider of great historic and artistic interest, are not crowded. When I was there in March, at one point my wife and I were the only people in the Borgia Apartments—except for the museum's guards. These were the apartments where Pope Alexander VI and his family lived. He was pope from 1492 to 1503. He was a notoriously immoral pope whose six illegitimate children included Cesare and Lucrezia Borgia.

Alexander was one of the popes who commissioned famous painters to decorate the papal palace. In his case, it was Pinturicchio. His masterpieces fill six rooms in the Borgia Apartments. Alexander also made some alterations on Castel Sant'Angelo.

The real history of the popes' use of the Vatican palaces starts with the return of Pope Gregory XI to Rome in 1377 after the papacy had been in Avignon, France for 70 years. Previous Roman popes lived in the Lateran Palace, but it was devastated by fire in 1308. So Pope Gregory moved into the Vatican since that is where St. Peter's Basilica was located.

The first pope to begin building the grandiose

palaces was Nicholas V (1447-1455). Then Pope Sixtus IV (1471-1484) built the Sistine Chapel and Alexander VI constructed the Borgia Apartments along with the masterpieces by Pinturicchio.

Julius II was pope from 1503 to 1513. It was he who commissioned Michelangelo to paint the ceiling of the Sistine Chapel. But he did far more. He refused to live in Alexander's apartments and gave orders to decorate a number of rooms on the floor above that had already been constructed by Nicholas V. For that task, the young Raphael was brought to Rome. So, while Michelangelo was working on the ceiling of the Sistine Chapel, Raphael was painting, or at least supervising, what are now known as the Raphael Rooms.

Raphael also saw to the construction and decoration of loggias—a long gallery consisting of 13 spans with a tent-shaped roof, each containing four panels with scenes taken from the Bible.

Pope Julius II also commissioned the architect Bramante to reconstruct the Vatican palaces. He did that by connecting the small palace of Innocent VIII, the pope just before Alexander VI, with the main papal palace by means of two galleries, each 300 meters long and 70 meters apart. These galleries are now important parts of the Vatican Museums.

It was Pope Gregory XIII (1572-1585), after whom the Gregorian Calendar is named, who commissioned Antonio Danti to paint frescoes of numerous geographical maps and views of Italian cities.

There are actually several Vatican Museums. The first is called the Pio-Clementine Museum in honor of Pope Clement XIV (1769-1774) and Pope Pius VI (1775-1799). The former began to transform the palaces into a museum and the latter completed it. The next pope, Pius VII (1800-1823), then started another museum, known as the Chiaramonti Museum, after the pope's family name.

Other popes added to the museums. Gregory XVI founded the Gregorian Etruscan Museum in 1837 and the Gregorian Egyptian Museum in 1839. Finally there is the Vatican Pinacoteca, constructed in 1932 by Pope Pius XI. It contains a section dedicated to contemporary art as well as Italian and European painting from the end of the 11th century to the 18th century.

The Vatican Museums are truly magnificent, not only for what they contain but also for the rich history behind them as they served as the residences of many of our popes.

Stories, Good News, Fire/Fr. Joe Folzenlogen

The big picture and the important details

"Will the real evangelization please stand up." That is a request I sometimes feel like making after being in several conversations in a brief amount of time in which the word "evangelization" and its derivatives are used frequently but with obviously different meanings.



One of the main reasons for this variation is that the term can describe the sweeping vision of evangelization proposed to us by the Second Vatican Council, recent popes, and our American bishops. Used in that sense, the word is almost synonymous with the whole mission of the church. But it can also apply to specific strategies and projects.

I recently had the opportunity to participate in a retreat day that was part of a parish strategic planning process. The reading materials in preparation for that day reminded us that a good plan is both comprehensive and detailed. "Go and Make Disciples," our bishops' plan for Catholic evangelization in the United States, includes both of those elements. It offers an inspiring vision, but it also has goals, specific objectives, and a whole litany of possible strategies.

In a speech to the U.S. bishops on "The Seven Essentials of Evangelization," Jesuit Father Avery Dulles listed the first essential as "inclusive." He pointed out that for many years our notion of evangelization was restricted to missionary proclamation of the Gospel. Pope Paul VI expanded our horizons by including catechesis, spiritual renewal, liturgical participation, social service—in fact everything that leads to appropriating, understanding, and living the Gospel.

Pope John Paul II has picked up on that wider sense of evangelization. He speaks of "first evangelization" directed at those who have never heard or who have been indifferent to the Gospel. He talks about ongoing evangelization, the continuing conversion and renewal of all who are active in the church. And he calls for the re-evangelization of those who are no longer active.

By now it should be easier to see the "big picture" of evangelization, "bringing the good news of Christ into every human situation." But what are some of the details we need to pay attention to? Along with giving ourselves credit for the many evangelizing efforts we already do, we need to identify concrete areas where there is room for growth.

From my perspective, one thing we need to work on is faith outreach. For starters, we could use some simple, non-threatening ways to get practice in talking about what matters most to us in life, including our experience of Christ. Then we could work on some of the practical "how-to" of outreach to inactive Catholics, including gathering resources, training people, and learning from what we try. Our excellent RCIA programs need to be coupled with some additional systematic outreach efforts to the unchurched.

To be effective, our understanding of evangelization needs to be both comprehensive and specific.

leaders are called to guide others on a journey that is both profoundly spiritual and intensely practical. They help us to seek God, and to serve one another, through the practice of some very concrete, human activities (like hospitality or forgiveness or respect for the rights and dignity of others). To find models of this kind of spiritual leadership we can surely look to the Gospels and to the lives of the saints. But if we know what to look for ("by their fruits you will know them") we can also find individuals who are striving to be authentic spiritual leaders where the modern world least expects to find them: at home, in business, in government and even in the church!

A View from the Center/Dan Conway

Leadership cannot be divorced from spirituality

Last month I attended a day-long meeting on "The Spirituality of Leadership." The meeting was sponsored by an organization called Trustee Leadership Development (TLD), a national leadership education program for non-profit organizations and their boards. The speaker for the day was Dr. Craig Dykstra, a former professor of theology at Princeton Theological Seminary who now serves as vice president of religion at Lilly Endowment, Inc.



According to Dr. Dykstra, leadership is not simply a series of technical skills that enable those who are "in charge" to direct, motivate or manage groups of people—whether in business, government, the military, education, religion or other areas of life. True leadership is a moral activity which requires reflection, judgment and character—regardless of the field of activity in which leadership is exercised. As history shows all too clearly, leaders can be morally or spiritually bankrupt and still succeed (at least for a time) in politics, business, religion and other areas of life. But true greatness, and a lasting contribution to human society, can be made only by leaders who demonstrate some degree of moral virtue, or who possess an authentic "inner life" or spirituality.

What is "spirituality" and what does it have to do with leadership? These are important questions for any society, but they take on a special urgency in a culture like ours which seems to have lost its spiritual compass. According to Dr. Dykstra, a true experience of spirituality in modern culture must avoid two equally destructive extremes: 1) the false spirituality of endless self-seeking in which "finding myself" becomes the goal

of life and "personal fulfillment" too often ends in self-destruction, and 2) the false security of a rigid fundamentalism which offers "easy answers" to life's most complex questions. In Dr. Dykstra's view, authentic spirituality strives to maintain a proper balance between rigid authoritarianism and permissive self-seeking.

Because of the uncertainty and confusion of modern life, Dr. Dykstra says, leaders play an increasingly important role in helping people to maintain a harmonious, spiritual balance in the workplace, at home and in other key areas of their daily lives. To be successful at helping others, of course, leaders must first be able to experience this balance in their own lives, and then to practice what they preach!

Where do leaders experience the kind of healthy, balanced spirituality that they are called to help others achieve? And how do they learn to distinguish forms of spirituality that are life-giving from those that are destructive? According to Dr. Dykstra, leaders are responsible for helping the people they serve to identify the "essential, fundamental human practices" that occasion, and are reinforced by, authentic spiritual experiences. For example, he says, the practice of hospitality (which is just one of many fundamental human practices) allows communities to become environments that encourage spiritual growth. Thus, leaders who promote hospitality give witness to an essential moral virtue at the same time that they give people concrete ways to experience transcendence in every day life.

Regardless of the place where leadership is exercised (at home, on the job, in churches, or in the halls of government), our leaders are challenged to help us reflect on the fundamental human values and essential moral principles that underlie who we are, what we believe and what we do as free persons. From a Christian perspective,

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The Criterion



Point of View

Getting the truth out through major media

By Gail Quinn

If you have been following the partial-birth abortion debate, you may have noticed something quite amazing. Those with a knowledge of medicine—including abortionists—say that partial-birth abortions are never necessary to save a woman's life or to preserve her health or to preserve her health or future fertility. They explain, in fact, that the opposite is true: partial-birth abortion itself places a woman's health and fertility at risk.

While information from such doctors is readily available, you're unlikely to hear about it because the media have instead highlighted medical "information" from the president of the United States, other politicians, and columnists. It is as if we were having a public debate about nutrition, and instead of airing the findings of nutritionists, the media spoon-fed us nutritional information from snack food manufacturers, fast-food franchises and 10-year-olds.

On May 23, for example, the media covered President Clinton's announcement that every year hundreds of unborn children with hydrocephalus (which he described as "sometimes without a brain in their skull") have to be killed during the process of birth to protect their mothers' health and fertility. The president said he was standing up for women who "are going to be eviscerated" because their doctors will not do partial-birth abortions. And he could not imagine how anyone could think that delivering the child alive was morally superior to stabbing that child in the back of the head and removing her brains when she was almost completely born. Wow! What's wrong with this picture (besides everything)?

To begin with, children with hydrocephalus do not lack brains. They have excess fluid in the skull which can be removed with a needle designed for this purpose before the baby is delivered alive.

Nor do doctors who refuse to kill children inches from full delivery eviscerate women. I thought at first that the president didn't know what eviscerate means (tearing out a person's intestines), but I guess he does because he went on to say that doctors who don't do partial-birth abortions [when "needed"] "rip [the mother's] body to shreds." Please! Neither vaginal nor Caesarian deliveries eviscerate women.

The president's numbers don't add up either. If he wants to claim—as he has—that only several hundred partial-birth abortions are done each year, and the doctor best known for performing them says 80 percent are elective, simple arithmetic says that several hundred women cannot be told to have partial-birth abortions because they children have hydrocephalus.

The president said all he asked of Republicans in Congress was to make an exception for women who face "severe physical damage." "Why wouldn't they accept that minor amendment?" he asked. First, that is not what the president asked of Congress. He asked for an exception for "severe adverse health consequences." Even *The Washington Post*, known for its pro-abortion stance, understood why this proposal was rejected: because "the Supreme Court has held that the mother's health includes 'all factors—physical, emotional, psychological, familial and the woman's age—relevant to the well-being of the patient.'"

Then there's the "prom dress." Hoping to make Catholic bishops and other pro-life people sound ridiculous, President Clinton and columnist Ellen Goodman like to refer to an ad by the bishops stating that not fitting into a prom dress could be considered a "health" reason for abortion. But any social reason, anything that makes a girl or woman unhappy, is a "health" reason. Just read the above language quoted [from a Supreme Court decision] in *The Washington Post*. You don't need a medical degree to understand it.

One wonders what Ms. Goodman and the president would say about the following documented reasons for abortion:

• Journalist Linda Franke reports that a young girl "decided on an abortion because it was football season and her pregnancy

would interfere with her baton twirling."

• Of her own abortion, Franke explains: "My husband talked about his plans for a career change in the next year. . . . A new baby would preclude that option. . . . I had just taken on a full-time job." And after the abortion: "My husband and I are back to planning our summer vacation and his career switch."

• A former abortionist, who believes abortion should be legal for "hard cases," says, "I felt increasing anger toward the married couples who requested abortions because a law-firm partnership was imminent, or a house remodeling was incomplete, or even because summer travel tickets were paid for . . . [or] for the convenience of having a baby in June instead of February."

These may be reasons to postpone having a child. But to kill a child?

In April President Clinton vetoed the Partial-Birth Abortion Ban Act. All pro-life Americans ought to contact their senators or representatives and urge them to vote to override the president's veto and put the horror of partial-birth abortion behind us. On July 11, take part in the National Day of Prayer and Fasting for an end to partial-birth abortions. And every time you catch your local media offering bogus medical advice from politicians or journalists, let them know that this is unacceptable. Children deserve at least not to be brutally killed.

(Gail Quinn is executive director of the Secretariat for Pro-Life Activities, National Conference of Catholic Bishops.)

Why I Became a Catholic / Gary Wagner

Influenced by monastic spirituality

A guitarist by the name of Michael Hedges has an album with a title that tends to haunt my imagination. It's called "Watching My Life Go By." This title brings out in me a mixed assortment of feelings and emotions since I am currently in a period of life where many individuals are faced with a sort of mid-life assessment.

This is a time when both men and women are often confronted with their own mortality, realizing that the years are, indeed, passing by, and the remaining ones are a precious commodity. How do we make the best use of that time? What choices do we make both personally and spiritually?

Perhaps one of the most difficult choices in my life was to enter the Catholic Church nearly eight-and-a-half years ago. This was the result of nearly 13 years of searching for a spiritual home that would speak to my condition, if I may be permitted to borrow an expression from our Quaker brothers and sisters.

Inwardly, I resisted this decision because of the fear of what friends, family and colleagues would think. Having previously served in the ministry of the United Methodist Church, I was also concerned about the vocational impact because I would pay a cost professionally for my decision.

Over the years I have had a number of people question me as to what prompted my decision. In addition to several books and movies which gave inspirational portraits of various religious communities and

saints, I was also deeply attracted to the prolific writings of Thomas Merton.

I first encountered Merton's ideas during a visit to the Abbey of Gethsemani in 1975. I was then a student at Asbury College near Lexington, Ky., and I believe that it was providential that a visiting Nazarene youth group to our campus invited me to go with them on a day's field trip to the monastery. Besides exposing me to a spirituality that was beyond anything I had previously experienced, it has meant so much to me to develop a close friendship with several of the monks over these many years—the closest and dearest friend being Brother Patrick Hart who served as Merton's secretary and editor.

As I look back on my experience with the church, I believe that it is safe to say that God has shown me several key things: first of all, that I am to be a vessel of helping Catholics and Protestants to bridge the gap and to understand each other to a greater degree. The second aspect is to be willing to step out in faith even if we have no idea of where the road will take us. Trusting God on that level can be both exciting and a bit frightening. Even so, God will be with us as we launch out into the depths.

(Gary Wagner attends Sacred Heart Church in Indianapolis.)

(We invite other recent new Catholics to share their faith journey with our readers. Tell us why you became a Catholic. Send your faith stories to Why Catholic?, The Criterion, P.O. Box 1717, Indianapolis, IN 46206.)

Light One Candle / Fr. John Catoir

Make yourself, and God, happy

In the spiritual classic "Abandonment to Divine Providence," Jean-Pierre de Caussade wrote the following gem: "The great and solid foundation of the spiritual life is to give oneself in God . . . in such a way that the good pleasure of God and his happiness . . . becomes our sole joy and good." Quite an idea!



and good." Quite an idea!

St. Therese of Lisieux followed this insight in her own life. On her deathbed she said that all her actions had been performed with a single object in mind: to make God happy. She did this by offering God little deeds of kindness, which she called little flowers.

Instead of merely struggling to avoid sin, she offered God a bouquet of flowers each day. This made her happy and it emphasized the importance of her personal happiness as a way of loving God and making him happy.

Susan Leslie, a contemplative nun living in Oxford, England, in her book, "The Happiness of God, Holiness in Therese of Lisieux" (Alba House, 1988) writes, "Therese insists that to be happy is an important way of showing our love for God, for he loves a happy soul, one perfectly attuned to him."

This spiritual insight can help us in all kinds of circumstances. For instance, when I officiate at a wedding I try to make everyone feel welcome and happy because God delights in his family when we are happy. First, I realize that there are non-Catholics present and I try to put their

mind at ease about when to stand and kneel. I tell them they can sit throughout the entire ceremony if it makes them more comfortable. I explain that the Mass is like an act of love: in the first part in the offertory we give ourselves to God, and at Communion he gives himself to us.

I want the congregation to enjoy the ceremony so I put the couple in full view when they exchange their vows. They stand on the top step facing the congregation, while I stand below with my back to the congregation. It gives everyone a wonderful view of their faces at that sacred moment.

Every wedding is a love story with a past, a present and a future. In my homily, I speak of the parents and the sacrifices they made to help their children arrive at this day. I speak of the grace of the present moment, and explain the sacrament of matrimony and how it supplies ongoing strength for the future. However, the future is always hidden from our eyes so we must pray for the couple. In order to make it a glorious future, I explain the importance of prayer in overcoming the obstacles to their happiness.

God delights in our happiness. We can please him on the day of a wedding and on every day if we enhance the joy of the moment by making those around us a little happier. Since God's participation in our happiness is real, why not magnify it by our conscious cooperation? It makes me think of Mary's words in the Magnificat, "My soul magnifies the Lord. My spirit rejoices in God my Savior."

(Father Catoir will conduct a special program for senior adults at Fatima Retreat House in Indianapolis Aug. 5-8. For information call 317-545-7681.)

Faith Experience / Shirley Vogler Meister

Feeling the light of the Holy Spirit

After driving 250 miles to my hometown, I rushed into the hospital where my mother was in critical condition. My heart beat wildly and my hands shook as I headed for an elevator in a distant wing, for I didn't know if Mom still lived. I dashed past the chapel, then backtracked, went in, and sat as quietly as I could in the last pew. Alone, I closed my tear-redened eyes and tried to compose myself, praying, "Please, Lord, help me deal with this, no matter what I find upstairs."



I took a deep breath and opened my eyes. I'd been in this chapel many times before, but I'd never before noticed the ethereal and breathtaking artwork in the sanctuary. The wings of a dove spread across the width of the wall, and a tremendous peace spread over me.

After a few moments, I calmly approached the art, wanting a closer look at how this was painted before I left. I raised my right hand to touch the dove, but that part of the wing illuminated my hand instead. I raised and lowered my hand several times before it dawned on me that the dove wasn't a painting. It was a perfect dove-shaped sunray beamed through a

skylight in the ceiling.

"The light of the Holy Spirit," I whispered in awe, and I thanked God for this revelation before going to my mother's room, where I found her sleeping, but still critical. I arranged for her to receive the sacrament of the sick.

When I explained what had happened to my niece, she said, "What dove?" She and her colleagues regularly go to the chapel for prayer, and she'd never noticed the light-dove till I took her downstairs to show her. Later, her colleagues were surprised at seeing the dove, too.

During the daylight hours, the natural dove-like art was always there, but unnoticed, probably because the wings spanned such a distance. The comfort of the Holy Spirit, however, can always be with us, day or night. Appropriately, my moment of deep pain and fear revealed the peace that is there for anyone receptive to God's power.

My goal is to allow the light of God to dwell in me all the time so that I can be, as Raymond Lindquist wrote, "as full of the Holy Spirit as the sea is full of water, as the sky is full of air, as the air is full of oxygen, as the continent is full of land, and as the fire is full of flame."

May the Holy Spirit be with us always. (Shirley Vogler Meister's mother died three months after this spiritual experience—on New Year's Day this year.)

Cornucopia / Alice Dailey

Men who honor the title 'Father'

In this era of male-bashing when the only fathers publicized seem to be Lotharios in high places or absentee



dead-beats, it's time to aim the spotlight on men who quietly and consistently honor the title, Father. But where are they?

You won't find them on front pages of dailies; they don't sell. You won't find them on TV; they're not sensation

as are live-in boyfriends who beat their crying babies.

So where do we find good fathers? At work, plugging away at a job for which they may have little liking. At home, using scant free time to mow the lawn or play catch with their sons. Other places they frequent are churches, and even church kitchens where they serve up award dinners for the deserving.

But aren't these just isolated instances? Hardly. In my small area alone, an area populated with a mix of seniors, widows and single moms, a dozen such model fathers can be found. Multiply that figure by other areas and you get a true picture.

What, exactly, is a father? He's a man who falls in love with his toothless little progeny and remains hooked for life.

In the wonder years Daddy can be found reading bedtime stories to his toddlers, teaching a little girl to ride a bike, or

repairing that bike squashed by jumping curbs or other gymnastics.

To teen-agers, fathers are sometimes resentfully described as "someone who never wants me to have any fun. It's always, no, no, no." Doesn't it ever occur to teens how much easier it would be for Dad to say yes than to risk another bout of pouting, crying, making scenes? What makes Dad so contrary? It's something called love. Caring. Using his God-given authority to establish and enforce standards of behavior.

After all, Dads are only human. They have their shortcomings, faults and tempers and may occasionally flub it. But fatherhood is an awesome, learning experience and, as in all experiences, a margin or error should be allowed them.

When his children come of age a wise father learns to let go, even with pangs and misgivings. But as he moves to the background of his child's world, a good father is always at the ready, always extending a bit of help.

Many fathers may discover that the child they anticipated so eagerly comes to them flawed, perhaps severely. But since a good father is not trying to breed a master race by inflicting all kinds of tests on his unborn, he simply accepts the child as it comes to him and sticks with it.

I admire the care that fathers of the handicapped lavish on them. I get a warm feeling from any of George Will's frequent tributes to the many strengths

of his mentally disadvantaged son.

I don't admire the current practice among flippant males of referring to their fathers as "the old man." It's not cool; it's not hip. In fact it reflects the shallowness and short-

sightedness of the user.

It might be well to recall here, the story of two men lugging a basket down the river. When asked by a stranger what was in the box they said, "It's our father. He's lived too long so we're going to drown him." "In that case," the stranger advised, "be sure to bring the basket back. Your sons will need it for you."

On this, your big day, worthy fathers, for jobs well done quietly and without fanfare, we salute you.



Our Lady of Lourdes in Indianapolis will host its annual Kickball Classic for women ages 21 and over, June 22-23. Last year over 200 women ranging in age from 21-60 participated in the two day double elimination classic. Women who are interested in participating in the event should call Joanne Deery at 317-357-6559. The cost is \$15, which includes a team shirt.

VIPs . . .



Margaret and Walter "Bud" Miller of Indianapolis will celebrate their 50th anniversary June 22. The couple was married June 22, 1946 at Our Lady of Lourdes in Indianapolis. They have five children: Paul, Mike, Mark Miller, and Sharon Osborne and Denise Byers. They also have nine grandchildren and three great-grandchildren.



Lawrence L. and Edna A. Schutte will celebrate their 70th anniversary with an open house from 2 p.m. to 5 p.m. June 22 at American Village Retirement Community, Washington Manor Assistant Living, 2026 E. 54th St., in Indianapolis. The couple have three children: Carl H. and William G. Schutte, and Joan F. Doench. They also have eight grandchildren and seven great-grandchildren.

Todd Bragg, a member of St. Joseph Council 5290 and St. Simon Apostle Parish in Indianapolis was ordained to the diaconate May 11 by Bishop Louis A. Desimone of the Archdiocese of

Philadelphia at St. Charles Borromeo Seminary, Wynnwood, Pa.



John T. and Mary-Margaret Wade of Indianapolis celebrated their 50th anniversary with Mass at St. Pius X Church in Indianapolis followed by a luncheon in Ross Hall May 11. The couple was married May 11, 1946 in SS. Peter and Paul Cathedral in Indianapolis. They have seven children: Dr. Thomas A., Joseph B. Wade, and Anne Berg, Ellen Bardwell, Julie Rynard, Peggy Germer, and Michelle Forsyth. They also have 11 grandchildren.

St. Catherine graduate, Benedictine Father Basil Mattingly of Oceanside, Calif., will celebrate his 50th anniversary in





the priesthood with Mass at 10 a.m. June 29 at Good Shepherd Church in Indianapolis. The Mass will also honor St. Catherine's Class of 1935. A reception will be held from 2 p.m. to 5 p.m. at the K of C, 511 E. Thompson

Road in Indianapolis. No formal invitations have been sent. All friends of the family and class are cordially invited.

Check It Out . . .

Alumnae affiliated with Ladywood-St. Agnes School from 1971 to 1979 are invited to participate in the annual reunion June 23. The day will begin with Mass at 10:30 a.m. at SS. Peter and Paul Cathedral followed by registration at 11:45 a.m. at the Marott, 2625 N. Meridian St. Brunch is at 12:30 p.m. For more information call Sister of Providence Charles Ellen Turk at 317-788-7922 by June 17.

In response to Pope John Paul II's request for an annual day of prayer for priests, Holy Spirit Church in Indianapolis, in conjunction with the World Apostolate of Fatima (Blue Army), will host an all night vigil June 14-15. The event will begin with Mass at 5:30 p.m. June 14 and conclude at 8:30 a.m. June 15, with Benediction and Mass.

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People Who Live Their Faith

Prayer aids St. Monica woman in adoption ministry

By Mary Ann Wyand

Father's Day and Mother's Day can be painful reminders of loss and longing for childless couples who have been praying for children.

St. Monica parishioner Michelle Meer of Indianapolis understands those feelings of loss and longing. She is an adoptive mother and has served as the executive director of the Adoption Support Center, Inc. in Broad Ripple for two years.

Originally from St. Louis Parish in Batesville, the Oldenburg Academy graduate and former St. Joseph parishioner in Indianapolis accidentally—or perhaps providentially—found her niche in adoption ministry after she and her husband, Chuck, adopted a son from St. Elizabeth's in Indianapolis eight years ago.

"We adopted Jonathan when he was 1 month old," Meer said. "His name means 'a gift from God.' We chose that name because he was an answer to prayers and a very special gift from a very special person. He will be in the third grade at St. Monica School this fall."

The couple also has an infant daughter, Molly, now 7 months old, who is their "miracle" because she was born after "three losses" due to miscarriage.

"Molly's name means 'the one we've waited for,'" she said. "It was a very difficult pregnancy, and we are so thrilled to have her."

Adoption helps heal broken hearts for

childless couples and brings them a great deal of joy, Meer said, but grief is also present in adoption because the birth mother places her child.

"Loss is one phase of our ministry," she said. "The birth mother who chooses to place her child experiences loss. Her child is alive and healthy and being raised by the adoptive parents, yet it is a loss for her. She will not be able to be a part of her child's life, except perhaps through pictures or sharing. Through counseling we help the birth mother deal with loss and the different stages of grief so she can eventually say, 'I made a good decision.'"

Sometimes the best decision for the child is the hardest decision for the unwed mother, Meer said. "It's not easy to place a child for adoption. During counseling, we talk with the birth mother about what she feels is best for her child, her hopes and dreams, her plans for the future, and what she wants for her child's future."

Adoption procedures have changed dramatically in recent years, she said, and today are personalized and flexible enough to meet the needs of the birth mother as well as the adoptive parents.

"If she chooses adoption, the birth mother can be involved in selecting the family, can meet the family, and can even have the family with her during the labor and delivery," Meer said. "We have an openness policy. We do not do identified adoptions, in which last names and



Photo by Mary Ann Wyand

St. Monica parishioner Michelle Meer is executive director of the Adoption Support Center in Indianapolis.

addresses and telephone numbers are given, but we do arrange for people to meet each other on a first-name basis."

Adoption is promoted as "the third choice" or option for unwed mothers, and Meer said she feels blessed to be a part of this pro-life ministry.

"We're excited about the 10th anniversary of the Adoption Support Center this year," the executive director said. Mary Brill and Julie Craft are the co-founders of the center.

"There are lots of smiles and lots of tears in this ministry," Meer said. "The baby is released into our care at a hospital, then we place that child with the adoptive

parents right away. Normally we do the consent signing for the adoption, then the release to the adoptive parents within the distance of a hallway. So in a few steps we have gone from one emotion to another. It's amazing. Prayer helps us regroup as we pray for all of the people involved in the placement. It's a rewarding career, but also an emotional one."

Center staff members build longtime friendships with clients, she said. "We have birth mothers we've worked with 10 years ago who still call us to talk, which is wonderful. We encourage all of the parties to keep in contact with us."

Memories of Chuck and Michelle Meer's own adoption experience continue to strengthen her ministry to birth mothers and adoptive parents, she said, and give her greater insight and compassion.

"With every prayer and every candle I lit, I would always say, 'Let thy will be done,'" she said. "That's how we made it through the childless years. That was always my prayer. Without faith, I don't know how we would have made it."

Meer said she will always remember the day she and Chuck adopted their son.

"For someone so caring and so loving to say, 'Here is my child. I would like for you to raise him as if he were your own' is just an unbelievable gift," she said. "I cannot describe the feelings we had when we received a gift that wonderful, a gift of life. To this day, there is not a night that goes by that I don't walk into Jonathan's room and kiss him goodnight, look up to the heavens, and say, 'Thank you, God, and please bless this woman wherever she may be.' If it weren't for her loving choice, we would never have been a family."

Fatima offers retreats in August by Fathers John Catoir and John Shea

Fatima Retreat House in Indianapolis will offer retreats during August conducted by two internationally-known priests.

Father John Catoir, director emeritus of The Christophers and columnist for *The Criterion*, will conduct a special program for senior adults Aug. 5-8. The title will be "That Your Joy May Be Full: Enjoying the Aging Process."

Father John Shea, author and retreat director from Chicago, will conduct a retreat called "Work and Love as Spiritual Energies" Aug. 23-25.

Father Catoir's program will help participants explore the gifts of aging, learn about sanctity and happiness, examine loneliness in the aging process, learn mental health techniques, and discover new spiritual resources.

Father Shea's retreat will examine the spirituality of work and offer new meanings for personal relationships. He will explain that in and through relationships and work efforts people discover themselves as spiritual beings.

The cost for each of the programs is \$120 for singles or \$100 per person for doubles if registration is before July 1. After that date the cost will be \$135 for singles and \$115

per person for doubles. Registration deadline for Father Catoir's program is July 15 and for Father Shea's Aug. 1.

Father Catoir is a priest of the Diocese of Paterson, N.J., where he is director of evangelization and communications. He has degrees in sacred theology, in business administration and in canon law. From 1978 to 1995 he was director of The Christophers and prior to that he was involved in Tribunal work. He has served as president of the Catholic Press Association, the Association of Catholic Radio and Television Syndicators, and the National Association of Church Personnel Administrators.

Father Shea is a priest of the Archdiocese of Chicago, where he is a senior research fellow in ethics, values and the meaning of aging at the Park Ridge Center. For 20 years he was professor of systematic theology and director of the Doctor of Ministry Program at Mundelein Seminary. He has published eight books, most recently "Starlight: Beholding the Christmas Miracle All Year Long." His two books of poetry are "The Hour of the Unexpected" and "The God Who Fell from Heaven."

Sisters to mark 25th anniversaries

Benedictine Sisters Margaret Ann Dailey and Rebecca Marie Fitterer will celebrate their 25 anniversaries of their religious vows on June 16.

They are members of Our Lady of Grace Monastery, Beech Grove. The celebration will take place during evening praise.

Sister Margaret Ann is a registered nurse, employed at St. Paul Hermitage, a corporate ministry of the Sisters of St. Benedict. She is the daughter of Henrietta and the late Gerald Dailey.

Sister Rebecca Marie, also a registered nurse, is employed at Wishard Hospital. Her parents are Glenna and the late Herman Fitterer. The sisters received their nursing degrees from the University of Indianapolis.

Both Indianapolis natives, the jubilari-



Sr. Margaret Ann



Sr. Rebecca Marie

ans entered Our Lady of Grace in 1969 and made first vows in 1971. During their jubilee celebrations, the sisters renew their vows and recommit themselves to the Benedictine way of life in the presence of the prioress and her religious community.

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1996 Archdiocesan Stewardship Conference
Tuesday, June 25, 1996
Archbishop O'Meara Catholic Center

Agenda

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| 11:30 am (E.S.T.) | Registration and Lunch (included) |
| 1:00 pm | Keynote Address - Jerry Locey (<i>Creative Yearlong Stewardship</i>) |
| 2:15 pm | Questions and Answers/Small Group Discussion and Reports |
| 4:00 pm | Address - Daniel Conway (<i>Stewardship for the Future: Building Capital and Endowment Funds for Future Generations</i>) |
| 5:15 pm | Mass at SS. Peter and Paul Cathedral - Rev. James Farrell |

Welcome to Attend:

All parish members who wish to expand the stewardship message all year long and for those who are interested in beginning a formal stewardship process in the parish.

Keynote Speaker:

Jerry Locey, Director of Parish Stewardship for the Diocese of Rockville Centre, New York, is an internationally known expert on parish stewardship concepts. Mr. Locey recently completed an 18-parish pilot project in which the average household promised to increase its Sunday giving by 74 percent. His efforts in the Seattle Archdiocese helped to increase their Sunday and holy day collections by 600 percent in ten years. Mr. Locey will provide extensive supportive materials to all attendees.

RSVP:

Call the Archdiocesan Stewardship Office at (317) 236-1567, or 1-800-382-9836, ext. 1567, to reserve a seat. There is a \$15 registration fee which includes the conference, lunch, and all materials.

Hurry; seating is limited!

Parish Profile

Batesville Deanery

New Alsace, Yorkville parishes share resources

By Susan Bierman

When it comes to something they believe in, parishioners at St. Paul Parish in New Alsace stick together.

This is evident, especially when it comes to St. Paul School.

"This school has been here since 1834, the longest continual school in the archdiocese," Anthony Rinck, school principal said.

St. Paul School was in operation in 1834, however it did not have its own building until 1838, when the new brick church building was completed. At this time, school was held in the old church in one room. Later, school was held in a one-room stone schoolhouse between 1858 and 1866, until a two-story red brick building housing two large classrooms, and a four-room convent was built.

Currently, the school is housed in a two-story red brick school house with a basement and attic built in 1921.

In 1973, the existence of St. Paul School was threatened. For 125 years, the school operated as part of the public school system. During that year, the public school system pulled its support from St. Paul and other parochial schools in the area.

Rinck, who has been principal at the school for six years, believes that parish support and the will of the people at St. Paul is what kept the school going.

Currently, there are 102 students in grades K-6. Six licensed teachers, a reading specialist, and pre-school teacher are all on staff at the school. Rinck said the school continues to grow in attendance about three to four percent each year. If this keeps up, seventh and eighth grades may be established in the future.

"We are talking about it real strong, we are working toward that," Rinck said.

Along with parishioners from St. Paul, the school draws non-Catholic students as well as those from St. Martin Parish, Yorkville; St. John Parish, Dover; and St. Joseph, St. Leon. Each of the parishes subsidizes the school based on the number of children who attend.

"There is pretty good cooperation," Rinck said.

A nine-member board of education is proof of the cooperation between the parishes when it comes to running the school. The board is made up of six parishioners from St. Paul and three parishioners from St. Martin.

"We won an award for cooperation for combining the board of education," Rinck said.

Also, the school operates a latch-key program for the children who attend the half-day pre-school and the half-day kindergarten.

Matilda Hoffbauer, who has been a parishioner for 51 years, believes there is indeed a reason St. Paul School has existed for so long.

"I think a lot of people like to send their children here to get a good Catholic education," she said. "The kids keep their faith."



Photos by Susan Bierman

St. Paul Parish in New Alsace, was established in 1833.

Along with the school, the parish itself continues to thrive. Established in 1833, the parishioners at the 247-household congregation work together not only for their school, but for their church as well.

"The people have always pulled together through the years, no matter what," Mary Callaway, a life-long parishioner and parish/school secretary, said.

Marie Schaefer, a parishioner for 48 years, said how well the parish works together is apparent at the annual parish picnic each year.

"They all come and work. We don't have trade off hours but work from that morning until it is finished," she said. Scheduled this year Aug. 11, the

event which has been running since the 1800s draws people from Cincinnati, Kentucky, and Indiana. Last year the parish served at least 2,500 chicken and roast beef dinners.

Mrs. Schaefer explained there is a common bond among the parishioners at St. Paul since a majority of the people in the area belong to the church.

"It's a close knit parish. I think we all get along and work together," said Raymond Schaefer, a life-long parishioner and graduate of St. Paul School.

Sometimes working together means not only working with those in your own parish, but also with those in a neighboring parish.

St. Paul Parish

Address: 9798 N. Dearborn Rd.,
Guilford, IN., 47022
c/o 8044 Yorkridge Rd., Guilford,
IN., 47022

Phone: 812-487-2096 or 812-623-3408

Church Capacity: 300

Number of Households: 247

Pastor: Rev. William J. Turner

Pastoral Associate: Benedictine Sister
Ann Janette Gettelfinger

Parish Administrator of Religious

Education: Franciscan Sister

Kathleen McShay

Parish Secretary: Mary Callaway

Principal: H. Anthony Rinck

School: 9788 N. Dearborn Rd.

Number of Students: 102

Masses: Saturday anticipation-6:30
p.m.; Sunday-8:30 a.m.; Weekdays-
Wed., Thurs.-8:45 a.m.



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St. Paul shares their pastor, Father William J. Turner, with St. Martin, in Yorkville, located about 2 miles down the road. Callaway said the arrangement seems to work well.

"People of both parishes have learned to work very well together," she said. "With the school, there are people from both parishes involved, so that kind of helps out," she added.

St. Martin, Yorkville

There is more and more sharing going on each year, said Father Turner, who has been pastor at both St. Paul and St. Martin, Yorkville, for the past six years.

"It's like sister parishes," he said.

When Father Turner first arrived at the two parishes, the relationship between them was not as it is now.

"They were pretty separate in a lot of ways. They might have been 100 miles apart," he said.

But this is no longer the case. The two parishes now share quite a bit. Programs, facilities, as well as man power, are all shared.

"A lot of people are multi-purpose around here," Father Turner said.

Between the two parishes, there is a pastoral associate, Benedictine Sister Ann Janette Gettelfinger. The parishes have their own secretaries, as well as parish councils. They have a combined bulletin, but, the secretaries from each parish prepare their separate pages. They share a school and the school board.

The religious education program at St. Martin, directed by Franciscan Sister Kathleen McShay is also open to students at St. Paul and meets through the school year on Wednesday evenings. There are 104 children enrolled in the program in grades K-8. Father Turner is in charge of confirmation every two years. During the summer, there is bible school. A youth group has recently been established and is coordinated by St. Martin parishioner, Maurita Weber.

About 95 senior citizens meet regularly at St. Martin. A group when first organized began with only 13 members.

Like St. Paul, parishioners at St. Martin come together for common goals. The annual picnic at St. Martin is one event when the entire parish shows up to offer a helping hand.

"Everybody just works together on that day," said Cletus Weber, a life-long parishioner. "And it's something that they look forward to," he added.

Anna Jo Kirchgassner, who has been parish secretary at St. Martin for 16 years, said the picnic is like "a homecoming for a lot of people who have moved away—they come back."

The St. Martin Parish picnic, which has been running since the 1800s, is scheduled this year July 27-28.



At left Father William Turner stands with St. Martin Parish secretary Anna Jo Kirchgassner and parishioner, Cletus Weber. Below, from St. Paul (from left), Raymond Schaefer, Matilda Hoffbauer, Mario Schaefer, Mary Callaway, parish secretary, and Anthony Rinck, school principal.

Photos by Susan Bierman

St. Martin Parish

Address: 8044 Yorkridge Rod., Guilford, IN 47022

Phone: 812-623-3408 or 812-487-2096

Church Capacity: 300

Households: 150

Pastor: Father William J. Turner

Pastoral Associate: Benedictine Sister Ann Janette Gettelfinger

Parish Administrator of Religious Education: Franciscan

Sister Kathleen McShay

Parish Council Chair: Greg Wiedeman

Parish Secretary: Anna Jo Kirchgassner

Masses: Saturday-5 p.m.; Sunday-10:30 a.m.



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St. Martin Parish, Yorkville, was established in 1852.

Miami priest says 'the body of Christ has AIDS'

He complains that many people in the pews of our parishes do not welcome HIV-positive Catholics

By Mary Ann Wyand

"The body of Christ has AIDS."

It's a shocking statement, Father Dennis Rausch of Miami admitted, but a painfully true one which makes most people feel uncomfortable.

"That message printed on a button I wear always creates a lot of disturbances," Father Rausch said during a recent interview in Indianapolis. "People don't like it. But our church teaches that we all are the body of Christ. The reality is that some of us, who are among the body of Christ, have AIDS and so the Jesus who lives in us does too."

Therein lies the paradox of AIDS ministry, he said, because in spite of extensive educational efforts people still feel reluctant to associate with persons living with AIDS.

Results of a 1994 survey conducted by the AIDS National Interfaith Network indicate that "about half of all social, pastoral and support programs for those with acquired immune deficiency syndrome and the virus that causes it are run by church-related organizations."

The Catholic Church continues to strengthen its ministries to persons living with AIDS, Father Rausch said, but many of the people in the pews in parishes throughout the country do not openly welcome HIV-positive Catholics in their faith communities.

Father Rausch is the full-service director of the HIV/AIDS Ministry for Catholic Community Services in Broward County, Fla. He said AIDS patients often tell him they do not feel welcome in parishes.

"We need to make our parishes hospitable places,"



Photo by Mary Ann Wyand

Father Dennis Rausch of Miami specializes in AIDS ministry and is a nationally-known speaker and retreat master who advocates greater compassion for and acceptance of persons with AIDS.



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he said. "People need to hear the message of how we're called to serve the poor and the outcast, and that we need to face our fears and go beyond them. And the only way we're going to be able to do that is to rely on our faith and our belief in Jesus and what he taught us about loving one another. We must allow the message of the Gospel to touch our hearts and move us to work for the poor, the outcast, the unborn, all those in need of help."

The priest said he dreams about and prays for "the day this disease will be over with, but until then my hope is that every parish will display a red ribbon which symbolizes that AIDS is spoken there."

Father Rausch said he believes God called him to this important ministry. He founded the Florida Catholic AIDS Network and is a member of the national HIV/AIDS committee of Catholic Charities USA.

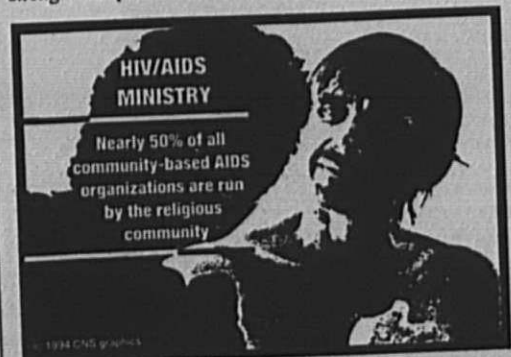
"It takes a lot of faith and trust in God to be able to minister to people I won't know for very long," he said. "I couldn't do this ministry if I didn't believe that this is what God wants me to do, and that God is going to help me to do it. It gets too tough otherwise, because I get to know people and then have to watch them die. Priests are called to journey with people in their lives, and I feel called to help make other people's lives better, even if only for a brief time."

The nationally-known speaker served as the retreat master for "Encountering the Spirit Within: Hope-filled Living with HIV Disease" last month at Fatima Retreat House in Indianapolis. It was the fifth annual retreat sponsored by the archdiocesan AIDS Task Force and the Office of Pro-Life Activities.

"First I talk about the importance of a personal relationship with God and about Christ's love for us," he said. "I also talk about relationships between self, God and others, and about acceptance. The retreat and closing eucharistic liturgy are like mountaintop experiences, then the retreatants have to go back down into the valley. But in going back to daily life they encounter the Lord."

Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, said the retreat gave AIDS patients time to gain strength for their journeys.

"It was the largest AIDS retreat we've had so far," Father Crawford said. "People also came from outside the archdiocese. When the retreatants arrived at Fatima, most of them looked really sick. But I don't think they looked as sick when they left four days later. I think the retreat changed them, and somehow they were able to find strength and peace within themselves."



HIV/AIDS
MINISTRY

Nearly 50% of all
community-based AIDS
organizations are run
by the religious
community

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Faith Alive!

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We are a pilgrim people

By Dan Luby

It had been fine when these people visited, coming into the country with a small delegation to buy food.

But now they were actually moving in. Leaving their land behind, they were bringing all their worldly possessions on their backs, with squalling babies and fearful grandmas and noisy animals and a hungry look that made the natives anxious.

Nobody was inclined to be very welcoming toward them.

This is the story of the ancient Israelites, the story of how they left famine in their homeland and moved to Egypt in search of greater opportunity. And it is a story that echoes throughout Israel's history.

The people wandered in the desert for the 40 years of the Exodus, for 50 years they were exiled in the civilized "wilderness" of Babylon, and they experienced endless deportations to countries strange and hostile to their religion and customs.

All these experiences shaped the spirituality of the Israelites, our ancestors in faith.

As refugees and exiles and wanderers, the Israelites came to recognize that God traveled with them.

The pilgrim God, who traveled with Israel into wastelands and wilds, is not confined to one place. They came to know that God was mighty enough and loving enough to be with them wherever they went.

In the Exodus journey in particular, the commitment and presence of God was manifested in the fact that Israel built not a temple of stone, but a tent of sticks and hides to house the divine presence. The people had to be ready to move on.

The pattern of wandering was etched so deeply into the Israelite spirit that even at the height of their powers, with great armies and mighty kings and a glorious temple, they did not forget their roots. They recognized themselves as aliens in God's land, abiding there by divine generosity.

And their law made allowances for the just treatment of foreigners in their midst, including them in the Sabbath rest.

The prophets continually called Israel to "remember and not forget" that their father Abraham was a "wandering Ara-

mean" and that their God is a God of the journey.

Israel was a people of both temple and tent. It embraced both temple worship's stable permanence and glory and tent spirituality's simple vulnerability and dependence.

For Catholics, a time of year when people honor the origins of their country and reflect on their roots as a people is a time to reflect on how faith shapes and transforms patriotism.

How does love of country acknowledge and allow room for the higher loyalty the Gospel commands?

Today, passions in my part of the world tend to run high around immigration issues. Many American citizens find themselves resenting the influx of people from other countries—people whose language and customs and outlook seem alien, and who, in addition, have needs like the rest of us.

It seems important in these times to consider how our identity as people of one country intermeshes with our identity as children of Abraham and disciples of Jesus, the teacher who wandered the streets of Palestine and who in the end had no place to lay his head.

Like the ancient Israelites, we who follow Christ are all essentially wanderers. For we are refugees in search of a final home and a permanent peace.

At our best, we are a people who remember our own experience as newcomers—strangers—in a foreign land where the language and customs, the values and priorities surrounding us were often different and sometimes hostile to our own.

We recall with gratitude expressions of hospitality and tolerance, and recognize a call to extend the same to those among us whose language is different and whose ways are unfamiliar.

Our stories, at their core, are the same. God, who calls us to go on pilgrimage through this world and this life, calls us all. Deeper than the differences that make us strange and even threatening to each other is our bond as beloved children of the one God, who calls us to recognize our kinship.

To feel patriotic is to be grateful for the gifts God bestowed on us as a nation. The challenge is to commit ourselves to sharing those gifts as generously as God shares them.

(Dan Luby is the director of the Division of Christian Formation for the Diocese of Fort Worth, Texas.)



CNS photo from Reuters

Like the ancient Israelites, Americans are a pilgrim people who place their faith in the pilgrim God. We who follow God are essentially wanderers, refugees in search of a final home and resting place. This photograph captures the 1991 re-enactment of Columbus' 1492 journey to the New World.

People share 'fundamental commonality'

By David Gibson

Frightening consequences flow from a "fear of 'difference'" directed at other nations and cultures, Pope John Paul II emphasized to the United Nations General Assembly on Oct. 5, 1995, in New York.

"To cut oneself off from the reality of difference—or worse, to attempt to stamp out that difference—is to cut oneself off from the possibility of sounding the depths of the mystery of human life," he said.

If nationalism cuts people off this way,

it must not be confused with patriotism, he stressed. But what strikes real terror is the violence that erupts when fear of nations and cultures that are different prevails. It can mean denying the other's humanity.

The result is "that people fall into a cycle of violence in which no one is spared," he said, "not even the children."

There is a "fundamental commonality" among people requiring respect, he said. "Different cultures are but different ways of facing the question of the meaning of personal existence."

(David Gibson edits "Faith Alive!")

Discussion Point

Eucharist inspires prayers of thanks

This Week's Question

Does Christ ask too much when it comes to caring for people who are different from us?

"He only asks us to do what he did: to welcome all and turn no one away. I don't think that's asking too much." (Mark Esper, Traverse City, Mich.)

"I believe the Christian message is about inclusion because we're all reconciled in Christ. It's not about taking care only of our own. I don't think it's easy. We have to be convinced in our own minds of what needs to be done and then do it." (William Messenger, Los Angeles, Calif.)

"Absolutely not. He asks us to take care of each other, and if we all acted that out there would be a whole lot less trouble in the world." (Bobbi Kenny, Oxford, Ohio)

"No. Whatever he asks of us we need to do. Sometimes we don't think we're able to help someone different from ourselves—that we're not qualified, or that we just don't know what to do, but we should be open to helping others." (Liz Coppinger, Parkville, Md.)

"No. Because all people are made in the likeness of God, and we have to seek that likeness in others. Once we have, it's much easier to care for... even those we may view as different." (Pam Baker, Leavenworth, Kan.)

Lend Us Your Voice

An upcoming edition asks: Tell of a time you thought you did your best to pass faith on. What did you do?

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Randall Joseph Sturm
Jeffrey D. Taber
John Timothy Takach
Peter Jonathan Tamulonis*
Luke Anthony Tansy
Zachary Allen Taylor
†Janet Marie Thibault**
†Sharon Anne Timpe**
†Laura Elizabeth Trulock**
†Brian Sean Tryon**
Ana Reyes
Michael J. VanNoy
Katherine Lee Velonis*
†Ryan James Walsh**
†Joshua Daniel Walstrom**
Mark H. Ware*
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Several scholarships were still pending at the time of printing and therefore could not be included on this list.

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..... LaSalle University
..... Augustana College
..... St. Louis University
..... Tandy Technology Corporation
..... National Forensic League Special Distinction
..... Ball State University
..... Purdue University
..... University of Dayton
..... Xavier University
..... University of Dayton
..... Rose-Hulman Institute
..... Miami University
..... Scholarships - University of Dayton
..... Scholarships - Indiana University
..... 21st Century Scholar
..... Italian Heritage Scholarship
..... Sons of Italy Foundation
..... Yancy Carpenter Christ Church Cathedral
..... A.S.M. Engineering
..... Cornell University
..... National Merit Commended Student
..... Purdue University
..... Tandy Technology Corporation
..... University of Illinois
..... Eugene C. Pulliam Memorial Scholarship
..... National Merit Finalist
..... Scholarships - Miami University
..... Scholarships - University of Southern California
..... Wabash College Lilly Fellowship
..... Indiana University
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..... Scholarships - Indiana University
..... Scholarships - St. Thomas University
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..... University of New Hampshire
..... Ball State University
..... Indiana University
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..... Wright State University
..... National Merit Commended Student
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..... Butler University
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..... Hoosier Scholar
..... Scholarships - DePauw University
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Entertainment

Viewing with Arnold/James W. Arnold

'Mission: Impossible' delivers action, cliches

It's too bad we'll have to wait a couple of decades for movies to do retreads on popular TV series of the 1990s. In the meantime, we're definitely stuck with big-screen versions of the television of the 1960s, and it's not much better large than it was small.

You begin to realize this as you watch "Mission: Impossible"

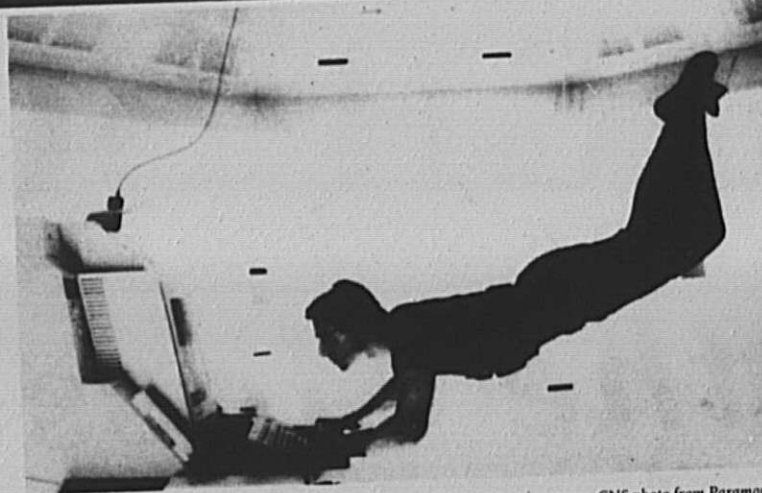
lurch from one cliché plot turn to another and struggle to recover from general weakness of the brain with strength in special effects. The trouble with special effects is that they can be reduced to a few basic categories: big wind, big fire, big noise. It gets boring fast, like receiving a three-year sentence to watch Saturday morning cartoons.

Basic truth No. 1: The movies are in a glitch right now, and for the most part nobody knows how to make a movie that might reach beyond the taste of junior high school students. They're making lots of money, both here and overseas, so they're not upset about it.

Basic truth No. 2: Adult actors definitely look silly in action movies. Consider Tom Cruise, a pretty talented guy, getting paid zillions to crawl through a high-speed train. This is high voltage acting? Would we pay to see baseball superstar Ken Griffey Jr. hitting a whiffle ball? Or spend money to watch Martha Stewart boiling an egg?

Basic truth No. 3: The movie of "Mission: Impossible" is probably "better" than any episode of the old Bruce Geller TV series, which was one of several cooked up to compete in the Cold War spy-smitten era with the macho cool of the James Bond movies. But in 1996 probably three or four weekly TV series are more dramatic and gripping than anything this expensive movie version of "MI" can offer viewers.

The ingredients everyone remembers from the TV series are Lalo Schiffrin's energetic bump-bump-daddleya-daddleya musical score, and the standard opening with the taped mission assignment self-destructing. The movie pays homage to such details, and in fact the music sounds great in floor-shaking digital sound. It



CNS photo from Paramount

Actor Tom Cruise portrays spy Ethan Hunt in "Mission: Impossible," which the U.S. Catholic Conference calls "high-style escapist entertainment." The USCC classifies the suspense film A-III for adults. A television show by that name was popular during the 1960s.

also uses series hero Jim Phelps (played here by veteran Jon Voight) before finding a way to replace him with Cruise's character, Ethan Hunt, an indefatigable, athletic spy grunt armed with a suitable 1990s' attitude and laptop computer.

The story, despite being concocted by \$3-million-screenwriters (David Koepp, Steve Zallian and Robert Towne), is feeble. The set-up, similar to the 1980s' Redford thriller "Day of the Condor," aims at isolating Hunt in the dangerous world of international intrigue. He's the only member of his team who survives an elaborate operation in Prague designed to recover a stolen computer disk containing the identities of American agents in Eastern Europe and the Third World.

Suspected of being a traitor, Hunt escapes the CIA and is out there on his own. On one side is the agency, whose local chief (Henry Czerny) seems an obvious potential "mole" and therefore not to be trusted. On the other are the bad guys (drug dealers, arms dealers, terrorists) who'd want to get the list. It doesn't really matter who they are, since they never show up anyway.

"MI" has always been about capers—extraordinary schemes the heroes bring off to save the country or civilization. Hunt's first caper here is to recruit a couple of other "disavowed" agents (Jean Reno and Ving Rhames) to break into the most secret room at CIA's Langley headquarters—the computer vault with all its most sensitive information.

Yeah, it has a mix of some tension and humor. Because of all the defenses that must be bypassed, it recalls especially the classic "Topkapi" jewel heist, but lacks its complexity and ingenuity. If you're going to emulate, make sure the emulation tops the original.

The climactic confrontation on the high-speed train, headed under the English Channel, has some surprises. For

one thing, a helicopter leashed to the train can't get loose and continues its pursuit inside the chunnel. But the sequence is totally spectacle. Any characters in any movie could be doing the stunts.

Veteran director Brian DePalma ("The Untouchables") deserves credit for earning an honest PG-13 rating. The genre violence is largely indirect—elevators about to squeeze victims, stabbed corpses, car bombs. We also see lots of slo-mo explosions, with cascading glass and water, but minimal blood-letting or torture, given the possibilities.

Sex is also a non-factor, since there is almost no human feeling in the film, apart from Hunt's chief motivation of anger and self-preservation. Emmanuelle Beart, as the suitably ambiguous beautiful agent, shows him some restrained affection. The key female role is played by Vanessa Redgrave, as the clever boss of a ring trying to get hold of the agent list as a commercial venture.

In the end, you can't complain that "MI" lacks the moral thickness of a Graham Greene or John LeCarre spy tale. Audiences know what they're getting, or should know. Maybe the spy movie has reached the end of the tunnel, and there is nothing there but darkness.

(Not generally recommended)
USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

Heavy A-II
Ma Saison Preferee A-III
The Phantom A-II
The Rock O

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

Religion references are rare on TV

By Mark Pattison, Catholic News Service

WASHINGTON—Prime-time network television makes a reference to matters of religion or faith only about once in every six hours of broadcasting, according to a survey conducted by the Media Research Center. Network news was similarly spare in its treatment of religion, which figured in about 1 percent of all stories.

Center director L. Brent Bozell III called the results, based on the viewing of every network news and prime-time program last year, "depressing," during a recent press conference in Washington to announce the survey findings.

The survey lists religion references as either positive, negative, neutral or mixed. All networks gave positive treatment a 38 percent to 28 percent edge over the negative, a smaller margin than 1994's 44 percent to 23 percent mark.

Of ABC, NBC, CBS, Fox and new networks WB and UPN, only Fox had more negative than positive portrayals of religion, and ABC was even. The other four networks had a plurality of positive images.

Bozell singled out the CBS series

"Touched by an Angel" for his highest praise, calling it the network's biggest ratings gainer over the past season.

Bozell said there was no show on the air as consistently religious as "Touched by an Angel," which he called "perhaps the most pro-faith series in television history."

The center, based in Alexandria, Va., also lauded the fledgling WB Network's intent to provide family-friendly programming. Bozell said it was necessary for networks to return to family-oriented shows because of the continuing erosion of the network audience to cable.

Bozell said subscriptions to the pay-cable Disney Channel shot up by 6 million to 16 million, while cable franchises made the Family Channel available in 40 million homes, up from 30 million, through its standard package.

He chided the networks' news divisions for underreporting religion, saying that the "no news is good news" theory seems to hold when it comes to religion. While "hard news" treatment of religion is "quite fair," he said, network news fails religion in its analytical stories. TV coverage of the pope's 1995 visit to the United States was described as "very good."

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Eleventh Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 16, 1996

- Exodus 19:2-6
- Romans 5:6-11
- Matthew 9:36 - 10:8

The Book of Exodus is the source for this weekend's first scriptural reading.

As the name implies, Exodus recalls the long and trying journey undertaken by God's people as they fled slavery in Egypt. Eventually, of course, they reached the land promised them by God. Realizing that this indeed was the outcome of their passage across the Sinai peninsula, it is easy now to read of the exodus and to miss much of its drama.

In actual fact the exodus was anything but a mere transit from one point on the map to another. It was a wandering. No guides came to assist God's people as they wandered. The exact location of the Promised Land was unknown.

Even today, in a modern vehicle, on a paved highway, a trip across the Sinai desert can be a daunting experience. Much of the land is without life, bleak, unaccommodating, bereft of food and water. It is hot in the daytime and uncomfortably cool at night.

During the time of Moses, centuries before Christ, millennia before our own time, to cross the Sinai was a reckless undertaking at best.

For God's people the marvel was that God sustained them and led them through this otherwise perilous trip. However, it was marvel not always recognized nor appreciated. Moses continually was reminded of God's mercy and Moses constantly called upon the people to be aware of God's goodness. God did not leave the people adrift. In a situation beyond their control, God supplied.

St. Paul's Epistle to the Romans provides the second reading.

Apparently rather early in the development of Christianity a community of Christians assembled in Rome. It would be expected. Rome was the economic, political, cultural, and social center of the

empire. "All roads led to Rome" was more than a cliché. It was fact.

In the great capital of then the known world gathered people of every background. In Rome ideas were exchanged.

If any city outside the Holy Land itself was quickly to become host to Christianity it would have had to be Rome.

St. Paul was obviously aware of this community. He addressed himself to this community. In time, under arrest and awaiting trial before the emperor himself, Paul would join the Roman Christian community. His last days were spent in the great city, and on the outskirts of the city he was executed after the emperor judged him guilty of crimes against the state.

St. Matthew's Gospel supplies the last reading. Just as were the Hebrews who followed Moses, the crowds gathered around Jesus were helpless in the face of the great dilemmas of life. Jesus looked on them with pity. To continue the leadership given by the Lord's mission of redemption, the Lord himself appointed 12 leaders. They were the apostles, whose names the Gospel records here.

Reflection

The excitement of the long and glorious Easter season has now passed. The church has celebrated the Resurrection, and then the Ascension, and then the coming upon the first Christian community in Jerusalem of the Holy Spirit.

What about now? Twenty centuries stand between modern times and the events of Good Friday, Easter, the Ascension, and Pentecost.

As the Lord was moved with pity, the church is now moved by compassion. These readings hurry to tell us that we are not alone. God is with us. God speaks to us. God provides us with eternal life and with the strength in this life to attain eternity.

How is this gift of God imparted to us? It comes through the church, founded on Jesus but spread beyond the Holy Land by the apostles. Their successors ultimately have brought the church into our midst.

The church is with us, with its teachings, its sacraments, and its charity in all its works of mercy. In the church is the Lord. The Lord is with God. The Lord is with us.

Daily Readings

Monday, June 17
1 Kings 21:1-16
Psalm 5:2-3, 5-7
Matthew 5:38-42

Tuesday, June 18
1 Kings 21:17-29
Psalm 51:3-6, 11-16
Matthew 5:43-48

Wednesday, June 19
Romuald, abbot, religious founder
2 Kings 2:1, 6-14
Psalm 31:20-21, 24
Matthew 6:1-6, 16-18

Thursday, June 20
Sirach 48:1-14
Psalm 97:1-7
Matthew 6:7-15

Friday, June 21
Aloysius Gonzaga, religious
2 Kings 11:1-4, 9-18, 20
Psalm 132:11-14
Matthew 6:19-23

Saturday, June 22
Paulinus of Nola, bishop
John Fisher, bishop, martyr
Thomas More, married man, martyr
2 Chronicles 24:17-25
Psalm 89:4-5, 29-34
Matthew 6:24-34

The Shaping of the Papacy/John F. Fink

Pope Paul VI finished Vatican II and implemented its decisions

Pope Paul VI, who succeeded John XXIII in 1963, finished the Second Vatican Council and devoted his pontificate to implementing its decisions.

Few popes have been as prepared to be pope as was Giovanni Battista Montini. After his ordination as a priest in 1920 he studied in Rome and joined the Vatican's secretariat of state in 1922. By 1937 he was assistant to Cardinal Eugenio Pacelli, who would become Pope Pius XII. Pius chose to be his own secretary of state, but Montini was assigned to be in charge of internal church affairs in 1944 and pro-secretary of state in 1952.

As closely as they worked together for so many years, Pius XII apparently did not want Montini to succeed him as pope because in 1953 he appointed him Archbishop of Milan and during the following five years did not name him a cardinal. He was not, therefore, at the conclave that elected Pope John XXIII. John, though, who also worked closely with Montini at the secretariat of state, put him at the top of the list of his first cardinals in 1958.

Furthermore, Pope John gave him a prominent part in preparations for Vatican II. After Pope John's death, Archbishop Montini was elected pope on June 21, 1963, and he chose the name Paul VI. He immediately promised to continue the council, to revise the Code of Canon Law, promote justice, and work for peace and the unity of Christendom.

The next five years were a whirlwind of activities. Paul closely followed the final three sessions of the council, intervening when he thought it necessary. He admitted laymen, both men and women, as auditors of the council; announced the establishment of a permanent Synod of Bishops to put the doctrine of collegiality into practice; and declared the Blessed Virgin Mary to be the Mother of the Church. He closed the council on Dec. 8, 1965, solemnly confirming all its decrees.

Even while the council was in progress, Paul VI began the travels that were to earn him the title "Pilgrim Pope." He traveled more than any other pope up to that time, until John Paul II broke his record. His first trip was in 1964 to the Holy Land, where he met Orthodox Patriarch Athenagoras I in Jerusalem. He next went to Bombay, India for the International Eucharistic Congress in 1964.

In 1965 Paul VI flew to New York, where he addressed the United Nations with an eloquent plea for peace: "No more war! War never again!" He also made a pilgrimage to Fatima in 1967, flew to Bogota in 1968, to Uganda in 1969, and to Australia and the Philippines in 1970. In the Philippines he

survived an assassination attempt by a knife-wielding assailant.

After the close of the council, Paul began to implement its decisions. He set up commissions to revise the breviary, the lectionary, the order of the Mass, sacred music and canon law. He reorganized the Vatican Curia and finances. He fixed the retirement age at 75 for priests and bishops and decreed that cardinals over 80 could not vote for the pope. He carried out his promise of collegiality with the bishops by convening Synods of Bishops in 1971, 1974 and 1977.

He promoted ecumenism and inter-faith dialogue, confirming the permanent secretariats for the Promotion of Christian Unity, for Non-Christian Religions, and for Non-Believers. He and Patriarch Athenagoras I read a joint declaration deploring the mutual anathemas pronounced by representatives of the western and eastern churches in Constantinople in 1054, and of the schism that resulted. He held meetings with the Anglican Archbishops of Canterbury, first with Michael Ramsey and then with Donald Coggan.

Paul VI also wrote important encyclicals, including "On the Church," "On the Holy Eucharist," and "On the Development of Peoples." But the encyclical he is most known for is "Humanae Vitae," issued July 25, 1968. This encyclical reaffirmed the church's teaching that every act of sexual intercourse must remain open to the transmission of life. This encyclical disappointed many Catholics who expected a change in the church's position on artificial birth control after a pontifical commission had recommended a change. The result was strong dissent from many theologians.

The 1968 encyclical on birth control is seen by many as a turning point in Paul's pontificate. Because of the dissent, he seemed to observers to withdraw into himself. Still, he continued his travels and the Synods of Bishops. He also proclaimed St. Teresa of Avila and St. Catherine of Siena doctors of the church, the first women to be so honored.

Pope Paul VI died Aug. 6, 1978 at Castel Gandolfo.

(This is the final article in this series.)

Correction

In last week's article in the "Shaping of the Papacy" series, the date for Pope John XXIII's death was incorrect. He died on June 3, 1963. The date in the article was that of Pope Paul VI's death.

My Journey to God

My Daddy's Arms

In love I was created,
brought forth screaming,
the gift of life full in my heart,
and I was held proud and sure
in my daddy's arms.
Soon I walked tall
beside my daddy, holding his hand,
looking way far up to see his smile,
and then, swoosh,
I was looking down at him,
held high in the air
in my daddy's arms.
Evenings he sat in front of the TV
in the easy chair.
At his feet I played
dolls, blocks, and such.
I'd look up now and then
to be sure he was still there.
But then the toys weren't enough
and his lap was so empty.
So up I crawled
with a giggle and a grin.
I laid my cheek on his shoulder
and without a word
I knew peace, security, strength
in my daddy's arms.

By Christa Payne Hoyland

(Christa Hoyland is a member of St. Gabriel Parish in Indianapolis.)



CNS photo by Cleo Freelance Photo

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 14

St. Christopher Parish, Indianapolis, Singles and Friends will meet at 6:30 p.m. to carpool to the Holy Rosary Fest. For more information, call Mike at 317-879-8018.

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

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be held before Mass. Everyone is welcome.

June 14 & 15

Holy Rosary Parish, Indianapolis, will hold its 13th annual Italian Street Festival from 5-11 p.m. each night. No admission charge. For more information, call Bernie Green at 317-636-4478.

Christ the King Parish, Indianapolis, will hold its festival from 5 p.m. to midnight each evening. The social will feature food and entertainment. No admission charge. For more information, call Paul Cappell at 317-255-2587.

St. Mary, New Albany, will hold its school fundraiser, St. Mary's Festival. Family night will be from 5:30-10 p.m. A street dance will be held from 6 p.m. to midnight Saturday. For more information, call 812-944-0417.

night Saturday. For more information, call 812-944-0417.

June 14-16

Fatima Retreat House, Indianapolis, will hold a TOBIT weekend for engaged couples. Fee is \$195 per couple. For more information, call 317-545-7681.

Mt. St. Francis Friary and Retreat Center will celebrate "The Centennial Homecoming" for all former friars and students beginning with a reception at 7:30 p.m. on Friday and concluding with dinner at 12:30 p.m. on Sunday. The festival will feature food, carnival rides, raffles and games for all ages. Free admission.

St. Simon Parish, Indianapolis, will hold its 24th annual festival from 6-11 p.m. on Friday and Saturday and from 5-10 p.m. on Sunday. The festival will feature food, carnival rides, raffles and games for all ages. Free admission.

Richmond Catholic Community, Richmond, will host Seton Fest to benefit Seton Catholic School from 5-10 p.m. at Holy Family, 815 W. Main St. The event will feature rides, spaghetti dinner, dance, Monte Carlo and entertainment. Admission is free. For more information, call 317-962-3902.

June 15

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

The archdiocesan Catholic Social Services Family Growth Program will hold a one-day workshop on parenting using STEP at the O'Meara Catholic Center from 9 a.m.-2:30 p.m. For more information, call Diana Dass at 317-236-1526.

St. Roch Parish Home School Organization, Indianapolis, will hold a flea market from 9 a.m.-3 p.m. Booth space is available by calling 317-782-0263 or 317-784-9144. Admission is free and refreshments will be available.

Mary Queen of Peace Parish, Danville, will hold a raffle/auction starting at 5:30 p.m. Tickets are \$100 for a chance to win \$10,000. For more information, call 317-745-4284.

June 16

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

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

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey, St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.



"If you're praying for a good squash crop from the garden, we just cancelled each other out."

© 1996 CNS Graphics

The Women's Club of St. Patrick Church, Indianapolis, will hold its monthly card party (euchre and bunco) at 2 p.m. in the parish hall. Admission is \$1.25. Door prizes and refreshments will also be featured.

Sacred Heart Church, Indianapolis, will celebrate the

feast of the Sacred Heart beginning with Mass at 10 a.m. followed by an ice cream social. All are welcome.

The Little Sister of the Poor and residents of St. Augustine Home, 2345 W. 86th St., Indianapolis, will have a holy hour in the chapel to pray for reli-

—See ACTIVE LIST, page 17

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JUNE 22, SATURDAY
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KIDS' GAMES • SNACKS • PIZZA
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MONTE CARLO STARTS 8 PM
DINNERS SERVED NIGHTLY 5-8 PM

The Active List, continued from page 16

gious vocations at 4:15 p.m. All are welcome.

June 17

St. Luke Parish, Indianapolis, will hold "Turning Point: Crisis in the Holy Land," by Franciscan Father Peter F. Vasko. For more information, call Richard Sontag at 317-823-1837.

The Young Widowed Group will meet at St. Matthew Church, 4100 E. 56th St., Indianapolis, from 7-9 p.m.

The St. Francis Hospital Education Center, 8111 S. Emerson, Indianapolis, will hold parenting classes using the STEP program from 7-9:30 p.m. For more information and registration, call Judy Fuhr 317-865-5554.

June 17-21

St. Ann Parish, 2862 S. Holt Rd., Indianapolis, will hold Vacation Bible School for ages K-4th grade from 9-11:30 a.m. Fee is \$5 per child. For more information, call Laura Williams at 317-244-3750.

June 18

The prayer group of St. Lawrence Parish, Indianapolis, meets in the chapel each Tuesday at 7:30 p.m. For more information, call 317-546-4065.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

St. Malachy Parish, Brownsburg, will hold a country social starting at 5:30 p.m. in Noll Hall. For more information, call 317-852-3195.

Sacred Heart Parish, Indianapolis,

will present "Focus Love," a parish neighborhood outreach program at 7 p.m. in the parking lot. All experienced and non-experienced kickball players are invited to play.

June 19

Calvary Cemetery, Indianapolis, will hold Mass at 2 p.m. in the chapel. All are welcome.

The Catholic Widowed Organization, Indianapolis, will meet from 7-9 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. For more information, call Mary Koors at 317-887-9388.

The archdiocesan Catholic Social Services Counseling Program will be taking registrations for adult survivors of childhood sexual abuse starting this fall. For more information, call Linda Lohede Clarke at 317-236-1500.

At Immaculate Heart of Mary Church a Marian Cenacle will pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

The Family Growth Program of Catholic Social Services will hold "Deaf and Hard of Hearing Parenting Classes" at the O'Meara Catholic Center from 10 a.m.-12 noon. To pre-register, call 317-236-1522 or 317-236-1526.

June 20

The archdiocesan Catholic Social Services Family Growth Program will hold parenting classes using STEP at the O'Meara Catholic Center from 7-9 p.m. For more information and registration, call 317-236-1522 or 317-236-1526.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Mass. Everyone is welcome.

St. Roch Parish, 3600 S. Pennsylvania St., will have a family Eucharist holy hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

June 21-23

Fatima Retreat House will host the Central Indiana Marriage Encounter weekend for married couples of all faiths. For more information, call Dave or Mary Timmerman at 317-897-2052.

June 22

St. Christopher Parish, Indianapolis, Singles and Friends will host a Star Wars video/pitch-in cookout party starting at 4:30 p.m. For location and more information, call Duane at 317-329-8203 or Will at 317-328-8186.

A mini-conference will be held at the Little Sisters of the Poor, 2345 W. 86th St., Indianapolis, from 9 a.m.-3 p.m. Fr. Richard Foley will be the guest speaker. Fee is \$16 including lunch. For reservations and more information, call 317-888-0873.

June 22 & 23

Our Lady of Lourdes Parish, Indianapolis, will host the second annual two-day kickball classic for women ages 21 and over. Fee is \$15 and includes a team shirt. For time and more information, call Joanne Deery at 317-357-6559.

June 23

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St.,

Indianapolis, at 3 p.m. for Benediction, service and business meeting. For more information, call 317-888-8833.

St. Paul Parish, Sellersburg, will have prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

Sacred Heart Parish, 1530 Union St., Indianapolis, will have a holy hour with the rosary at 2 p.m. in the church.

Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Nicholas Church, Sunman, will have its church picnic and festival from 10:30 a.m.-6 p.m. on the parish grounds and hall. Food, raffle, games, and cloggers will be featured.

Sacred Heart Parish, Indianapolis, will hold its parish picnic and festival at German

Park, 8602 S. Meridian St., Indianapolis, from 12 noon-7 p.m. Adult and children's games, food, crafts, and bingo will be featured.

The Catholic Golden Age Club, Indianapolis, will meet at 2 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St. New members are welcome. For more information, call 317-872-6047.

St. Jude's 10th Annual Summer Festival

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Sat. June 29
3 p.m. - Midnight

Sun. June 30
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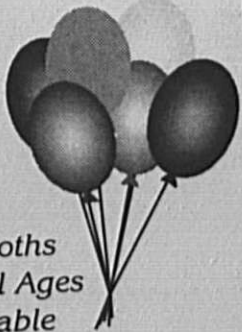
SACRED HEART PARISH FESTIVAL

Indianapolis
Sunday, June 23, 1996
Noon - 7:00 PM

German Park
8602 S. Meridian St.
Indianapolis

RAFFLE
DRAWING
7:00 PM

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- Games for All Ages
- Food Available



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Sunday, June 23, 1996

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St. Nicholas Church
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3 miles west of Sunman.

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Vatican focuses on people at U.N. Conference on Human Settlements

Vatican insists that a recognition of human dignity implies a recognition of the right to adequate housing

By Catholic News Service

ISTANBUL, Turkey—The Vatican's agenda in lobbying and negotiating at the U.N. Conference on Human Settlements was based on an effort to move discussions from structural planning to the needs of people, a Vatican spokesman said.

"The human person must be at the center of every discussion and negotiation of this conference," Joaquin Navarro-Valls told reporters at the June 3-14 Habitat conference in Istanbul.

"This is not a conference on architecture; this is not a conference on macroeconomics. This is a conference dealing with a human need," the spokesman said.

Promoting recognition of a right to housing, the needs of families and services cities must offer their residents, the Vatican urged national delegations to take "a humanistic approach or a holistic approach" to housing-related issues.

At the Vatican June 9, Pope John Paul II urged participants at the Habitat conference to put "the poor, children, women, elderly and the marginalized" at the center of their policy decisions.

"One cannot accept the spectacle of the huge suburban areas, where swarms of poor people crowd together, seeking makeshift refuge and barely collecting the vital mini-

mum from the crumbs of an often wasteful and indifferent consumerism," he said.

"The right to a house and the right to honest work are part of a plan of social harmony that should provide a dignified life for everyone, without discrimination," he said.

The Vatican also was unequivocal in its insistence that a recognition of human dignity necessarily implied a recognition of the right to adequate housing. For the conference's final document, it accepted compromise language stating:

"We reaffirm our commitment to the full and progressive realization of the right to adequate housing as provided for in international human rights documents. In this context, we recognize the fundamental obligation of governments to enable people to obtain shelter and to protect and improve dwellings and neighborhoods."

"We say there is a human need for shelter and that is expressed in the human right to decent shelter," Navarro-Valls said of the compromise.

U.S. delegation head Michael A. Stegman, an assistant secretary at the Department of Housing and Urban Development, told reporters that the new language puts the right in the context of something governments must help people realize. Stegman said the agreement makes it clear that governments do not have a legal obligation to be "the provider of housing as a last resort" and that government housing is not "an entitlement for those who are ill-housed."

Documents approved at U.N. conferences are not binding on member states.

The Vatican also accepted compromise language on the definition of "family." Earlier drafts of the conference document had referred to "households," objection-

able because it referred to any related or unrelated group of people living under the same roof.

"The family is the basic unit of society and as such should be strengthened. It is entitled to receive comprehensive protection and support," said the unanimously accepted introduction.

"In different cultural, political and social systems, various forms of the family exist," said the disputed part.

Some delegations, thinking the words "various forms" could include single-parent families and homosexual couples, were surprised the Vatican was not among the objectors. Navarro-Valls said the key for his delegation was that "the family" was referred to in the singular, meaning there is one basic, universal understanding of what a family is: a group of people permanently joined by ties of marriage or blood.

Navarro-Valls said the Vatican delegates were well aware and accepted the fact that "various forms" of the family occurring in different cultural systems could include a family resulting from a polygamous union.

"The church does not condone polygamy, but recognizes it as different from the union of a man with a man or a woman with a woman," he said June 7.

"From the point of view of natural law it is a real family, although it does not reach the level of perfection called for by our Lord: one man and one woman united until death," he said.

Earlier in the conference, a Vatican official told participants that one of the best ways to prevent homelessness and improve life in the world's cities is to support strong families and stable marriages.

"It is the family which is the primary vehicle for social stability and cohesion," said Archbishop Renato Martino, the Vatican's representative at the United Nations and head of its delegation to the conference.

The stability families foster in the community is an essential part of what makes a neighborhood harmonious and well-functioning, the archbishop said in his June 4 address to the conference.

"Further, it is precisely the family which is the greatest provider of care, assistance and support in moments of need," Archbishop Martino said.

The archbishop urged participants not to ignore the importance of families, the needs of "vulnerable" people such as refugees and migrants and the importance of spirituality. While the conference topic is human settlements, its main concern must be "what is good for people," and that includes adequate shelter for everyone, he said.

Pope calls for cooperation to save environment

By John Thavis, Catholic News Service

VATICAN CITY—Pope John Paul II said the world needs better cooperation to make sure accelerated development does not bring environmental catastrophe.

"Among all creatures, the human being is the only one responsible for the consequences of his actions, not just for himself but for future generations," the pope said June 7.

"No person or group can make demands on the environment without considering the rest of humanity," he told participants in a meeting sponsored by the European Bureau of the Environment.

"No one can appropriate the goods of the earth," he said.

He said there were several key questions facing ecology experts today, such as how to better regulate development and repair existing environmental damage.

But he said the world also needs to find ways to avoid "catastrophes capable of destroying the environment and indeed threatening all forms of life."

The pope said it was more and more evident that every use of natural resources has repercussions on the global community.

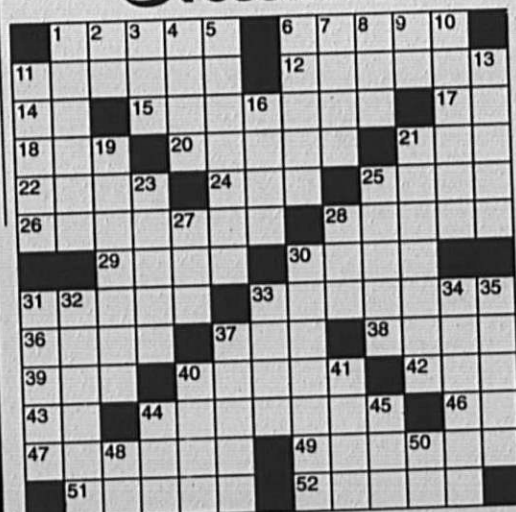
"More than ever, people—both individually and collectively—are responsible for the future of the planet," he said.

Therefore, education in international cooperation and respect for the environment is an urgent necessity, he said.

The pope said he hoped the current U.N. Conference on Human Settlement in Istanbul, Turkey, would emphasize the need for environmental sensitivity in proposing solutions for global housing problems.

Sounding a theme he has stated many times in recent years, he said environmental sensitivity was a spiritual and ethical issue, involving respect for what God has created and made available for the common good.

Catholic Crossword



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ACROSS

- 1 "The — were opened" (Rev 20:12)
- 6 Uses the telephone
- 11 "God planted a —" (Gen 2:8)
- 12 Takes in as one's own
- 14 Chicago train
- 15 "Our — gush out with waters" (Jer 9:18)
- 17 "— that one would hear me" (Job 31:35)
- 18 Acorn finish
- 20 "Then shall the — be ashamed" (Micah 3:7)
- 21 Lonely number?
- 22 Pub projectile
- 24 Animal collection
- 25 "Am I not —?" (1Co 9:1)
- 26 Comes out
- 28 The Passover, for one (Eze 45:21)
- 29 Fix
- 30 Member of the laity
- 31 Mideast rice dish (Var)
- 33 Snarled, knotted
- 36 Like a desert
- 37 Son of Nahor (Gen 22:21)

- 38 "The great day of the Lord is —" (Zep 1:14)
- 39 Director Howard
- 40 Pertaining to the kidneys
- 42 Pig's place
- 43 "— apple a day..."
- 44 British interjection
- 46 The Hawkeye St.
- 47 "The — parts of the earth" (Eze 31:18)
- 49 Make straight
- 51 "For we must needs —, and are — water" (2Sam 14:14)
- 52 "O death, where is thy —?" (1Co 15:55)

DOWN

- 1 Bear's son (Joshua 13:22)
- 2 Partner for either
- 3 Lyric poem
- 4 "The — of the kingdom" (Mat 16:19)
- 5 "The child — seven times" (2Th 4:35)
- 6 Capital of Egypt
- 7 Sums up
- 8 — Angeles
- 9 Type of record (Abbr)
- 10 "The waters wear the —" (Job 14:19)
- 11 Crystal-containing stone
- 13 Piece of paper
- 16 August babies
- 19 Moscow landmark
- 21 "Let him speak as the — of God" (1Pet 4:11)
- 23 "Ye shall — down the wicked" (Mal 4:3)
- 25 Pretend
- 27 African antelope
- 28 Sports enthusiast
- 30 Jesus raised him from the dead (John 11:43)
- 31 Wilderness south of Canaan (Gen 21:21)
- 32 Removed wrinkles
- 33 Adjust a radio
- 34 "They were — and drinking" (Mat 24:38)
- 35 Wood nymph
- 37 Lagers and stouts
- 40 Ms. Perlman
- 41 Pocket fuzz
- 44 Revolutionary Guevara
- 45 Kimono sash
- 48 La follower
- 50 Printing measure

Answers on page 22.

"Family & Friends Celebration"

24th Annual St. Simon Festival

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♥ Vegas Room ♦ Texas Poker ♣ Bingo ♦

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♠ Basketball Darts Putting Green ♠

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6-11pm
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LIVE COUNTRY MUSIC
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Sunday, June 16th
5-10pm
Tasty Chicken, Beer Garden
BLUES/JAZZ MUSIC
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Corn on the Cob
Pork Tenderloins

Vegas Room

Fri: 7pm - 1am
Sat: 7pm - 1am
Sun: 6pm - Midnight



Cafeteria Service

Fri: 5pm - 8pm
Sat: 5pm - 8pm
Sun: 4pm - 7pm



Free Meal for Dad when accompanied by family on Father's Day!

Churches called to fight absence of fathers

It is 'the chief contributor to youth violence, teen pregnancy, child poverty, poor educational achievement'

By Jerry Filteau, Catholic News Service

HERNDON, Va.—America's churches, synagogues and temples must fight the dangerous absence of fathers from U.S. families, speakers said May 17 at a national Interfaith Summit on Fatherhood.

"The current scale of father absence in America is the most socially consequential problem of our time," said Don E. Eberly, president of National Fatherhood Initiative, the organization that convened the summit.

He called the absence of fathers from families "the chief contributor to youth violence, teen pregnancy, child poverty, poor educational achievement and a host of other social ills."

Bishop Anthony M. Pilla of Cleveland, president of the National Conference of Catholic Bishops, was among those who addressed the more than 70 religious and community organization leaders at a conference site near Dulles International Airport in Virginia.

He warned the group not to fall into the polarizing trap of pitting "the desire for better personal values . . . against the call for better social policies."

"Conversion and compassion are both Gospel values. . . . A

renewed sense of personal responsibility must be coupled with new social policies if we are to strengthen our families and our nation," he said.

Wade F. Horn, a psychologist who is director of National Fatherhood Initiative and former U.S. Commissioner for Children, Youth and Families, cited statistics on the dimensions of the problem in the United States:

- Where there were 7 million children in fatherless homes in 1960, there are now 23 million—about 40 percent of all U.S. children.

- In 1960 only one out of six marriages had ended in divorce; now it is two out of every five.

- In 1960, 5 percent of the babies born in the United States were fathered out of wedlock; in 1970, 10 percent; in 1980, 18 percent; in 1990, 28 percent; today, 33 percent.

- People from fatherless homes make up 60 percent of America's rapists, 72 percent of adolescent murderers and 70 percent of the country's long-term prison population.

"When fathers are absent from homes, boys tend to be more violent and girls tend to become more sexually active," he said.

He said psychological studies have shown that with a good father as a role model in their lives, "boys learn to keep their emotions in check." For girls, a warm, loving father is a critical factor in avoiding early sexual acting out, he said.

"We are running out of time," he said, because unless

the trend is reversed very soon, "the majority of our children will be living in homes without fathers."

Eberly said there has been a problem of fatherless homes in every age and every society, but "it is radically different (in the United States) today in scale, scope and consequences."

He said he started the National Fatherhood Initiative three years ago to try to mobilize "every sector of society" to address the issue because support for a restoration of fatherhood has to go beyond economic and public policy responses.

"Fatherhood is predominantly a cultural and moral institution," he said, and "a set of overlapping cultural supports are required" to sustain it.

The nation's religious institutions have a primary role to play in reversing the father absence trend because "religion is a primary shaper of culture," said the Rev. Don Browning of the Christian Church (Disciples of Christ).

He said that in 30 years of teaching at the University of Chicago Divinity School, "I've never heard the issue of father absence initiated" in discussions among his colleagues or in interdisciplinary gatherings.

The academic world "has not taken this problem very seriously yet" and "we have a long way to go before society begins to take it seriously," he said.

Bishop Pilla agreed strongly with the call for a restored sense of personal responsibility for family life among adult men but said that "a renewed sense of personal responsibility must be coupled with new social policies if we are to strengthen our families and our nation."

"Fatherhood must sink roots into two worlds—the world of marriage and the world of work—if it is to be a stable reality in the lives of children and in the community," he said. "Or, to put it another way, take away a good marriage and/or a good job, and you make it much more likely that a man will become just another absent father."

He also warned against a temptation to rigid moralism. "We must be, on the one hand, as clear as possible that fatherhood should always occur within marriage and, on the other hand, realistic enough to acknowledge it does not in every instance," he said.

He described the wide range of grass-roots pastoral and educational ministries the Catholic Church conducts to support better marriages, couple relationships and family life. He suggested that religious leaders "consider how we might share our resources in order to become churches which are truly marriage builders within our local communities."

Other speakers at the daylong summit included representatives of Jewish, Muslim, mainline Protestant and evangelical Protestant communities.

Luncheon keynote speaker George Gallup Jr. also emphasized the importance of religion in bringing about a cultural shift to improve the emphasis on fatherhood in society.

Gallup polls continue to show that religion is very important in the lives of Americans, he said.

"Does religion make a difference? Yes, decidedly," he said. In addition, he said, analysis of surveyed attitudes shows that "persons of deep faith do live their lives in ways that are dramatically different," freer of the negative pressures of society.

The pope thinks the Hail Mary should be changed

New translations of prayers are being made to be more faithful to the original words of Scripture

By Cindy Wooden, Catholic News Service

VATICAN CITY—Pope John Paul II thinks the Hail Mary should really begin, "Rejoice, Mary, filled with grace."

The Italian bishops think the Our Father should begin, "Our Father, who are in heaven, blessed be your holy name." And they definitely want to get rid of the line, "Lead us not into temptation."

"Is nothing sacred?" asked the most secular of Italian newspapers.

The response of Italian theologians was "of course," but it is Scripture which is sacred, not a given translation.

From the pew point of view, new translations may seem revolutionary, but the Vatican deals with them all the time.

For example, while the U.S. and other English-speaking bishops' conferences are reviewing and voting on a translation of the second edition of the Roman Missal, containing all of the Mass prayers, the Congregation for Worship and Sacraments is putting the final touches on the third post-Vatican II Latin edition.

The new Italian version of the Lord's Prayer is a highly publicized but very small part of a completely new Italian translation of the New Testament. The prayer, expected to become an official part of Italian Masses around the year 2000, will match exactly the new translation of Matthew 6:9b-13.

"It is not a matter of modifications made by whim, but rather with the intention of being more faithful to the words of Christ himself," said *Avvenire*, Italy's Catholic daily newspaper.

"An optimal translation must have at least the two following characteristics: It must be as faithful as possible to the original and, at the same time, as understandable as possible for the people who use it," according to an article in *La Civiltà Cattolica*, a Jesuit-run magazine that often reflects Vatican thinking.

In addition, "because of its liturgical use, an eventual new translation of the Lord's Prayer should reach a certain aesthetic level." In other words, it should sound like a prayer when recited, said the article, published in May.

Obvious pastoral problems are involved when changing translations of widely used and familiar prayers, the magazine said. "Nevertheless, the obligation of the church is to present a text as close as possible to the original meaning . . . one which can be used easily in the liturgy and which can be understood, even at a primary level, by those far from the church and by non-believers" as well as by practicing Catholics, it said.

When Pope John Paul spoke of better ways of translating the opening words of the Hail Mary, it was in the context of explaining what the prayer was really saying. At the Annunciation, the first word the Angel Gabriel addresses to Mary "is an invitation to joy: 'chaire,' that is, 'rejoice.' The Greek term has been translated in Latin with 'Ave,' a simple expression of greeting which does not seem to correspond fully to the divine messenger's intentions and the context in which the meeting takes place," the pope said at his May 1 weekly general audience.

"Ave"—"Hail" in English—is too common a greeting for such a historic event, the pope said. "Rejoice" is closer to the biblical Greek and better echoes Old Testament passages that promise a Messiah for God's chosen people.

At his audience the following week, the pope said the next phrase, "full of grace" isn't quite right either.

"The expression 'full of grace' is a translation of the Greek word 'kecharitomenē,' which is a passive participle," the pope said.

The point of his grammar lesson, he said, is that the biblical Greek—literally translated "made full of grace" or "filled with grace"—makes it clear that the fullness of grace found in Mary was the result of God's action in her life and not of her own merit.

Fidelity to the Bible is especially important with the Our Father, a prayer taught to the disciples by Jesus himself, the *Civiltà Cattolica* article said. In addition to updating a few expressions, the Italian bishops want to correct a theological point in their translation: God does not lead people into temptation. The bishops' proposed wording says, "Do not let us fall into temptation."

The same change has already been made and approved by the bishops of Spain and Portugal and is under consideration in France, the *Avvenire* article said.

Whatever the final translation, the *Civiltà* article said, "understanding the depths and tasting the riches of the Our Father, as with and perhaps more than any other biblical passage, is possible only with the study and reflection which flow from daily recitation."



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Youth News/Views

Computer look at colleges saves travel time, money

By Molly Hebert

Some high school students and their parents will devote vacation time to visiting colleges and universities this summer. However, a new computer program called "College View" can save them travel time and money.

Today in modern suburbia online computing is a household phrase. Computer owners can take care of banking, send flowers to a friend in California, and check out the latest stock prices with a flip of a modern computer switch. And now teen-agers can tour college campuses without leaving their house or school.

Technology has created programs for teens and parents to find a perfect college of choice without spending money traveling across the country to visit university campuses. Although seeing a college on a screen is not the same as touring the facility in person, it is a reasonable and affordable alternative for acquiring information about a school.

"College View," the new trend for at-home college shopping, is popular with students and school administrators alike. The program is informative and fun.

The first time I heard of this marvel of technology was during my junior year at Cathedral High School in Indianapolis. Sauntering into the guidance counselor's office, I spotted two seniors hovering around a computer screen. Stepping closer, I saw something quite surprising. I

noticed an animated man pop onto the Mac screen waving his arms and speaking in a normal, non-robotic voice.

As soon as the students were finished, I plopped down at the computer to find out about this new program. After filling out a meticulous profile of everything from my phone number to my Scholastic Aptitude Test scores, I was in gear to begin my expedition of sifting through thousands of colleges.

The main menu consists of 12 bars containing choices such as student body size, public or private college, location, religious affiliation, and other areas of interest. A student can press a bar selection and narrow down preliminary choices by picking the type of college that seems best suited to individual needs.

For example, suppose I want to attend a public university in a large city on the east coast with a large ratio of boys in the student body. All I have to do to determine these preferences is enter college type, location, size of city, and student body type. Within 15 minutes, I was able to narrow down my choices from 6,000 colleges to only 12 universities.

There are also sections of "College View" that allow the computer user to access scholarship information and apply to the school's admissions office online.

Because "College View" is modem-connected, many colleges are now offering to send applications via electronic mail. This makes the entire application process quicker and more simple for



Photo by Mary Ann Wyand

St. Simon parishioner and Cathedral High School junior Amanda Lino of Indianapolis uses a computerized "College View" program at Cathedral to gather admission information about a variety of universities. The program informs students about college costs, academic requirements, major and minor study areas available, and other aspects of university life.

both the student and the university.

"College View" updates and adds to current programming annually, and also guarantees efficient and accurate information. There also are other options to access different colleges. One may zero right into pertinent information about a college by entering a specific college name or the school's city and state.

Cathedral High School faculty member Jim McGlinn, who also is the junior guidance counselor, said he is astonished with the success of the new program.

"Cathedral looked at four or five different programs," he said, "before investing in 'College View.'"

McGlinn believes the program is a time-saving way to look at schools.

"Before," he said, "students had to go to phone-book-sized college handbooks to access information. It would take days to get their questions answered. Now it is only a matter of minutes."

"College View" and other online college networks are the quick and easy electronic answer to seeking help with college questions.

Computers are offering more possibilities than ever before to students by enhancing their market to serve the next generation.

And now teen-agers are no longer guessing about their college choices because it is so convenient to take advantage of what modern technology has to offer them.

(Molly Hebert is a recent graduate of Cathedral High School in Indianapolis.)

St. Mary of the Woods still has summer camp openings

St. Mary of the Woods College west of Terre Haute still has openings available in its Camp at The Woods program for boys and girls aged 7 to 14.

All camps take place on the scenic 200-acre campus owned by the Sisters of Providence. The campus is dotted with lakes, bridges and spacious lawns well-suited for camp activities like canoeing, swimming, fishing, archery, biking, hiking, volleyball, badminton, basketball, arts and crafts, and more.

General residence camps are scheduled the weeks of June 16-22, June 23-29 and July 21-27 with a focus on traditional camping activities, including nature walks, Indian lore, skits, songs, storytelling, movies, games, hayrides, and special events.

Special interest camps scheduled July 14-20 include a variety of recreational activities and daily experiences related to the interests, talents or athletic skills of the campers. Those camping experiences include "Camp Sampler," "Bring a Grandparent to Camp," "Cartoon Camp," "Earth Scape—An Outdoor Experience," "Photography Camp," "Science Camp," "Scuba Diving Camp," separate sports camps for boys and girls, music camp, theater camp, and "Campopoly," which features a variety of games.

The Camp at the Woods program is fully accredited by the American Camping Association. Campers stay in Le Fer Hall and eat meals at O'Shaughnessy Dining Hall. Camp fees range from \$135 to \$375. For registration information, call the Office of Continuing Education at 812-535-5148.

Roncalli High School's math squad captured the state mathematics championship of the Hoosier Academic Super Bowl in May at Warren Central High School in Indianapolis.

The Rebels' mathematicians triumphed over math teams from Peru, Princeton, Greencastle, Whiteland and Brebeuf Jesuit Preparatory School in Indianapolis to win the state crown for the Class II high school division.

Members of Roncalli's math team include Theresa Hellmann, Jeff Frank, Doug Robison, Sean Griffin, and Ben Taylor. Faculty members Elaine Jerrell and Kathleen Helbing coach the math squad, as well as Roncalli's social studies, science and fine arts academic teams.

In addition to a championship banner for the school gymnasium, the students earned a plaque for the Roncalli trophy cases and a check for \$300 from Ameritech for the school library.

Cathedral High School graduate Lauren Cregor of Indianapolis recently earned the \$25,000 Thomson STAR Scholarship for collegiate study from Thomson Consumer Electronics.

Lauren auditioned with 13 other theater and drama applicants to earn the scholarship. WISH-TV Channel 8 morning show personality Dick Wolfie surprised Lauren with the presentation at her home.

At Cathedral, Lauren studied under drama director Terry Fox and choral director Jeff Marlatt.

St. Paul Parish in Tell City has awarded the Leo and Frances Lutgring Memorial Scholarship to Perry Central High School graduate Sara Lasher of Tell City. Sara plans to pursue a degree in special education at Brescia College in Owensboro, Ky.

Indiana School for the Deaf student Nicholas Nugent from St. Louis de Montfort Parish in Fishers was awarded the rank of Eagle Scout in a court of honor ceremony June 2 at St. Matthew Church in Indianapolis.

To earn his Eagle service award, Nicholas constructed a boardwalk at Richey Woods, located at 106th Street and Hague Road, so visitors can walk through an area of the woods which demonstrates how wetlands are formed.

Brebeuf Jesuit Preparatory School graduate Michelina Cairo of Carmel is the recipient of a National Merit Scholarship for collegiate study.

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Young Adult Scene

Young Adult Forum / Tom Ehart

Why do many Catholics still rebel?

Rebellion doesn't work. No matter how you dress it up, rebellion just doesn't bring about positive change.



So why are so many Catholics still rebelling? We rebel against the pope, authority, and any church teaching that came about before 1965 (and many of those that came after). We rebel against people who don't agree with everything we believe. Sometimes it seems like many of us rebel just for the sake of rebelling.

The spirit of rebellion has been festering in our parishes now for decades. Blame it on Vatican II if you want to. But if we look closely, we'll see that the seeds of this spirit were planted 2000 years ago when Christ came into the world.

People were waiting for "the Answer." They were waiting for a revolutionary king who would set them free from all their worldly problems. What they got instead was Jesus; carpenter and preacher. Unbelievable! They didn't get what they wanted. So they got ticked off, rebelled against Jesus and killed him (both physically and spiritually in their hearts.)

And the roots of rebellion took hold. This history has repeated itself *ad nauseam*. People hear the Gospel. It's not exactly what they want. They got ticked off. They rebel.

Whether they leave the church or stay, spiritual rebels are not really willing to turn their lives over to Christ and submit to his will. They choose "my will" instead, rebel against anything that doesn't fit into their little box of "the way it should be according to me" and they unknowingly help the spirit of rebellion grow strong.

Family Theater sponsors student film contest

By Catholic News Service

HOLLYWOOD — Family Theater Productions in Hollywood is sponsoring its first Angelus Awards competition for film students.

The theme of the inaugural contest, according to a Family Theater announcement, is "the complexity of the human condition explored with creativity, compassion and respect, providing insight and perspective."

The Angelus Awards competition is being conducted in conjunction with the annual City of Angels Film Festival, which is sponsored by Family Theater, Catholics in Media Associates and Fuller Theological Seminary.

The festival is dedicated to the screening of quality films that raise vital and universally moral questions.

The Angelus Awards competition seeks to cultivate and encourage the ongoing exploration of the human condition through film and video by recognizing and showcasing student films of uncommon artistic caliber and insight.

Winning entries will be screened at an awards ceremony Oct. 19 at the Directors Guild of America. Winners will be awarded cash prizes and certificates for professional services and supplies from film industry sponsors.

Eligible films must not exceed 90 minutes in length and must have been completed after July 1994 while the filmmaker was an undergraduate or graduate student at a recognized educational institution in the United States.

Entries must be accompanied by a completed application form and a \$15 fee, and must be postmarked by July 1.

For more information or entry forms, call (800) 874-0999 or write to Family Theater Productions, 7201 Sunset Blvd., Hollywood, CA 90046.

College briefs . . .

President-Rector of St. Meinrad College and School of Theology, Benedictine Father Mark O'Keefe, recently announced personnel changes for the administrative posts in St. Meinrad School of Theology.

Benedictine Father Justin DuVall, has been named provost-vice rector of the school. He will assume his post June 15.

Benedictine Father Nathaniel Reeves, has been named academic dean. His term began May 20.

Benedictine Father Kurt Stasiak has been named dean of first year theologians. He will assume his duties on June 15.

And so, the fruits of rebellion ripen. Unfortunately these fruits are anything but tasteful: hostility, bickering, outbursts of rage, selfish rivalries, dissensions, factions and the list goes on. The result is spiritual death (Gal. 5:19-21).

Jesus said, "I came that you might have life, and have it abundantly." (John 10:10) He wasn't talking material wealth and comfort. He came to revolutionize our spiritual lives. He came as a warrior King, to lead and equip us for the spiritual battle that's raging in our world, and especially in our church.

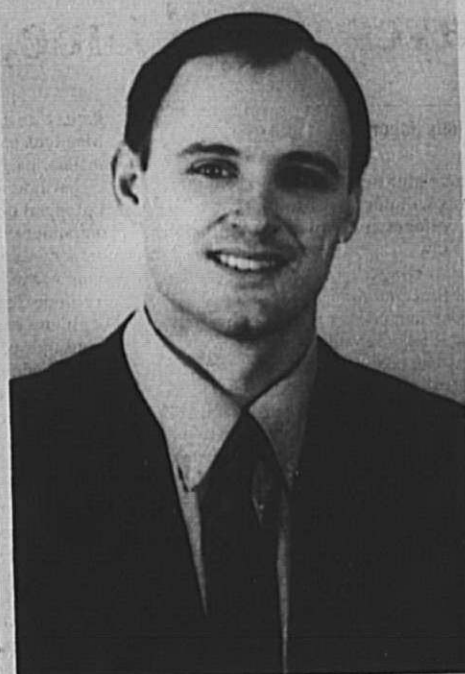
Jesus' armor was truth and justice. His shield was faith. He wore the helmet of salvation and conquers with the sword of the Spirit, the Word of God (Eph. 6:10-17). And he calls anyone who chooses not to rebel against him to use these same weapons and armor.

And if we're going to get out of the great spiritual malaise that has deadened us since the '60s, then we're going to have to use what he's given us. We need to recommit our lives to telling and teaching the truth; to being uncompromising in the truth with capital "T" as Christ and his church have revealed it. We don't make truth. God does! And he's calling us to live by it.

We need to work unceasingly for justice in light of this truth; working as Jesus did, not to be warm and fuzzy with everybody and allow them to continue living in sin, but to lift them up in honesty, integrity, charity and purity.

We need to restore faith and live uncompromising Christian lives. We need to give our children and young people positive truths and concrete moral guides to believe in. We need to teach them God's right and wrong and not be ashamed of it. And we need to ask the Lord to re-enlighten us to the truths of the faith, the reality of who he is, the tremendous importance of the sacraments, his true presence in the Eucharist and the reality of his healing power that is still very alive today. We need to restore faith in the Catholic faith as the one, true faith that was given to us by Jesus himself and passed on to us by generations of his faithful followers.

And we need to call upon the Holy Spirit to give us his gifts to use as a sword to conquer the spirit of rebellion. If we're going to rebel, let's rebel with Jesus against the world. The fruits of following Jesus, renewed faith, hope and love, will bring about positive change. Faith will curb our enlightened skepticism and restore peace. Hope will give us a real reason to live joyfully. And love will unite us to give witness to the fact that we are indeed Christians; true followers of Christ.



Dr. Morris Pelzel

Dr. Morris Pelzel, assistant professor of theology at St. Meinrad School of Theology, has been named a winner in the 1996 John M. Templeton Foundation Science and Religion Course Program. Faculty members from hundreds of colleges, universities, and school of theology worldwide competed for \$10,000 awards for teaching the best courses in science and religion. Up to 100 awards are named annually, and the prizes are split between the professor and the institution. Dr. Pelzel's award-winning class, "Christian Theology and the Natural Sciences," was taught at St. Meinrad for the first time this spring.

The winning professors also attend advanced level workshops on methods of teaching science and religion. Dr. Pelzel will attend a workshop in Chicago this month.

Earlier this year, he was chosen to participate in the Workshop on Teaching and Learning for Seminary Faculty, sponsored by the Wabash Center for Teaching and Learning in Theology and Religion. Dr. Pelzel is one of 15 seminary professors nationwide who will meet for week-long sessions at Wabash College.

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Question Corner/ Fr. John Dietzen

What happens when an unbaptized child dies?



Q What is the thinking of the Catholic Church on the destination of a child who dies before it can be baptized? Could it be baptized after death in any way? (Iowa)

A The death of a child before baptism is always a hurtful and confusing experience for believing Christian parents. It may help to keep in mind a few matters about our faith.

All sacraments, including baptism, are for the living; they cannot be received by someone who has already died. If death is in any way doubtful, of course, baptism could be administered in case the person is still alive.

That is not the whole story, however. Jesus clearly told us that baptism is the sacramental or "sign" way by which people enter into his life, his community of faith.

Christians have always pondered what exactly this means, since billions of people die without baptism. Multitudes of these have never even heard of God or of Jesus.

If God loves all people and wishes them to be saved, how does that happen? As the question applies to very

young children, theologians have offered numerous possible explanations through the centuries.

Whatever the theory, however, one fundamental conviction seems to remain: God offers the grace of salvation to everyone who does not place a deliberate obstacle to that grace.

Obviously, that would include children who die too young to have consciously chosen any obstacle to God's love. St. Augustine, in fact, uses precisely this principle to support his teaching that God gives the grace of baptism, and therefore salvation, to such children.

"The Catechism of the Catholic Church" approaches the same idea from another direction. Baptism is necessary for salvation, it says, "for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament."

Little children, of course, have not had that possibility. It helps to remember that the grace of the sacraments, the sharing of God's life they bring us, does not all happen at once, like a clap of thunder, at the moment the sacrament is administered.

Christian writers often note, for example, that the grace of holy orders or matrimony is at work not only after ordination or exchange of vows but also before, as

the individuals prepare themselves to be fit candidates for those sacraments.

The church recognizes something similar about baptism. By church law, a catechumen who dies before baptism is already considered a member of the Christian faithful, with a right to full Christian burial, including Mass.

The bishop may permit the same for children who die before their parents can have them baptized (Canon 1183).

In other words, God has told us much about his plan for salvation, and he obviously expects us to believe and follow what he says.

But there is also much he has not told us. As Pope John Paul II put it in his book "Crossing the Threshold of Hope," God is unendingly at work in the sacraments, "as well as in other ways that are known to him alone" (Page 134).

As the catechism teaches, "God has bound salvation to the sacrament of baptism, but he himself is not bound by his sacraments" (Paragraph 1257).

(Questions should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

CHAMBERS, Gertrude, 72, St. Anthony, Indianapolis, May 30. Wife of Lewis M. Chambers; mother of Mary Autry, Anna Willige, Pat Grider, Betty McIntyre, Edward Chambers;

grandmother of 12; great-grandmother of seven.

CLARK, Regina J., 61, St. Mary, Richmond, May 10. Sister of Marilyn Shoemaker, Virginia Clark.

DATTILO, Jerome A., 94, Sacred Heart, Jeffersonville, June 3. Father of Anthony, James, Pete, Jerome M., August Dattilo, Marina Miller, Margaret Eddings, Johnell Schladand; brother of Frank Dattilo, Catherine Meredith, Anna Bushmeyer; grandfather of 25; great-grandfather of 41; great-great-grandfather of nine.

DENNIS, Anna L. (Callahan), 70, Holy Name, Beech Grove, May 26. Wife of William D. Dennis; mother of Michael, Billie Dennis, Debbie Walton, Denise Walczewski; sister of Rose, Margaret Callahan, Judy Looney; grandmother of eight.

EAST, Roy C., 70, Holy Family, Richmond, May 12.

ELLIS, Patrick "James", 84, Holy Family, Richmond, May 23. Father of Kevin Ellis; brother of J. Joseph Ellis, Margaret Ann Vaughn; grandfather of two; uncle of several nieces and nephews.

EVANS, Virginia F., 89, Holy Family, Richmond, May 20.

FALCONE, Rocco P., 65, Holy Family, Richmond, May 25.

FUSCO, Leonard H., 80, St. Anthony, Indianapolis, May 27. Father of Patricia K. Skinner, Larry J. Fusco; brother of Frank, Charles, Emmanuel Fusco, Providence Humphrey, Josephine Tellerie; grandfather of five; great-grandfather of two.

JACKSON, Eric Stephen, 18, St. Lawrence, Indianapolis, May 31. Son of Ray and Cathy Jackson; brother of Brian, Shannon Jackson; grandson of Edith Jackson.

JARANILLA, Johnny A., 67, St. Gabriel, Indianapolis, May 28. Father of Jeanette Willoughby, Olivia Davis, Erlinda, Romeo Jaranilla; brother of Joe, Pepe, William Jaranilla, Nina Chaves, Rosie Tobias, Triny Villaruz; grandfather of eight; great-grandfather of three.

KLEIN, Albert, 81, St. Elizabeth, Cambridge City, May 31. Husband of Bertha Klein; father of Betty Reiser; brother of Arthur, Eugene, Joseph Klein, Josephine Daniel, Lorraine Dungan, Alms Lesh; grandfather of one; great-grandfather of two.

BOOKS CALLS GARDEN ADOPTS EL EYELIDS OH OAK SEERS ONE DART ZOO FREE EMERGES FEAST MEND LAIC PILAU TANGLED ARID BUZ NEAR RON RENAL STY AN CHEERIO IA NETHER UNBEND DIES STING

KRUDY, Maria (Horvath), 77, Our Lady of Lourdes, Indianapolis, May 24. Wife of Dr. Thomas Krudy; mother of Thomas A. Krudy.

LOYAL, William Edward, 30, Our Lady of Lourdes, Indianapolis, May 30. Son of Thomas and Lynn Loyal; brother of Thomas, Kevin Loyal, Natalie Riley; nephew of Ann Loyal.

McNALLY, Violet Mae, 87, St. Mary, Richmond, May 25. Mother of Thomas, Jerry, John, Donald, Michael, Charles McNally; sister of Clarence, Frances, Mary Jane McNally, Maxine Null; grandmother of 23; great-grandmother of 34; great-great-grandmother of one.

ROBY, David, 48, Holy Family, New Albany, May 27. Husband of Lynn Ruth Roby; father of Leigh Roby; brother of Michael Ray Roby, Denise Sharp.

ROGERS, Catherine (Naughton), 77, Little Flower, Indianapolis, May 29. Mother of Marilyn Hess, Michael Rogers, JoAnne Burkhard; sister of Mary Johnston; grandmother of 18; great-grandmother of 15.

SCHMIDT, Jeffrey A., 32, Holy Family, New Albany, May 30. Father of Ashley Schmidt; son of James and Janet (Banet) Schmidt; brother of Jerry E., James E. Schmidt, Jeannie Unruh; grandson of Grace Banet, Anna Schmidt.

SHELTON, Franklin D., 61, Our Lady of Greenwood, May 28. Husband of Catherine (Corkhill) Shelton; father of Mark, Franklin, Paul Shelton, Janice Sherman, Stephanie Evans, Denise Holton; brother of Rand, Ralph Shelton, Louise Jett, Josephine D'Andrea; grandfather of 16.

SORG, Norma J., 87, Little Flower, Indianapolis, May 27. Mother of Joan Falvy, Betty Bledsoe, James, Thomas, Jon Sorg; sister of Margaret Coney; grandmother of 16; great-grandmother of 12.

SPELLMAN, Donald L. Sr., 65, St. Anthony of Padua, Clarksville, May 25. Husband of Joan Spellman; father of Donald L. Spellman Jr., Lynn Wilcoxson, Sherry Mann; brother of Richard, Patricia Spellman; grandfather of seven.

SPRINGMAN, Donald, 68, June 6. Husband of Donna (Connor) Springman; father of Keith Springman, Karen Ross, Kathryn Moll; brother of Virginia Dugan, Joan Sylvester, Patricia Dolan, Dorothy Gerdt, Barbara McCarthy; grandfather of four.

TOUPIN, Alexine "Sandle", 52, Our Lady of Lourdes, Indianapolis, May 23. Mother of David and Mark Toupin.

TROWBRIDGE, Helen (Bishop), 79, St. Anthony of Padua, Clarksville, June 2. Mother of Linda Mullins, Dr. Harold Spencer, Paul R. Trowbridge; sister of Bruce Bishop; grandmother of 15; great-grandmother of 17.

VOLZ, Helen M., 88, Christ the King, Indianapolis, June 1. Sister of Raymond, George Volz, Catherine Scott.

Fr. Richard Cooley was first state police chaplain

Father Richard Cooley, first full-time chaplain for the Indiana State Police, died on June 6 at the age of 61.

The funeral Mass was held on June 11 at Central Catholic High School gymnasium in Lafayette.

Father Cooley organized a volunteer chaplain program which trained clergy of various faiths to serve in Indiana State Police matters.

In this capacity, Father Cooley led those who comforted families of victims when an Air Force plane crashed into the airport Ramada Inn in 1987. In the 1994 crash of a commuter plane in northern Indiana, he and the other chaplains spent hours at the Indianapolis airport consoling families and friends of those who died.

A priest for the Lafayette Diocese, Father Cooley was a graduate of St. Meinrad Seminary.

Franciscan Sister Clarissa Dillhoff, 83, died June 5

Franciscan Sister Clarissa Dillhoff, 83, died on June 2.

A Mass was held June 5 at the motherhouse chapel at Oldenburg.

Born Martha Dillhoff, she entered the Sisters of St. Francis at Oldenburg in 1933 and made her final vows in 1937.

She taught at Holy Trinity in Indianapolis and St. Paul, New Alsace, as well as in schools in the Evansville Diocese and in Ohio. She retired to the motherhouse in 1987.

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DRE/Pastoral Ministry

Sacred Heart Church, a 580-family parish in historic Vincennes, IN, is seeking a full-time person for ministry. Responsibilities include being Director of Religious Education for pre-school through high school, sacramental programs, Christian Initiation of Adults and Children, and Pastoral Ministry. A degree in Religious Studies and Ministry (and experience) is preferred.

Please send resumes to: Sacred Heart Church, 2004 N. Second St., Vincennes, IN 47591. 812-882-8382.

Administrative Secretary

Bishop Chatard High School has an immediate opening for an administrative assistant to provide secretarial and administrative support to the Principal. The primary function of this position is to promote efficiency and to ensure the smooth operation of the office on a daily basis. Some particular responsibilities for this position may include: editing the monthly newsletter and coordinating volunteers for collation and mailing; maintaining office files and handling school correspondence; supervising maintenance and service for all photocopy and reproductive machines; assisting internal and external groups with special projects; and various other duties as assigned by the Principal. For more information, please contact Elberta Cato at 317-251-1451.

Administrators for Schools

Prince of Peace Parish in beautiful Madison, Indiana, is seeking administrators to work within a restructured President-Principal model.

Shawnee Memorial Jr.-Sr High School and Pope John XXIII Elementary School have stable, experienced faculties and staff devoted to academic excellence. The administrators are supported by a business manager, dedicated Board of Education, and active parent and parish involvement.

Applicants should hold or be working toward an administrative license. Compensation is commensurate with experience.

Interested candidates should send a letter of interest and resume to: Lynn Hall, Chairman, Search Committee, 1932 Fairway Rd., Madison, IN 47250.

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