

Data show priest shortage growing

by Carl Eifert
Catholic News Service

WASHINGTON—In the 40 years from 1966 through 2005, a researcher says, the number of active diocesan

priests in the United States will have dropped by 40 percent while the number of Catholics will have increased between 24 percent and 38 percent. That's the depth of the priest shortage as seen by Richard Schoenherr of the University of Wisconsin at Madison, considered to be a top authority on the subject.

In the mid-1960s, there were about 750 U.S. Catholics for every priest. Today the ratio is about 2,000 to 1. By 2005 that ratio will be approximately 3,100 to 1.

Schoenherr, a Catholic, said he expected to publish his research results sometime this year in a book tentatively (See PRIEST SHORTAGE on page 24)

THE CRITERION

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Seccina meets financial problem successfully

by Margaret Nelson

Like many Catholic high schools in the nation, Seccina Memorial in Indianapolis began 1990 facing serious financial problems. But according to a May 19 letter from principal Larry Neidinger to supporters and students of the school, the future is "bright with promise" for Seccina as the 1989-90 school year comes to a close.

The financial about-face was due to the deanery and school community's response to a March 22 challenge by Father David Coats, vicar general of the archdiocese. That meeting in the school cafeteria drew a response of 150 people.

The school actually faced four challenges from the archdiocese:

- 1) to finish the current fiscal year, June 30, 1990, with a cumulative short-term debt to the archdiocese of \$74,300 or less;
- 2) to present to the finance council of the archdiocese a realistic balanced budget for fiscal year 1990-1991;

- 3) to include a reasonable debt retirement schedule as a part of the fiscal year 1990-91 budget; and
- 4) to include an annotated cash flow schedule as a supporting document for the fiscal year 1990-91 budget.

An audit done by professional accountants affirmed the situation as Hornett and Father Coats had presented it to the Seccina group.

The board of education took the challenge seriously. Tom Stader, president of the East Deanery board said, "When a board is involved with a school that has problems, it's primarily just a matter of pulling people together and initiating programs. The board has to roll up its sleeves and go to work. And deanery boards aren't used to that."

"One thing that was important in this situation was the strong commitment of members of the board to keep that school open," Stader said.

"There are always going to be people who look at things cynically," Stader said. "As board president, you've got to stop that immediately. Cooperation is 90 percent of the battle."

He said that one of the most significant things was that he and Father Coats formed a leadership team that had a "good solid base of mutual trust and cooperation. His backing was most helpful. He was giving me authority and respect and it was important to know that I had that."

Stader said, "Basically we had just tremendous cooperation." He said that the board called on the Office of Catholic Education and asked for participation in the meetings. And he said that Joseph Hornett, chief financial officer of the archdiocese, helped them work on their budget.

"It was like we're all in this together. It was not a 'we/they' situation. It was absolute 100 percent cooperation. That was very key," the deanery board president said.

Father Coats agreed. "There was a strong cooperative effort," he said that the obligations included things like teacher's salaries. "They didn't have enough money coming in. The archdiocese tried to bring the problem to the school's attention and the school responded positively."

Wayne Davis, represented the East Deanery when he became a member of the Archdiocesan Board of Education. He now serves as vice president of that body. When the Seccina challenge was made, he became chairman of Seccina's budget committee.

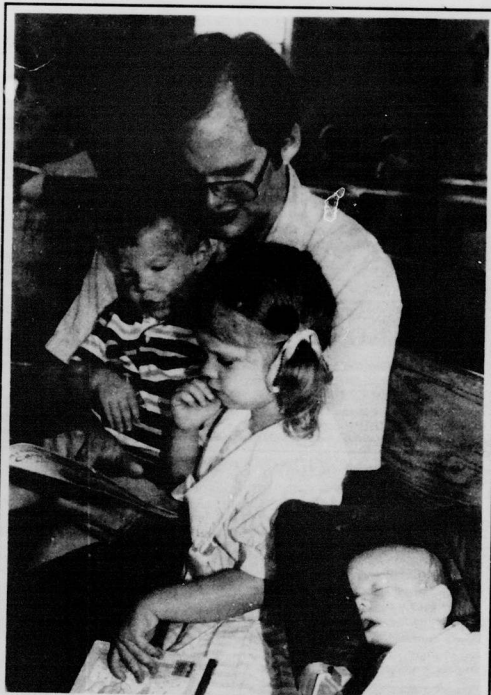
"There was a real rallying of support in the East Deanery," said Davis. "What could have been a negative situation was handled positively all around. The second collection got the message out to the East Deanery and the whole community responded in a positive fashion."

On April 22, all East Deanery churches were asked to dedicate a second Sunday collection to the high school. This was just one of the fund-raising strategies developed by the East Deanery Board of Education. About \$20,000 was raised with the parish collections.

Another \$10,000 was contributed by the board and through personal solicitation of individuals. These donations will be applied to the short-term debt, the 1989-90 shortfall.

Davis said, "The challenge also was a real catalyst for structural changes that bodes well for the future. A board of governors was established to concentrate on Seccina—to enhance enrollment and to work on development—to try to relieve the pressure on the parents."

"I do think we have a different situation in the East Deanery," said Davis. "Over half of the archdiocesan (cooperative ministry) funds go to East Deanery parishes. In other words, our base is not in as good shape as some of the other deaneries. So we need to increase efforts for development and fundraising from other sources. And we can do that. Until



HANDY DAD—Russ Woodard entertains his three children, Toby, 2 years; Clare, 3; and Emily Anne, 2 months, while their mom, Mary Woodard, prepares to cantor at the 9 a.m. Mass at St. James the Greater, Indianapolis. Woodard is the Urban Parish Cooperative maintenance director. He and all other fathers will be honored on Father's Day this Sunday. (Photo by Margaret Nelson)

now, a lot of the fundraising was centered from the school.

"This was an experience," Davis said. "The bad news was we had to do it in a relatively short period of time. The good news is that we are farther ahead than other deaneries that will probably have to face the same situation in the near future. Now we have to execute the plan."

At the time that Father Coats officials, there was a considerable cash flow problem. The school had three kinds of debts: a long-term debt of \$42,600 for improvements to the school windows and doors, which was being paid on schedule; a short-term debt of \$74,300 from the shortfall of previous years; and the predicted serious shortfall in the \$14 million annual budget.

The administrator and board of education had planned a tight budget for this year. There was no allowance for unexpected costs like roof repairs, increases in liability insurance and Social Security payments, students moving out of the area (tuition loss) or poor economic conditions for the families that pay tuition (late or "lost" tuition). The people representing the school believed that some of the shortfall would be covered by fundraisers.

In the past, the school had been able to automatically borrow money to cover these expenses, hoping to make it up in the next year's budget. But the archdiocese has (See SECICINA MEETS on page 3)

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THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

We're in danger of losing the Eucharist

by John F. Fink

Much has been written lately in other Catholic publications, and a lot of thought has been given to a serious problem that Catholics must face in the near future. It is the fact that, unless changes are made, most Catholics will not have the Mass available to them on a regular basis. The celebration of the Eucharist will be infrequent.

The reason is the shortage of priests and the prospect that the shortage is going to get much worse as our present priests get older and die.

The Catholic Church has always been a eucharistic church. The real presence of Jesus in the Eucharist is a fundamental belief. It is one of the things that distinguishes the Catholic Church from Protestant churches. We have always taken it for granted that we can celebrate Mass on weekends. Now we must understand that that probably won't be true in the future.

THE PRIEST SHORTAGE could be solved, of course, if priests in the Latin Rite could be married or if women could be priests. Protestant churches that permit either or both have trouble finding positions for all of their clergy. In the Catholic Church those who advocate changing the rules to make those things possible ask which is more important: preserve an all-male celibate priesthood or preserve the Eucharist. It's a question the magisterium of the church will have to come to terms with.

The U.S. bishops have discussed this problem, particularly last November when they approved their document "Order for Sunday Celebrations in the Absence of a Priest." Although none of the U.S. bishops advocated ordaining women or married men,



retired Bishop William E. McManus of Fort Wayne-South Bend told his brother bishops that approval of the document would be seen as saying that priestless Sundays are better than considering ordaining women or married men. He warned the bishops that priestless Sundays "could destroy the Sunday Mass tradition and Sunday Mass obligation in one of the few countries where it's still taken seriously."

Bishop Raymond A. Lucker of New Ulm, Minn. said at the bishops' meeting that, in a sacramental church, we need more priests and that he is asked again and again in his rural diocese, "Why can we not ordain people other than celibate males?"

MANY PARISHES ARE already becoming accustomed to Communion services instead of Mass, especially during the week. These services, led by either religious or lay men or women, usually include the scriptural readings for the day followed by Holy Communion. The document approved by the bishops also shows how to integrate these into either Morning Prayer or Evening Prayer from the Liturgy of the Hours.

Fortunately, today we have many professionally trained religious and lay ministers functioning as pastoral associates, directors of religious education, directors of liturgy, and other positions in our parishes. These people, as well as other selected lay leaders in the parish, are leading the Communion services.

During debate over this document, one of the bishops warned that parishioners might become so accustomed to attending Communion services that they will come to prefer them to the Mass itself. The document stresses that "any confusion in the minds of the faithful between this kind of assembly (a Communion service) and a eucharistic celebration must be carefully avoided," but it's easy to see how that confusion can result.

Another bishop presented this scenario: A priestless parish can have Mass only once a month, so it has

Communion services the rest of the time. But another parish just a half-hour's drive away does have Mass every Sunday. Should parishioners attend the Communion service at their own parish or go to Mass at the neighboring parish? I don't recall that he ever got an answer to his question, a very practical one.

The document does say, "Pastoral catechesis on the importance of Sunday should emphasize that the sacrifice of the Mass is the only true actualization of the Lord's paschal mystery and is the most complete manifestation of the church." This, of course, is the very reason why emphasis should be placed on getting more priests instead of planning for priestless Sundays.

ANOTHER PROBLEM WITH priestless parishes is the danger of losing our belief in the need for priests. If Sister Regina or Mr. Johnson is particularly good at leading Communion services, it would be only natural to prefer to attend the services they lead, especially if they are there every week and a priest comes only occasionally.

On the other hand, as more and more parishes are administered by religious or lay people, the parishioners will come to accept them as their leaders and opposition to married priests or female priests will become even less than it is now. The latest surveys I've seen indicate that a large majority of American Catholics would accept married clergy while those who would approve of women priests is slightly less than 50 percent.

The bigger danger is in losing our belief in the need for priests to change bread and wine into the body and blood of Jesus. There are theologians today who are emphasizing that it's the community that performs the Eucharist, not just the priest, and those who stress the sacramental presence of Christ rather than the real presence. And we know that some priestless "liturgies" have included sharing bread and wine as if it were the real Eucharist.

The dangers to our eucharistic church are real and solutions must be found.

Mary Rose Nevitt new St. Elizabeth's director

Mary Rose Nevitt has been appointed executive director at St. Elizabeth's by Archbishop Edward T. O'Meara. Serving until recently as the acting director of the agency, she assumed the new position on June 4, 1990.

Dorothy Soller is president of the board of directors at St. Elizabeth's and chairperson of the search committee which recommended Nevitt's appointment to the archbishop. She said, "We are most pleased to have found within our own organization the leadership to carry St. Elizabeth's into the coming years. Nevitt is well known and well respected within the social service community and by our board."

"We are looking forward to Mary Rose's contributions to the new direction and changes so necessary today in the services provided by St. Elizabeth's,"

said Dr. Robert Riegel, archdiocesan secretary for Catholic Charities.

Nevitt has been a member of the St. Elizabeth's staff since 1987. Before becoming acting director, she served as supervisor of social services for the agency. She formerly worked with the Children's Bureau of Indianapolis, where she served as supervisor of Homes for Black Children and supervisor of adoptions.

A graduate of Sacred Heart High School, Nevitt received her bachelor's

degree at Marian College and her MSW from Indiana University School of Social Work.

She is a member of the National Association of Social Workers and the Indiana Association of Adoptions and Child Care. She has received the leadership award of the Inter-Agency Adoption Committee of Central Indiana and the Myrna Jean Loux Memorial Award for services on behalf of children.

Mary Rose Nevitt and her husband

Kenneth have four children and are members of St. Jude Parish.

St. Elizabeth's is a member agency of Catholic Charities of the Archdiocese of Indianapolis. The agency has a long history of providing assistance to young women with child pregnancies and adoption services for families.

The agency has grown recently to include development of a residential care program for young mothers and their children, known as Parent and Child Together (PACT). In addition, St. Elizabeth's of Southern Indiana has opened in New Albany.

St. Meinrad receives \$2 million from bequest

St. Meinrad Archabbey will receive approximately \$2 million from a bequest made to the Benedictine institution by the late Charles and Anne Collins of Indianapolis, Archabbot Timothy Sweeney announced June 10. The bequest is the largest ever received by St. Meinrad.

The announcement was made at a meeting of the archabbey's Einsiedeln Society, an organization dedicated to endorsing the future of the archabbey and St. Meinrad Seminary. The Collinses were charter members of the society which is named after the Benedictine Abbey of Einsiedeln in Switzerland that founded St. Meinrad in 1854.

The Collins' gift will be used for capital and endowment purposes, including a \$1 million endowment for the seminary's continuing education program. This program provides theological and pastoral education for priests, religious and lay church leaders.

In announcing the gift, Archabbot Timothy said, "Four years ago we set a goal to build an endowment of \$20 million by the year 2000. With this gift from Charlie and Anne, we have taken another significant step toward reaching that goal. Our endowment now stands at \$11 million."

Charles Collins was principal owner of Collins Oldsmobile and several other

automobile dealerships in Indianapolis. He died in August, 1989. Anne Collins died in 1988.

Archabbot Timothy praised the Collinses as "faithful, devout Catholics who recognized the importance of priestly formation and theological education for the church. Over the years they generously supported our seminary. Now their ultimate gift will enable us to offer ministers of the church—priests, religious and lay—an expanded, year-round program of continuing education and spiritual renewal."

There are more than 250 members of the Einsiedeln Society, which was founded in 1987.

Archbishop O'Meara's Schedule

Week of June 17

SUNDAY, June 17—Requiem for St. Martin Church, Yorkville, Eucharistic Liturgy at 12 noon E.D.T.

WEDNESDAY-WEDNESDAY, June 20-27—NCCB/USCC General Assembly, Santa Clara, Calif.



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PRIESTHOOD DAY—Archbishop Edward T. O'Meara celebrates Mass with the priests of the archdiocese at St. Paul Catholic Center, Bloomington, on June 5. Following tradition, those observing their silver and golden jubilees and the newly-ordained join the archbishop at the altar (from left): Fathers James Moriarty, golden jubilarian; Mauro Rodas and Joseph Wade, 25th anniversaries; Thomas Clegg and Steven Schwab, newly ordained; James Wilmoth, Michael Bradley and Donald Buchanan, silver jubilarians; Joseph Beechem and Hilary Meny, celebrating 50th anniversaries. Navy Chaplain Father Kenneth Murphy, ordained 25 years ago, could not attend. (Photo by Charles Schisla)

OFFICIAL APPOINTMENTS

Effective July 5, 1990

REV. ADOLPH DWENGER, from associate pastor of St. Jude, Indianapolis, to administrator of St. Bridget, Indianapolis, and chaplain of the IUPUI Newman Center, Indianapolis, with residence at St. Bridget, Indianapolis.

REV. JOSEPH KOS, appointed to hospital ministry for Indiana University Hospital, Riley Hospital for Children, LaRue Carter Hospital, and Wishard Memorial Hospital, Indianapolis, with residence at St. Bridget, Indianapolis.

REV. MICHAEL WIDNER, from pastor of St. Paul, New Alsace, St. Joseph, St. Leon, and St. Martin, Yorkville, to associate pastor of St. Jude, Indianapolis, and continuing as Archivist for the Archdiocese of Indianapolis, with residence at St. Jude, Indianapolis.

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

Perpetual adoration at Ritter is in ninth month

by Mary Ann Schumann

On Dec. 2, 1981, Pope John Paul II called the faithful to join in the mission of establishing perpetual adoration chapels throughout the world. The pope himself spends two hours each day before the Blessed Sacrament.

"The best, the surest and most effective way of establishing peace in our lives, in our families, our parishes and the world is through the great power of perpetual adoration of the Blessed Sacrament," Pope John Paul said.

On Sept. 14, 1989, Catholics from the Indianapolis area began Eucharistic adoration in the Divine Mercy Chapel at the Ritter Convent adjacent to Cardinal Ritter High School.

Although there has been periodic shifting of the schedule to meet individual needs, an average of 35 to 55 adorsers per day have contributed nearly 1,300 hours of adoration per month. To register for adoration, telephone 317-925-6586.

"I am very much aware of our Lord's presence in the monstrance," St. Gabriel parishioner Dorothy Barry said. "I can see his blessings flow through my life. My husband was baptized at Easter and my sister returned to the church."

Another person who participates in perpetual adoration said, "In my absence, I asked a lady to cover my hour of adoration. She accepted, and that hour became the doorway through which she returned to the fullness of the sacraments."

Charles Guyann from St. Monica Parish said he first heard about adoration from Father Clement Davis, pastor of the northwestside church.

"I told my wife, 'I'm going to take a night slot,'" he recalled. "After some time, I wavered, thinking, 'How can I keep this commitment?' Now I'm so glad that I hung in because my life has changed. I have learned to love the Scriptures. I have a better job and, most of all, it has enhanced the spirituality of my family."

Recently, Guyann said, a niece who lives with them requested instruction in the Catholic faith.

"I firmly believe if God is given priority, everything else falls into place," he said. "At work, I am more compassionate and take time to think things through so that I can appropriate the measure. 'Do unto others as you have them to do unto you.' In general, I feel really privileged to be alone in the middle of the night with my father."

St. Gabriel parishioner Margaret Ann Arthus had been troubled with stiffness and pain in one leg and knee due to a recent head injury. After adoration, she said, her health improved.

"During my adoration hour, I asked the Lord to change my life," she explained. "I felt he was asking me to let go of pride and humbly center upon him. I responded in the best way I could. When I left the chapel, I could walk normally. Now I can bend my knee in thanksgiving to the divine healer."

Mother Teresa of Calcutta, founder of the Missionaries of Charity, has said that

love of our Lord begins in the family through prayer. If we can see God through the eyes of faith, she said, we will love one another and experience peace.

"When we look at the cross," Mother Teresa said, "we know how much God loved us. But when we look at him in the monstrance, we know how much he loves us now."

Nighttime adoration is certainly a sacrifice. Father Joseph Schaedel acknowledged, but it is well worth the effort to be able to spend one hour in peaceful presence with the Lord.

"As the assistant principal at Ritter, I often travel past the adoration chapel more than once a day, often on the weekends and at odd hours through the evening," he said. "It is such a great demonstration of the faith of the people to see those cars parked in front of the chapel with someone constantly praying in the Divine Mercy Chapel."

St. Monica parishioners Norm and Cathy Peacock, regular participants in perpetual adoration at Ritter, said "the greatest significance of our commitment to 'watch one hour' week with our Lord in the Eucharist has been a pervading sense of peace and togetherness. As parents of eight children, we welcome and deeply appreciate these gifts. We renew our love in his presence and he confirms in our hearts his great love for us and our children."

Another adorer noted that, "Who wants to visit their very best friend behind locked doors when you can see him face to face? St. John Vianney, the patron of parish priests, experienced so much faith and love in the Eucharist that he kept a steady gaze on the tabernacle while he prayed and also when he taught or preached."

St. Roch parishioner Dave Dick said he always believed in the real presence, but "now I know within my heart that our Lord is really present and I take delight just to be there."

Dr. James Scheidler, a member of St. Michael Church, related his gratitude for the adoration chapel.

"Often I wanted a place to pray, just to be alone with the Lord, but the church doors were locked," he said. "Our Lord's presence in the monstrance touches the heart of my faith. It is there that I draw strength and guidance. I am reminded of our Lord's vulnerability, of his intense love that never gives up on us. It helps equip me with grace to go out and duplicate his great love in ministering the corporal works of mercy."

That is why Mary's basic message in Medjugorje is to "pray, pray, pray," he said, and to love God first so that her son's love can flow through us to others.

"There is nothing like quiet time with our Lord," Father Robert Ullrich, associate pastor at St. Michael, emphasized. "He is truly the healing balm who eases our fears and calms all our tensions."

Pope Paul VI was convinced that Jesus responds in a strong and determined way to prayers made in a sustained way in his Eucharistic presence.

"I am deeply touched by a consistent sense of love between members of different parishes," St. Michael parishioner Bernadette Malad said. "There is a prayer network and as I intercede for petitions a deep bonding occurs. My faith is renewed as people share when prayers are answered."

One lady diagnosed with a brain tumor had negative scans just prior to her scheduled surgery, Malad said. Another woman was experiencing a difficult pregnancy, so adorsers left medals and notes of prayerful support for her. The young mother later delivered a healthy daughter and said she experienced feelings of a special presence that she attributed to the love and prayers of adorsers.

St. Peter Julian once said that, "Jesus is in heaven for the elect. He is in the Eucharist for us pilgrims."

Jesus invites us to keep our focus on him as the center of our life and calling, as evidenced by a newly engaged couple from St. Christopher Parish who spent time together in adoration after deciding to marry.

Despite being a student, maintaining a job, and serving in the Navy Reserves, Dick Froderman from the Hoosier town of Brazil keeps vigil at the Divine Mercy Chapel for one hour a week in the middle of the night. Froderman's dream is to be able to support other adoration chapels.

In addition to Ritter's adoration chapel, St. Luke Parish invites the faithful to participate in perpetual adoration (without exposition) in the chapel at that northside church. Due to a security system installed at the church, persons interested in participating in the 24-hour adoration at St. Luke should call for necessary information at 317-846-7271 or 317-251-1651.

Adoration of the Blessed Sacrament is spreading rapidly in various parts of the world, especially in Korea and the Philippines. In a letter to priests on Holy Thursday, Pope John Paul stated that, "The Church and the world have a great need for Eucharistic adoration. Jesus waits for us in this sacrament of love. May our adoration never cease."

Lillian Stevenson earns award from Healthy Babies drive



HEROINE—Dr. Patricia Keener, medical director of the Indianapolis Campaign for Healthy Babies, presents the first "Hero of the Campaign" award to Lillian Stevenson, member of St. Rita, for her work with the St. Vincent de Paul Healthy Babies Support Group. (Photo by Margaret Nelson)

Lillian Stevenson, a retired nurse who is a member of St. Rita Parish, was the first person to receive the "Campaign Hero" award from the Indianapolis Campaign for Healthy Babies (ICHB).

During an ICHB board meeting on Tuesday, May 5, Dr. Patricia Keener, medical director of the campaign, presented the award to Stevenson for her work with the St. Vincent de Paul Healthy Babies Support Group. Pregnant women are assisted with transportation, clothing, food and supportive services by her work.

The award will be given annually to a volunteer in the community who supports

the goals of ICHB by devoting time to an ongoing basis to reduce the infant mortality rate and/or help pregnant women to receive prenatal care.

Stevenson was also cited for her knowledge and understanding of the women's needs and for working with the community in providing service. Leadership, positive attitude and significant achievement were other criteria for the award which Stevenson displayed.

Dr. Keener gave Stevenson a large rosette that read: "Hero of the Campaign." Stevenson quipped, "Now that I already have it, I can say, 'It should say heroine.'"

Scecina accepts challenges

(Continued from page 1)

many institutions facing financial difficulties and its reserves are more limited.

This spring, teachers, parents, alumni and friends of the secondary school were called upon to share "time, talent and treasures" to assure that this educational ministry will be directed into the decade of the '90s.

Intermediate plans call for a combination of cost reductions at the school next year and a program of fundraising to be conducted on a larger scale.

Long-term plans are being made to endow the school and fund it without endangering parishes in the deanery. Details of the intermediate and long-term plans will be announced after June 30 of this year.

Frank Savage, executive director of the

Office of Catholic Education, said, "One of the most encouraging signs was the engagement of the East Deanery board of education in tackling this problem. They looked at all the other dimensions, too. It was a concern that was owned by the whole East Deanery community, including lay people and clergy."

"What really made the difference is that the Scecina people said, 'We want this school to continue. Let's do something about it.' They heard the problem, owned it and took responsibility for solving it," Savage said.

"The way of solving their own problem, but they called on the resources of the archdiocese to help them," said Savage. "Under the circumstances, we handled this crisis very well as an archdiocesan community."



LIVING UP TO A PROMISE—Mike Amrhein, principal of St. Louis Elementary School in Batesville, spends May 9 on the roof, "reading a good book and listening to quiet music." Amrhein told his students that he would stay on the roof that day if they read 48,000 pages in one week. The students surpassed their goal by reading nearly 100,000 pages as part of the National Library Week reading promotion. (Photo courtesy Batesville Herald Tribune)

Commentary

THE BOTTOM LINE

Today's dad is more important than ever

by Antoinette Bosco

I have just seen the first issue of a new magazine that made its debut in January. No, it is not another fancy, slick publication for women. This one is for a very special group of people, long neglected in the publishing world—dads.

That, in fact, is the name of the magazine—*Dad* (Creative Publishing Group Inc., Newton, N.J.). It is aimed at the men who balance family-related and work-related roles and take a more participatory approach to child rearing. As *Dad*'s publishing director, Wendie Blanchard, puts it,



Especially interesting is that the publishers and editors of this magazine are a healthy mix of both men and women. The five-person advisory board is all male, however, with one of its members, Brian K. Blanchard, gracing the cover of the first issue and writing a brief commentary on being a father.

"I feel like the demands of modern-day fatherhood are greater than they were when I was a kid," he wrote, mentioning such realities we live with today as divorce, working mothers, homelessness, increased leisure time, two-career families, single-parent families and even toxic waste, television and a global economic community.

Fortunately, he implies, it is now socially acceptable for fathers to want to be more a part of their children's growth

years. "We are involved fathers, and our kids are going to be better for it," he states.

Addressing fathers, managing editor Robin W. Dente explained why a magazine such as *Dad* has emerged. "Up till now, 'parenting' was practically synonymous with 'motherhood.' Your significant roles as nurturer, protector, teacher, guide and special friend were neither addressed nor met on a regular basis. *Dad* was created especially to help fill this void."

Unquestionably, we have reached the point where no one can deny that fathers are more important than ever in their child's rearing. For as Dick Woods, president of the National Congress for Men, reports, "Now, 70 percent of the mothers of minor children work outside the home, over 80 percent of children will be in child-care or preschool before age 5."

Woods added, "Most fathers are employed in the service industry, with more flexibility in their schedules and the ability to do some of their work at home; and most young fathers are expected to share household duties, including child-care."

With the emergence of *Dad*, we now have another recognition that fathers are essential parents too. What is most worthwhile in the approach of this new magazine is its positive feel. While it is not avoiding difficult questions of divorce, child custody, money and job responsibilities, it is dealing with these issues sensitively and honestly. The magazine does not appear to be a forum for complaints or causes.

The first issue of *Dad* was dedicated to the memory of Michael Lippert (1916-



1980) "An involved father before it was fashionable, a man of incredible intelligence, charm, wit and humor, a tireless cheerleader for his wife and three children, and a loving memory for his grandchildren, his legacy has made *Dad* possible," wrote the editors.

I say God bless him, and I believe I am speaking for all fathers who know, as editor Dente puts it, that "being a father isn't an act of biology, but one of daily commitment, participation and love."

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THE YARDSTICK

Jesuit Father George Dunne has distinctive life

by Msgr. George G. Higgins

Father George H. Dunne, an 85-year-old California Jesuit extremely active in the field of international justice and labor relations in the United States before taking up several European assignments, has just published the most impressive and gripping set of memoirs I have read in recent years. Titled "A King's Pawn" and published by Loyola University Press (Chicago), it is a minor classic.



I cannot judge the many personal conflicts in which Father Dunne has been involved during his long and multifaceted career and about which he has outspokenly stated his own position in what promises to be the most controversial book of its kind in recent years. However, I think it would be unfair to interpret his frankness as a peevish attempt to even scores. He writes pointedly, but does so as a man of solid

faith, with wry humor and no trace of personal rancor or vindictiveness in his tone.

Had this book been written in its present form and style 25 or even 15 years ago, I suspect it might not have been cleared for publication by the Jesuit censors or issued under the imprint of a Jesuit-sponsored publisher. The fact that both the censors and publisher are now comfortable with it is good news—a clear sign that we are becoming a more tolerant and openminded people and also a more mature church.

"The church is far more damaged by the suppression of truth than by its frank admission," Father Dunne says; "further more the attempt to suppress the truth is an exercise in futility." I agree.

I don't want to leave the impression that Father Dunne's book deals only or mainly with his conflicts with ecclesiastical authority. His gracefully crafted story, related in vivid and engrossing detail, covers an extraordinary mix of assignments and apostolates from California to China, to St. Louis, Chicago and Washington, D.C., to

Rome, Switzerland and Brazil, and finally back to China two more times.

Father Dunne, looking back at the highlights of his busy life, modestly

"The church is far more damaged by suppression of truth than by its frank admission."

concludes that he can see "little of lasting accomplishment." His story, he says, "is largely a record of failure and frustration which contrasts sharply with the achievements of most of my contemporaries." I am sure I am not the only reader who will strongly disagree.

Few American priests of this century can match his combination of talents. He has excelled as a teacher and lecturer, a journalist and essayist of genuine distinction, a successful playwright, a pioneer civil rights activist, a champion of democratic

trade unionism in the movie industry, director of Peace Corps training projects in Ethiopia and Brazil, director of an innovative but ill-fated ecumenical project concerned with international economic development and world peace, a parish priest, director of overseas American university students, etc.

The title, "A King's Pawn," suggests that Father Dunne took up these diverse assignments unexpectedly, on short notice and almost by happenstance as a pawn in "the game of chess which is life." His readiness to roll with the punches and to adapt to such a wide variety of assignments without self-pity speaks well for the depth of his lifetime commitment as a religious, and his ability to carry them out with professional competence says to me that his life has been a great success.

I stand in awe of Father Dunne's ability as a semi-invaluable now in his 85th year to tell his story in gripping detail and with enviable clarity and literary grace. I recommend it highly as a significant contribution in the field of 20th-century American church history.

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EVERYDAY FAITH

Defending the faith to a total stranger at 30,000 ft.

by Lou Jacquet

Have you ever noticed how some of the most interesting conversations you have are with total strangers on airplanes?

There's something about being strapped into a seat 30,000 feet above the ground next to someone you've never seen before, and will probably never see again, that brings out the most interesting side of people.



Not long ago, the man seated next to me on a plane ride had been talking about his southern city, his business, and his family. Then, since I'd said I had just come from a convention where journalists from several faiths had gathered to share ideas, the talk got around to religion.

"I'm a Methodist," the man said. "I don't know much about the Catholic Church aside from what I read in the papers. But it strikes me that the Vatican is totally out of touch with what the average Catholic thinks these days."

I asked him to be a bit more specific.

"Other denominations have looked into or are already ordaining women," he said.

"The Vatican won't hear of it. Plus, you don't have any nuns left, and you can't get priests to staff your parishes. That's why your schools and even your parishes are closing. People in other denominations are getting the idea that the Catholic Church is falling apart."

Not so, I told him. He'd raised some mighty complex questions, and we could talk for days about them. But falling apart? Our Catholic population is growing to where it's now almost 53 million. Sure, I said, we struggle with how to keep our Catholic schools viable. We face the tough questions of how to keep parishes operational when, in many cases, several were built within too close proximity to one another by various nationalities. And we do need more religious vocations.

"But I think folks who say that the Vatican doesn't understand the U.S. are dead wrong," I said. "If by 'the Vatican' you mean the pope, I don't think we've ever had one who better understood what the folks in the pews were asking for. Most

want the church to stand up to the world and say we're not going to give in to every trend that comes along. This pope understands that. He's calling for us to live our faith in this tough, modern world. He wants us to make tough choices."

"So why won't he ordain women and do other things people ask for?" the man asked me. "He doesn't seem responsive."

Because, I told him, we're not a church that runs at the whim of its members. I've met a good many Catholics over the years in my work as a Catholic journalist, and—forget the polls—I've never heard a great clamor for ordination of women beyond a small percentage of Catholics. But even if there were, the church wouldn't change a position just to win favor. Or look at the abortion issue. Catholicism stands rock solid against a tide of media opinion that pushes the church to accept the ideas popular in American society at the moment. But it won't happen. We don't change doctrine. We stand by Tradition.

The plane landed. We exchanged cordial goodbyes. I drove home, thinking how amazing it is to be part of a church about which members of other denomina-

tions can't help but have opinions. After all, when was the last time you heard someone of another faith up in arms about what the Methodist Church stood for? We must be doing something right.

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THE CRITERION



To the Editor

The question of ordaining women

by Stacey Nicholas

In many of the hierarchical churches, the question of ordaining women has been prevalent since the 1960s. Historically, the more hierarchical the church, the less likely that women will be ordained. For example, the Anglican Church ordained women while the Eastern Orthodox Church protested that ordination.

Ordination is how the church affirms that a person's gift (the gift to order a gifted community) is prolonged and not momentary. The controversy concerning the ordination of women, as I see it, is not about liberation, feminism, or equality, but rather a question of giftedness. The question for members of hierarchical churches to consider is whether the ordination of women is a matter of church discipline (which could be changed) or if it is a matter of doctrine or dogma. (Editor's note: The pope has said it is a matter of doctrine.)

Members arguing for the ordination of women contend that there is no doubt that, historically, women played a major part in the early Christian communities. They served as leaders before the concept of a sacramental priesthood was developed. The office of bishop and deacon preceded the office of priest, and in these communities women were ordained deacons.

Traditionalists argue that Jesus never ordained a woman nor did he call them as apostles. True, women were not directly called to be apostles, but they did follow and serve Jesus. Jesus also never chose gentiles (non-Jews). To carry this argument a step further would recognize that Jesus never ordained anyone. According to Scripture, the practice of ordination developed after Pentecost.

Those opposing female ordination further assert that Jesus was a man and priestly roles were confined to men. This implies that the priest plays the role of Jesus and, thus, must be male. Such an implication is theologically inaccurate because it views the priest as a consecrated actor and fails to recognize that it is the Holy Spirit—the least gendered member of the Trinity—who transforms the bread and wine into the body and blood of Christ.

LIGHT ONE CANDLE

Fathers and the art of love

by Fr. John Catoir
Director, The Christophers

A good father delights in loving his children. God is like that with us.

You may find it difficult to imagine God delighting in this mad, mad world. There has been so much evil. Malignant individuals like Hitler and Stalin have poisoned our century with mass murderers. One can more easily imagine an angry God than a delighted one.

And yet, the Scriptures tell us that God's love is unchanging. We are not blighted by the evil that others do. God speaks to us with affection. "You shall be called, 'My delight' . . . for the Lord delights in you, and will claim you as his own" (Isaiah's Canticle 62:4).

Father's Day is a good time to reflect on the art of love. Some fathers find it difficult to express love. They bottle up their feelings. God is not like that. He loves lavishly, and he wants us to trust him.

The history of salvation began when God chose the people of Israel. God smiled and applauded His creation: "for the Lord takes delight in his people" (Psalm 149). The Father's saving love is not a fantasy. Jesus assured us of it. "God so loved the world that he gave his only

To their advantage, proponents of ordaining women charge that an exclusive all-male priesthood has historically made women second-class citizens in the church. Notably, the concept of first- and second-class citizens in the church creates a bigger question than whether or not women should be ordained.

Discussions on ordination must be centered around the tradition of baptism rather than on the tradition of gender. Each man and woman is baptized into the fullness of Christ's life. Christian vocation is one that comes with baptism, not holy orders. If baptism brings people into the body of Christ and enables them to become Christ-like, then denying women the right to be ordained is denying their ability to become Christ-like. Carried to an extreme, such an argument should forbid women from being baptized because they are not male like Christ.

The call to holy orders should not be undertaken without a strong sense of divine calling. It must be a prolonged call from God to serve and help develop, in faith, the Christian community. A call to the priesthood comes from God, may be tested by man, but cannot be ignored because of one's gender.

(Nicholas, a native of Cranfordville and a 1990 graduate of Marian College, is employed by the college.)

Teach respect for the human person

by Kelley Renz

I read this morning that former President Ronald Reagan is at fault for the increase of racism and racist activities on our nation's campuses. Yesterday I read that rap music is at fault for a number of killings in New York. Tomorrow I'll read about another appointed scapegoat for the problems our society or our world is facing. Guilty in part or not, that is what they are—scapegoats, a concerted effort to put all the blame on one thing or person and run it out of town so the problem can go away.

Usually our problems are not solved so easily. Why do we always end up treating symptoms? Are we afraid to attack the underlying cause? Are we afraid of its monstrous proportions? Is it possible to

being cracking at its superstructure? First, we must identify it, and I think I can help put a finger on that answer.

Abortion, murder, rape, torture, theft, kidnapping, abuse—all these scream a lack of respect for the human person. "Me" becomes so awfully important. I do not even recognize the bonds which connect me to another and, in many cases, those bonds have been buried beginning in childhood.

We should be teaching, as parents, as educators, as religious, reverence for the human body, reverence for all people from day one in our children's lives. We should not dismiss so lightly the name-calling we hear on playgrounds, the criticizing we pour forth as we watch TV or read the newspaper, the categorizing of races due to the violent actions of one member.

I was listening to a friend's description of my husband recently. One comment my friend made was that my husband does not make fun of people: "He rarely says anything bad about anybody." I thought of myself and knew the same couldn't be said about me. I was sorry for that.

We must realize the sometimes awesome effect we can have on others. On a particularly depressing day for me, a warm smile from a stranger can bring joyful tears to my eyes. Did that stranger know that? She transformed herself from a stranger to

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will not demand that letters be published. The editor may also edit letters for length, grammar and style. Letters for publication should be sent to The Criterion, P.O. Box 1717, Indianapolis, IN 46206.

a fellow human being who meets the same world I do and who understands the ups and downs. She sympathized.

Maybe that's what we need to nurture: sympathy, an awareness of others' feelings, needs, concerns. A simple awareness that we don't suffer alone, we don't walk alone, we are not on our own. Maybe that can restore the bonds connecting us to others that so many of us have buried over the years.

It is good to recognize behaviors in people which contribute to our problems. It is not good to refuse to recognize the deeper causes. Let's commit ourselves now to stop criticizing and to start building up people, especially those whose actions and attitudes rub us the wrong way.

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Rev. James D. Barton, Archdiocesan Director

Begotten Son" (John 3:16). God's love is personal. He made a personal commitment to us. "I have told you this so that my joy may be in you and your joy may be complete" (John 15:11).

Some fathers are better than others at loving their children, but all fathers are made in the image of God, and all have the potential of being true carriers of divine love.

Father's Day is not only a day when we honor our fathers. It's a day when fathers are challenged to live up to their calling. The Lord challenges each father to take up the burdens and obligations of fatherhood with courage. But more than working for a living, a father should smile upon his family and help to create an atmosphere of emotional comfort. Remember these words of Jesus:

"Love one another as I have loved you. A man can have no greater love than to lay down his life for his loved ones" (John 15:12 & 13).

"Here on earth you will have many trials and sorrows, but cheer up for I have overcome the world" (John 16:33).

The love of a good father gives reassurance and hope.

(For a free copy of the Christopher News Notes, "Faithful Forever: Making a Success of Marriage," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St. New York, N.Y. 10017.)

(Father Catoir's "Christopher Close-Up" can be seen each Sunday 6-8:30 a.m. on WISH-TV, Channel 8 in Indianapolis.)

CORNUCOPIA

Alike under our burnooses

by Cynthia Dewes

Living a middle-class life is like being the meat in a sandwich: you're not on top and not on the bottom, but you can see the undersides of the other two components. And sometimes you wonder what it would be like to be either the one wearing mayonnaise and lettuce, or the one without any dressing at all.

When you're used to plodding along with "bourgeois" stamped indelibly on your forehead, the opportunity to experience life in the other economic strata can be very attractive. Lifestyles of the Rich and Famous or even the Poor and Downtrodden seem rather romantic at a distance.

Travel offers you a chance to witness these foreign existences up close. It can be revealing, interesting, depressing, and downright luxurious. All on the same trip, too.

Sometimes we are thrown together with companions who spend more for a set of underwear than we do on a mortgage payment. Their handbags and luggage carry names that sound like Sicilian bandits, and they are able to read menus without an interpreter or even a pushy waiter.

On a cruise, these people are always

dressed in the correct articles of clothing (or unclothed) for lounging by the pool or posing on deck or being caught by surprise in the doorways of their cabins. They never get into the pool, but they have swell tans and their hairdos are virtual works of art.

Speaking of art, these sophisticated types speak glibly of Mondrian and Gaudi and Pollack. They know about art movements and style trends and absolutely anything that's avant garde. Of course they know the Beautiful People personally, celebrities whose names they drop like succulent plums into the greedy yaws of the rest of us.

The people we meet on the other end of the economic scale know a lot, too, but their information is different. For example, they know that if they smile a lot and sing a cute baby along on their hips, they're more likely to make a street corner sale of trinkets to tourists.

They know where to gather between tour buses when it's hot outdoors, and where to go to protect themselves when it's windy. They know which customers to serve patiently and which traveling rubes don't know caviar from fish eggs.

The "lowers" dress for success as the "uppers" do, but they're aiming for a different kind of success. They're not after envious glances, only pesetas and deutschemarks and lire.

They are carefully clean enough to be acceptable, but picturesque enough to fit in with the tourists' N.C. Wyeth-boys' adventure book-view of foreign lands.

They probably wear burnooses over their blue jeans, or L.L. Bean hiking shorts under their saris.

Despite apparent differences, the monogrammed linen shirts of the high livers, and the muslin rags of the low, cover hearts filled with the same hopes and needs. They don't hide much that's new or different in the human condition.

But sometimes we have to travel many miles in many strange places before we are able to realize the similarities.

vips...

Don Berkowski, founder of the Smiles Unlimited clown ministry, was recently named a Sagamore of the Wabash by Indiana Governor Evan Bayh, in recognition of his service to prisons, nursing homes and hospitals throughout the state. Berkowski is a member of St. Christopher Parish in Speedway, and is president-elect of Clowns of America International.

The **Fifth-Grade Class of St. Joseph School**, Shelbyville recently received a second place ribbon and \$50 prize in the elementary division of a contest sponsored by Historic Landmarks of Indiana. The class constructed a model of St. Joseph Church, aided by their teacher, Maxine Gambrel. They plan to donate their prize to the St. Joseph Church Repairing Fund.

Lori Livingston, a sixth-grade student at St. Joseph School in Shelbyville, has been named winner of the St. Joseph Board of Education Award. The award is based on the following criteria: religion, academics, extra-curricular activities, and attitude. Lori has been Grand Champion of the Annual Science Fair three out of four years; has participated in the CYO Music Contest for three years; and has belonged to championship volleyball and basketball teams, as well as the winning Brain Game team for two years.

check-it-out...

Cathedral High School Class of 1950 will celebrate its **40th Reunion** on the weekend of June 22-24 at the North Meridian Inn, 1530 N. Meridian St. A reunion party will be held from 8 to 10 p.m. on Friday, and on Saturday there will be a dinner at 7 p.m. A Mass will be celebrated at 11 a.m. on Sunday in Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, followed by a breakfast buffet at the hotel. For more information call Harry E. Russell at 317-356-5271.

The World Apostolate of Fatima (The Blue Army) and Sacred Heart Parish in Indianapolis will sponsor an **All-Night Vigil in honor of the Feast of the Sacred Heart of Jesus**, beginning with 7 p.m. Mass on Friday, June 22. Exposition of the Blessed Sacrament will be held until Benediction at 6:45 a.m. on Saturday, June 23. The Sacrament of Reconciliation will be available at 8:30 p.m. Friday, and the rosary will be recited every hour from 9 p.m. Friday through Saturday morning. The celebration will conclude with a closing Mass at 8 a.m. Saturday. Refreshments will

be available in the parish hall. For more information call 317-638-5551.

The **Midwest Amputee Golf Association's 15th Annual Golf Tournament** will be held on the weekend of June 22-24 at Speedway Golf Course. The association was founded by World War II amputee **Joseph T. Maled** of Indianapolis, who died in 1987. For more information on the tournament you may call Tom Maled at 812-923-7291.

The **1940 Class of Little Flower Grade School** will celebrate its **50th Anniversary** beginning with 5 p.m. Mass on Saturday, July 14 in church. Msgr. Richard Kavanaugh, associate pastor at Little Flower at the time of the class's graduation and now retired from active priesthood, will be celebrant. Information is needed on the following "missing" class members: Tom Connelly, Esther Newcomb Chufar and Patricia Ward Fostage. Call Harold Braun at 317-359-4437.

St. Vincent Hospital Guild will hold an **Election Coffee** at 10 a.m. on Wednesday, June 13 at the Indiana Governor's Residence, 4750 N. Meridian Street in Indianapolis. Officers and board members for 1990-91 will be elected at the meeting and refreshments will be served. Call Josephine Bryant at 317-253-2864 for more information.

St. Catherine Grade School Class of 1965 will hold a 25th Grade School Reunion at 6 p.m. on Saturday, June 30 at the Bussard Hall. The following classmates have not been located: Robert Bertram, Suzanne Bretnioiu, Diane Fidler, Robert Howard, Tom Jones, Patricia Moore, Pat Stumph and John Vermillion. Anyone who has information about them may call Sue Aton at 317-783-3158 or 317-786-0588.

Catholics United for the Faith and The Cardinal Mindset Foundation will sponsor **The Church Teachers Forum 1990** from 8:30 a.m. through rosary services at 4:25 p.m. on Saturday, June 30 at the Commonwealth Convention Center, 221 4th Street, Louisville, Ky. Speakers include Cardinal Francis Arns, president of the Pontifical Council for Interreligious Dialogue, and theologians, Jesuit Father John Hardon and Msgr. William B. Smith. For more information call 502-348-3963 or 317-356-5110.



CELEBRATING 60 YEARS—Benedictine Sisters Mellita Schenk (left) and Rosalinda Hasenauer anticipate their 60th anniversaries of religious profession, which they will celebrate on Sunday, June 24 at Our Lady of Grace Monastery in Beech Grove. After entering the Ferdinand Benedictine Community in 1928, Sister Mellita taught band, choir and general music in the Evansville and Indianapolis dioceses. Sister Rosalinda, who also entered the Ferdinand community in 1928, was director of food services at the Convent of the Immaculate Conception there, and at the Beech Grove convent. Both sisters are retired and living at Our Lady of Grace Monastery.



FOLLOW BALLOONS—Kindergarten pupils at St. Michael School in Indianapolis display balloons to promote their parish festival '90, on Friday and Saturday, June 22-23 from 4 to 11 p.m. each day. They are (from left): Louie Lauck, Erin Padgett, Megan Nally, Andrew Banick and Kasey Harpold. Dinners, rides, games and raffles will be featured at the festival.

The Ad Game

\$25 — A PUZZLE FOR PRIZES — \$25

The following readers correctly unscrambled the previous puzzle:

Ann Utlenick
Alma Walker
Jerome Lauer
Mary Hinton
Donald Wenning
Jean Colman
John Hillman
Cheryl Hahn
Paul Kiedrowitz
Janice Oebmeyer
Leonard Meier
Barbara Gellimore
Alice Kaiser
Mary Ann Hermann
David Malone
Carole Ann Hodge
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Angie Hughes
Beverly Hagen
Henry Hiestman
Dorlene Bohman
Shirley Carr
Wilma Jensen
Josephine Weeling
Steven Hagl, Sr.
Edith Sims
Ralph Holt
Julia Rose
Midred Kunkel
Helen Navarra
Linda Smitz
Janet Beidel
Marge Wilhem
Martha Zwick
Lo Fische
Bertha Glavo
Mary Theobald
Alberta Meyer
Sarah Kiedrowitz
Dolores Litzinger
Patricia Riley
Sharon Taylor
Fred Prueher
Ann Clark
Barbara Herbert

Star Osburn
Michelle O'Connor
Leona Kriesch
Margaret Senese
Jane Satsell
Susan Williams
Anna Merkel
Richard Rosner
L.J. Eckstein
Mary Komlanc
Betty McLeish
Selma Drost
Milly Rich
Paul Strubel
Robert Hunkele
Mary Richeson
Marilynn Irman
Arlene Bridges
Michelle Lecher
Stephen Costamare
Virginia Elstroff
Ruth Skilman
Kathie Maschino
Margaret Sanders
Dorothy Blankman
Dorothy Kipper
Emma Wilhelm
Helen Augustin
Marcia Duncan
Rita Foley
Barbara Chesham
Madeline Kaur
Aurelia Wohlsater
Louise Wigal
Linda Benkemeier
Mary Hensley
Helen Lar
L.M. Aben
Joanne Aamie
Anna Davis
Lena Edwards
Hermira Bruder
Henry Wolff
Leonora Anderson

Dorothy Plamen
Kathryn Sheets
Eugene Dziurynski
Lillian Kinken
John Herbert
Pauline Nestler
Ellen Hagist
Martha Dones
Marge Kross
Kathryn Schoettner
Marie French
Francis Baker
Marita Cherry
Bernadette Fry
Vatus Green
Anna Miegel
Pearl Sling
Virginia Ellison
Margaret Gies
Agnese Schmidbauer
Anna Sanders
Margaret Logan
Prudence McFarland
Ed Kaslin
Florence Reiche
Paul Hirschauer
Helen Hirschauer
Gerran Colquhoun
Anna Neese
Patricia Hunsfeld
Regina Kaur
Eileen Egnoff
Margaret Kegness
Mary Sharr
Pat Swinford
Rosella Lawrence
Marty Hoshlin
Theresa Spore
Mary Lofly
Jenny Schott
Helen Erber
Ella Jontia
Ima Gabriel
Kayle Heid

Josephine Mivac
Carolyn Duncan
James Carrico
Anna Batchelor
Theresa Duffy
Paul Stahl
Joan Dowling
Ethel Genuis
Betty Richardson
Mary Porter
Charles Fisher
Lucy Guffe
Ruth Huft
George Augustine
Dorothy Rimm
Minne Drenth
Doris Johnson
Florence Tostchog
John Jamnicky
Linda Baumann
Carrie Otto
Cornelia Boehman
Sodde Sprinkle
Bernice Langard
Linda McCauley
Margaret Deding
Dixie Voegelie
Rose Eagan
Novie Seisenburgen
Mary Wheatley
Claudia Goffinet
Bernice Baur
John Zins
Barbara Smitley
Martha Smith
Bernice Bar
Lucille Dorsch
Mary Jarboe
Gwendolyn
Jean Kruhpaust
Margaret Jones
Mary Merkel
Grace Elin
Audrey Colvin

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Elia Jontia, St. Anthony, Indianapolis —
Your \$25 Check is in the Mail —

- 1) Anyone can enter "The Ad Game" with the exception of employees of the Critterion and their families.
- 2) Entries must be received on or before noon on the first Thursday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

Look for "The Ad Game" in
Next Week's Critterion!

— ANSWERS TO "AD GAME" —
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LHOLANTAROME
MEMORIAL HOSPITAL
RONPWEEM
MANPOWER
CEDNAGHACHERRITR
SACRED HEART CHURCH
SPOURHAGHLTH
HIGHWAY FLORAL
YECOFARNA
CANARY CAFE

St. Barnabas lector co-hosts early radio show

by Mary Ann Wyand

Morning begins at 4 a.m. for St. Barnabas parishioner Ann Craig, the genial co-host of WZPL's popular "Breakfast Club" program.

Early each weekday, Craig's friendly voice and cheerful conversation on 99.5 FM help central Indiana listeners face the sunshine.

And on many Sundays, Craig's articulate voice and eloquent delivery as a St. Barnabas lector help parishioners reflect on the word of God.

"I'm the lector coordinator," Craig explained. "I lector on Sundays and also coordinate all the lectors. I thought if I was going to volunteer, I was kind of a natural to do this."

Coincidentally, Craig has known Father Joseph McNally, the new pastor at St. Barnabas, for more than 15 years. In fact, Father McNally officiated at her wedding while pastor at Sacred Heart Parish in Jeffersonville.

The talented broadcaster told *The Criterion* she loves her work and enjoys blending her high-profile professional life with the domestic roles of wife and mother.

"I feel challenged to use my gifts," Craig explained. "I want to work. I also want to be with my children. I love to do things with my kids."

Working morning hours enables her to spend more afternoon and evening time with her husband, Bob, and their sons Clay and Zachary, she said. That's the primary reason she now likes getting up so early.

WZPL's "Breakfast Club" starts at 6 a.m. and concludes at 10 a.m. And even though Craig is at work, her family shares their morning with her by tuning in to 99.5 FM.

"I never was a morning person," she admitted. "If someone had told me I was going to do this 15 years ago, I would have said they were nuts because there was no way I'd get up at 4 o'clock in the morning to go to work."

But motherhood changed her life and her work hours.

"When I did a regular nine-to-five job, I cried all the way to work for months for

leaving my son," she said. "I only had Clay at the time, and it was so hard to leave him. It just rips your heart out to leave these little, bitty people in somebody else's care."

Ann Craig grew up in Louisville, and her family worshipped at Sacred Heart Church across the Ohio River.

I went all through 11 years in Catholic school," she said. "I wore uniforms every day of my life for 11 years. During high school, I attended Presentation Academy in Louisville, an all-girls Catholic school operated by the Sisters of Charity."

Craig graduated from the academy in three years and went on to Indiana University Southeast to pursue a degree in education.

"I gave a speech in class one day," she recalled, "and when I sat down the girl who sat in front of me turned around and said, 'Have you ever thought of being in broadcasting?' You have a great voice."

After college, Bob and Ann Craig lived in Tehran, Iran, for nearly two years during the latter part of the Shah's regime. When they moved back to Indiana, she switched study areas and finished her degree in telecommunications at IU's Bloomington campus.

Employment in advertising sales at WBWB, a Bloomington radio station, preceded her first on-the-air job at WIFE Radio in Indianapolis in 1978. Later she worked for WXIN Channel 59 as a television news anchor and public affairs director then for Network Indiana as news director.

Craig chose to do morning radio broadcasting at WZPL after the birth of her oldest son.

"I love Indianapolis very much and I love what I do," she said. "I've always been fascinated with news, I love being on the air, and I love all the different people that I meet. It's a lot of fun, and it's very exciting."

And Craig said she loves working with Barry Donovan, Coach Rick Mikes, and Bruce Gordon.

"We really like each other," she said, "and we get along real well both on and off the air. We are just ourselves on the air and we react to each other. It's all very spontaneous. You have to be naturally

quick to be able to respond to the others. We just have a good time."

A typical work day also involves public appearances after her early-morning broadcast, but Craig said she likes the varied opportunities to meet people.

And she particularly likes being able to pick up her sons after school.

"When I pick up Clay," she said, "other children will say, 'Hi, Ann! I heard you on the radio today!' They all call me by my whole name because they hear me say it on the air."

Clay and Zachary have grown up hearing their mother's voice on television and radio and have been "on the air" too, she said, so they don't think too much about her unusual job. But older students recognize her celebrity status.

"The other day Clay said to me, 'The older kids are all real nice to me. Mom.' And I said, 'That's because you're a nice boy,'" she recalled. "And he said, 'Mom, I think it's because of you.'"



Ann Craig

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Annual Corpus Christi celebration in Oldenburg will be this Sunday

The annual Corpus Christi celebration in Oldenburg will be this Sunday, June 17. It will be the 144th consecutive year that Holy Family Parish has celebrated the day.

After the 10:30 a.m. Mass, the Blessed Sacrament will be carried in solemn procession to four outdoor shrines that encircle the "Village of Spires." These four chapels are traditionally built and decorated by members of the parish whose homes are adjacent to the chapel altars.

The entire Oldenburg community takes an active role in the outdoor procession. The servers carrying the cross and the flag are followed by the altar boys and the young girls who cast flower petals along the route. Next the Knights of St. John act as a guard of honor for the Blessed Sacrament. The parish pastoral council members carry the canopy over the Eucharist. The military guard follows. At

the end of the procession are the band, the choir, members of the parish and people from outlying communities.

Those in the procession recite the rosary and sing religious songs as they walk. Some of the songs played by the band were composed by past members of the parish.

At each altar along the countryside there is a short Benediction consisting of song, readings, and prayer. As the priest blesses the assembly with the elevated Eucharist, the military guard fires an honor salute.

After Benediction at the fourth altar, the assembly processes to Holy Family Church for a final Benediction and closing with the singing of "Holy God."

The public is invited to join the parishioners of Holy Family Church in this traditional religious observance.



SPRING VENTURE—Kelly McGinness, 15-month-old daughter of Nancy and Scott McGinness, tries stepping out on her own in front of Immaculate Heart Parish after Mass. (Photo by Margaret Nelson)

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Providence Sisters to celebrate 50 years in their congregation

Eleven Sisters of Providence with special ties to the Archdiocese of Indianapolis will be among 18 Sisters of Providence celebrating 50 years of membership in the congregation during festivities July 6 and 7 at St. Mary of the Woods, Ind.

Six of the sister jubilarians are natives of Indianapolis, one currently ministers in Indianapolis and four live and work at Saint Mary of the Woods.

Natives who live and minister in Indianapolis include Sisters Ann Mary Dietz and Marian Thomas Kinney.

As part-time secretary for St. Matthew's religious education program, Sister Ann Mary's duties include assisting with religious education classes, the parish women's group and Advent and Lent programs. She also coordinates the Holy Communion program for shut-in members of the parish.

Prior to this ministry, she was a teacher for 37 years in schools in California, Illinois and Texas.

Sister Marian Thomas is the associate director of the Society for the Propagation of the Faith.

Among many positions held during the past 50 years, she was principal at Marquette High School, Michigan City; academic dean and assistant principal at St. Joseph High School in South Bend; and a teacher in schools in Illinois, Indiana and Washington, D.C.

Indianapolis natives who minister elsewhere are Sisters

Rose Maureen King, Patricia Louise Quinn, Marie Agatha Vanderheide and Elizabeth Rose Weissenbach.

Sister Rose Maureen currently serves as part-time librarian at St. Boniface and St. Mary's in Lafayette. She was a teacher in schools in Illinois, Indiana, Massachusetts and New Hampshire.

Sister Patricia Louise is secretary for the provincial officers of St. Joseph's Province, headquartered in Park Ridge, Ill. Prior to that time, she was a teacher in schools in Illinois, Indiana and New Hampshire.

Currently living and ministering in Dunwoody, Ga., is Sister Marie Agatha, a medical secretary at St. Joseph's Hospital. Before this ministry, she was president of Immaculata College in Washington, D.C., dean of women at Saint Mary of the Woods College and principal of Kennedy High School in St. Louis.

In Hawthorne, Calif., Sister Elizabeth Rose ministers as a pastoral associate for St. Joseph's Parish. She was a teacher for 27 years, principal at St. Joseph in Indianapolis and registrar for four years at Cathedral High School in Indianapolis.

One of the jubilarians who serves in the archdiocese, but is a native of Washington, Ind., is Sister Mary Frederick Fields. She serves Assumption Parish in Indianapolis as secretary for the pastoral associate there. During the past 41 years, she was a teacher in schools in Illinois and Indiana.

Jubilarians at Saint Mary of the Woods are Sisters Mary Eleanor Buckley, Frances Finnegan, Mary Roger Madden and Mary Neil Gleason.

A native of Chicago, Sister Eleanor Mary has ministered for more than 42 years as a teacher—17 years spent at Providence College University, Taiwan, and 14 years at St. John's Elementary School and High School in Robstown, Texas; and Indiana and Washington, D.C.

Originally from Washburn, Wis., Sister Frances currently volunteers as a reference librarian at Saint Mary of the Woods College. Prior to this ministry she served as assistant provincial treasurer in St. Joseph Province. She was a teacher for 37 years in schools in Illinois, Indiana and North Carolina.

Sister Mary Roger, originally from Decatur, Ill., is currently working on the third volume of the history of the Sisters of Providence. Throughout the past 43 years, she was a teacher in schools in Illinois, Indiana and Washington, D.C.

Although officially retired, Sister Mary Neil participates in the ministry of prayer at Saint Mary of the Woods. Prior to this ministry, she was a teacher for 23 years in schools in Illinois and Indiana.

Other Sister of Providence golden jubilarians are Sisters Richard Bussing, Bernice Kuper, Cecilia Ann Miller, Annette Schupp, Loretta Eileen Heller, Lourdes Kline and Agnes Farrell.

Sister Richard serves as a companion to the elderly in Missoula, Mont.; Sister Bernice as a pastoral associate at St. John the Baptist in Newburgh, Ind.; and Sister Cecilia Ann teaches music and physical education at Ursuline Pitt School in Jasper, Ind.

Sister Annette is an educator at Precious Blood School in Jasper. Sister Loretta Eileen ministers in Whiting, Ind., as a teacher; Sister Lourdes serves as administrative assistant to the principal at Nativity Catholic Academy in Washington, D.C.; and Sister Agnes ministers as a pastoral associate at Mercy San Juan Hospital in Carmichael, Calif.

Jubilee activities at St. Mary of the Woods will include a Mass of Thanksgiving Saturday, July 7, at 1:30 p.m., celebrated by Father Bernard Head. Sister Nancy Nolan, general superior of the Congregation, will offer reflections, and Sister Marie William Hoerner, pastoral associate at Saint Mary of the Woods, will give the welcome. A reception will follow the liturgy.

In all, the Sisters of Providence celebrating their 50th jubilee this year have spent 2,632 years of collective service in primary, elementary, secondary schools and colleges as teachers and administrators.

The Sisters of Providence of Saint Mary of the Woods have a membership of more than 800 and currently minister in 55 archdioceses and dioceses in 27 states in the United States and in Taiwan. This year marks the 150th anniversary of the Sisters of Providence in America.

Providence sisters get ministry grants

by Anne M. Hicks

Two sisters who are natives of Indianapolis and two who live and minister in the Indianapolis area recently received grants from the ministry fund of the Sisters of Providence of St. Mary of the Woods.

Sisters of Providence who received the funding were: Sister Marilyn Therese Lipps, coordinator of Damien Center Services in Indianapolis; Sister Ann Brendan Burget, teacher and director of St. Mary of the Woods Day Care/Pre-School near Terre Haute; Sister Pamela Pauloski, pastoral associate and director of religious education at St. Anthony Parish, Cicero, Ill.; and Sister Kathleen Desautels, staff member of the 8th Day Center for Justice, Chicago.

Sister Marilyn Therese's grant will assist in her work with AIDS patients and their families at the Damien Center in Indianapolis, a non-profit organization working in coordination with the Archdiocese of Indianapolis and the Episcopal Diocese.

Sister Marilyn serves through education, counseling and support. "My prayer is that those I serve may experience with dignity and respect the caring, compassionate love of Christ," she said.

Sister Ann Brendan's grant will enable her to hire another teacher for the Woods Day Care during the coming year. "I hope my salary will not have to come from day care income, so that I will be able to hire another teacher this fall."

The two Indianapolis natives, Sisters Pam and Kathleen, will be able to continue their ministries in the Chicago. Sister Pam, who serves a primarily Hispanic population at St. Anthony, noted her enthusiasm when she received the funding. "This ministry is something I have been dreaming about for at least seven years."

"The ministry I and provides Sister of Providence women with the ability to do the work of the Gospel, work that could not otherwise be done," said Sister Kathleen. She said that the 8th Day Center's fundamental purpose is to "transform society into what the reign of God can be on this earth."

The ministry fund was created in 1988 to support sisters ministering with the economically poor or working to change structures which oppress the economically poor.

The ministry fund board of directors of the Sisters of Providence recently awarded the grants totaling \$50,000.

Sister Adele Beacham, director of development for the Sisters of Providence, explained that when the ministry fund reaches its goal of \$3 million, as many as 14 sisters may be subsidized annually from the interest of the fund. As of June 1, 1990, \$1.8 million had been raised.

Position Available

Registrar for Fatima Retreat House — to begin employment July 1, 1990. Hospitality, phone, secretarial skills (including 60 wpm typing) and computer knowledge a must. 35-40 hours per week needed. Will consider job sharing. Job description available upon request. Salary based upon experience and within Archdiocesan guidelines for position level. Send resume to: Julie Brewer, Fatima Retreat House, 5353 E. 56th St., Indianapolis, IN 46226

Position Open:

Housekeeper for Fatima Retreat House. Responsibilities include care and cleaning of all areas of the retreat house including bedrooms, lounges, lavatories and meeting rooms. Some supervision of part-time housekeeper. Experience in institutional cleaning helpful. Must be willing to work some evenings and weekend hours as needed. Salary commensurate with archdiocesan salary scale. Position available immediately. Contact: Sr. Cordelia Moran, Fatima Retreat House, 5353 E. 56th St., Indianapolis, IN 46226, 545-7881



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FORTY-TWO WOMEN

Franciscan nuns to mark jubilees

Forty-two Sisters of St. Francis with connections to the Archdiocese of Indianapolis will celebrate anniversaries of 75, 60, 50 and 25 years in religious life.

A special Mass, dinner and program will be given in their honor at the motherhouse in Oldenburg on July 26.

Below are short biographies of those celebrating 75- and 60-year anniversaries. Those celebrating 50- and 25-year anniversaries will be covered next week.

Seventy-five year anniversaries

Sister Mary Paschal Frietsch served as a teacher for 57 years, 42 of them in secondary education in Indiana and Ohio. In Indianapolis, she taught at Holy Trinity and St. Mary Academy. She also taught at St. John, Dover; St. Paul, New Alsace; St. Vincent de Paul, Bedford; and the Oldenburg Academy of the Immaculate Conception, where she served for 18 years.

Sister Margaret Clare Frey also served 57 years in the education ministry. She taught at St. Francis de Sales and St. Christopher in Indianapolis and was principal of several schools in Ohio.

Sister Mary Philip Kalkbrenner contributed 53 years of service to elementary education. She taught at Holy Trinity, Indianapolis; St. Mary, Milhouse; and St. Mary, Aurora.

Celebrating sixty years

Sister Mary Rose Stockton taught at St. Mary Academy in Indianapolis, but is best known for her work at Marian College. She spent 41 years as chemistry teacher and department head at Marian, gaining national recognition. A former student began a Sister Mary Rose Stockton Scholarship Fund to aid chemistry students in 1968. By the time of her retirement last year, the fund had reached \$80,000.

Sister Jane Marie Deters taught at Holy Rosary, Indianapolis; Holy Name, Beech Grove; St. Anthony, Morris; and St. Mary, Lanesville; as well as other schools in Ohio and Missouri, for a total of 52 years in education ministry. She still teaches religion classes to children from Holy Family, Oldenburg, and is a Eucharistic minister to the sick at the Oldenburg motherhouse infirmary.

Sister Anna Marie Stier taught elementary grades for 50 years. She taught at St. Lawrence, Lawrenceburg; St. Mark and St. Michael, Indianapolis, as well as other schools in Ohio and Missouri.

Sister Olivia Marie Stier taught at St. Mary and St. Bernadette schools in Indianapolis; Holy Name, Beech Grove; St. Gabriel, Connersville; and at the Oldenburg Elementary School. She was religious education assistant at St. Joseph, Shelbyville, and principal at St. Bernadette and Holy Name schools.

Sister Mary Virginia Finkbinner taught at St. John, Dover; St. Mary, North Vernon; St. Joseph, St. Leon; and three schools in Indianapolis: St. Francis de Sales, St. Mark and Our Lady of Lourdes. She also spent nine years in the missions of New Mexico.

Sister Rose Irma Beck taught primary grades for 50 years, including St. Mary, Rushville; St. Michael, Brookville; St. Joseph, Shelbyville; and St. Mark, Indianapolis. She now helps with lineas at the Oldenburg Academy.

Sister Helen Virginia Otting taught elementary grades for 45 years: Little Flower, Indianapolis; St. Mary, New Albany; and St. Vincent de Paul, Bedford, as well as other schools in Ohio and Missouri. She now takes care of the mail room at the motherhouse in Oldenburg.

Sister Ann Regina Steigerwald spent 43 years in education ministry. She taught at St. Mary, Lanesville; St. Mary, New Albany; St. Mary, Milhouse; St. Michael, Charlestown; St. Michael, Brookville; St. Joseph, Shelbyville; and Our Lady of Lourdes, Indianapolis.

Sister Romana Merkel provided domestic service for the Sisters of St. Francis and students at Marian College, Indianapolis, during the war years when food was rationed. She also assisted with this work at St. Michael, Brookville; St. Gabriel, Connersville; St. Lawrence, Lawrenceburg; St. Nicholas, Sunman and Secunia High School, Indianapolis. Today she shares her talents in sewing, crocheting and tating in the activity center at Oldenburg.

Sister Dolorita Carper spent many years at Indianapolis institutions: St. Mary Academy, where she taught art, and Marian College, where she was an art teacher and head of the art department. She designed the crucifix worn by Oldenburg Franciscans. She lived at Marian until 1986 as a retired teacher in residence. She now teaches art classes to retired sisters.

Sister Mary Helen Rosenberger spend 54 years in the teaching ministry, at such schools as Little Flower, Indianapolis; Holy Name, Beech Grove; St. Nicholas, Sunman; and St. Mary, Greensburg. Today, she is retired at Oldenburg.

Sister Theresa Rose Davison worked in food service at St. Mary Academy, Indianapolis, and taught at St. Mary, New Albany; St. Rita, Indianapolis; and St. Gabriel, Connersville. She taught religion classes at the Oldenburg Academy, also working in food service and caring for students who were ill. Today, she is an independent contractor, selling subscriptions to *The St. Anthony Messenger*.

Sister Marie Elizabeth Hieb has given 48 years to the teaching ministry. She taught at St. Joseph, Shelbyville; St. Bridget and St. Francis de Sales, Indianapolis; and at St. Paul, New Alsace. She now helps with domestic service at the motherhouse.



JUBILIARIANS—Celebrating 75 years are: Sisters Mary Paschal Frietsch, Margaret Clare Frey and Mary Philip Kalkbrenner. Sisters Mary Rose Stockton, Jane Marie Deters, Anna Marie Stier, Olivia Marie Stier, Mary Virginia Finkbinner, Rose Irma Beck, Helen Virginia Otting, Ann Regina Steigerwald, Romana Merkel, Dolorita Carper, Mary Helen Rosenberger, Theresa Rose Davison and Marie Elizabeth Hieb are celebrating 60 years.



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Ministry to Ministers will generate 'ripple effect'

by Mary Ann Wyand
First of two parts

Who ministers to ministers?

Solutions to that important ecumenical concern will begin unfolding in Indiana this summer and autumn as the result of a three-year Ministry to Ministers grant funded by The Lilly Endowment, Inc.

"This project will help the ministers—whose responsibility is to assist people to understand their relationships with God—to have an opportunity themselves to step away periodically for renewal," Providence Sister Jeanne Knoerle, program director for Lilly's religion division, explained. It will also help them "deal with their own issues so they can be free to share with other people."

Targeted at lay, ordained and professional ministers, the \$250,000 Lilly grant addresses the critical need for specialized support services and interdenominational programming for persons in a variety of church-related ministries. Grant funds are supplemented by extensive volunteer commitment from representatives of a number of Christian faiths.

The ecumenical project evolved from an earlier research grant, also from Lilly Endowment, for market research to determine the personal and professional needs of people involved in the life-giving vocation of Christian ministry. Results of those findings confirmed the need for establishing a Ministry to Ministers program.

"There is the hope that it will be a model project which will show how an ecumenical group can, in fact, join their resources in order to make a better environment for all of the people in the community," Knoerle explained. "I really don't know of another project like this across the country."

Questions that surfaced during early market research focused on "What religious resources are available in communities?" as well as "How are they being used?" and "How better could they be used to serve all of the people in the area?"

That research dates back to December of 1986, according to Sheila Gilbert, administrator of Alverno Retreat Center in Indianapolis. She has been working with Kevin DePrey, director of Fatima Retreat House, and Benedictine Sister Anna Rose Lueken, administrator of the Reech Grove Benedictine Center, as well as with dozens of other volunteers since that preliminary meeting four years ago.

"Lilly called the three retreat centers together and asked them to begin working collaboratively on the project,"



IALOGUE—Kevin DePrey, director of Fatima Retreat House, talks with Jeanne Knoerle, S.P. of Lilly Endowment.

Gilbert explained. "Ministry to Ministers is the result of retreat center collaboration to better serve the community. One of the most exciting parts of the project for everyone involved is the chance to work ecumenically, and we've been very encouraged by the support we are getting from other denominations."

Ministry to Ministers programming encompasses "everyone who is serving their church in a professional capacity, whether they are paid or volunteer, full time or part time," she said. "In a way, we already are seeing results. The three retreat centers are learning how to work together and we're learning how to work with the ecumenical community."

At Lilly's request, 40 representatives of Christian faith communities gathered for a two-day conference in April of 1988 to formulate plans for the three project components. Primary tasks included establishing a centralized computer information network with comprehensive data on ministry-related programs, speakers and training. Other goals involved organizing family-oriented, holistic and spiritual-ity programs for ministers.

Collaborative ministry team members are working on a number of vital support services for ministers, coordinator Geri Savage explained. "Our task was to pull together a team of individuals who will design family-oriented and holistic programs to meet the needs of ministers."

Their objectives range from exploring church dynamics and pastoral staff relationships to assisting ministers in transition, helping pastors with marriage and family life concerns, and providing wholeness and wellness services, she said. Sharing resources with other faith communities improves problem-solving techniques.

"We've got so much to learn about each other and other denominations," Savage noted. "Problems that might arise in one denomination may not occur in another. What can we do to help?"

Collaborative ministry team members are also looking at commonalities, she said, in order to "strengthen the whole premise that we have the shared faith traditions, the belief in God."

During a recent meeting, Savage said team members discussed the question, "How did you fall in love with your church?" and their answers were remarkable.

"It was really exciting to hear people's stories," she said. "And that's the richness that is going to be able to pull together dynamics that have far-reaching effects."

Savage said the key for the whole project is the ecumenical dimension, which brings faith traditions together as a community of believers.

Ironically, computerization of data will help personalize the Ministry to Ministers project.

"We will be able to use that for a framework as well as a resource area," she said. "If someone wants to know about programs in other denominations, we can say, 'Here's a calendar of church-related activities happening in central Indiana.' Many denominations bring in exciting people as speakers throughout the year and we'll be able to share some of that."

The model program has already generated national interest and should have a far-reaching ripple effect in communities throughout the United States, Gilbert noted. Retreats International and other ecumenical groups have asked for project information and updates.

"One of the key things," Gilbert emphasized, "is that we are all determined—both our ecumenical advisory board and the retreat centers—that this project doesn't end when the grant ends. We intend to continue to serve people in ministry."

(Next week: Spiritual support for ministers.)

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by Fr. Lawrence Mick

Someone is watching—on almost any Sunday in almost any parish.

It may be someone passing by the church building who notices people gathered outside, the way we gathered outside recently on Palm Sunday and a week later for the lighting of the new fire at the Easter Vigil. We almost had a wreck on Holy Saturday because a driver on the highway in front of our church was curious about what we were doing.

Most of the time, though, our secret observers are inside the church with us during worship. Maybe they are Catholics who just moved into the area, Catholics on a vacation or a business trip, or non-Catholics on a visit or searching for a church to join.

What do they experience? I've had such people comment afterward on the choir or the impact of the preaching. But most often the comments concern the friendliness of the congregation or how involved the congregation is in the prayers and singing.

People get strong impressions about a parish from their experience of worship. We are accustomed to thinking of the bread and wine as symbols, of the priest as "another Christ," and the proclamation of the Scripture readings as God's word to us. But the most basic symbol when we gather for the Mass is the assembly itself.

We call our assembly the body of Christ. Together we are united as one body, with Christ himself as the head. This is a rich image which expresses a deep mystery. But what does it mean in practice?

A given congregation can function either clearly or poorly as a symbol of Christ.

►When people come to worship and receive a warm welcome in a spirit of hospitality, then they experience the hospitality of God and the warmth of Christ's love.

►When the community gathers around a family who must bury a loved one, that family experiences the gentle love of God through the caring of the community.

►When catechumens preparing to become members of the Catholic Church come before the community and ask for prayers and support, they begin to learn what it means to be part of this family. When they receive letters and words of support, they realize the journey of life and faith is not meant to be walked alone.

►When these same catechumens are received into the church at the Easter Vigil and find themselves surrounded by a community that enthusiastically thanks God for them, then they experience God's welcome and a sense of being one body in Christ.

►When a couple brings a child to be baptized in the midst of the assembly during Mass and they see that the congregation shares their joy and offers

them support, then they sense the love of God for them and their child.

This kind of care and concern cannot be confined to the time of Sunday worship. It must be shown also in the many other ways a community helps and supports its individual members.

Those who are ill need to feel the support of the parish in visits at home or in the hospital. The bereaved need concrete help in planning the funeral, arranging meals for the family and friends, as well as visits at the funeral home and in the weeks afterward. Those preparing to become members of the church need to know that the community welcomes them in all the different events of parish life.

But the time of worship is a special time. When we gather for liturgy we manifest most clearly who we are. And it is at worship that most people receive their first and most powerful impressions of the church.

Our attitudes as a parish, our openness or lack of it, our unity or our divisions, our love or our self-centeredness, and our basic values are all revealed in our worship.

So we do well to ask ourselves regularly what kind of image we are projecting, what kind of symbol we are.

►Is it evident to "outsiders" that we form one body? Is the love of God evident among us when we gather?

►Do we communicate an attitude of forgiveness that would lead others to feel welcome even though they are painfully aware of their sinfulness?

A Methodist minister I heard once said he was haunted by a question: If my brother and sister were in trouble, would they run to the church or away from the church?

We need to be aware that we are being watched. We are under surveillance all the time.

Many look at us, especially when we gather as a community for worship, to see if the presence and power of God are revealed in us. In this sense, we really should be concerned about what the neighbors will think.

(Father Lawrence Mick writes for Catholic News Service.)



IMPRESSIONS—It matters what the stranger sees and thinks when visiting a church. For it is at worship that most people receive their first and most powerful impressions of the church. (CNS photo by Gene Plaisted)

Sacramental celebrations unite people with God

by David Gibson

Before the Eucharist begins next Sunday, glance at the people. What kind of people are they?

Naturally, the kind of people they are isn't determined in this case by how impressive their social status is or how high ranking their jobs are. Instead, it is a question of where they are coming from: What is this group all about?

The sacraments are not celebrated

apart from people. Sacramental celebrations occur in the context of God's relationship with people—priests, deacons, religious, laity.

These people are involved in a relationship with God and each other. But they do not assemble in order to isolate themselves from society.

Mysteriously, the Eucharist deepens their commitment to needs beyond themselves.

When glancing around your parish church during Mass next Sunday, spend a

few moments also thinking about the symbols inside it.

What would you list? The water in the baptismal font is a symbol; there is the Easter candle, the crucifix, the altar, the bread and wine.

But there is another symbol inside this building that you might not have listed: the people.

Think about the kind of people they are. What will tell you what kind of symbol they are meant to be.

(David Gibson is editor of Faith Alive!)

DISCUSSION POINT

Community affirms God's love

This Week's Question

What does the community do during the Sunday Eucharist that is Godlike?

"Making the sign of peace and shaking someone's hand during the Eucharist breaks down barriers and affirms to each person that . . . God's Spirit is here." (Marie Watson, Roosevelt, New York)

"Whenever a community of people gathers to worship, especially in the context of Christ's death and resurrection, they are Godlike. They are making themselves present to one another . . . to love and be loved." (Father Kenneth F. Jenkins, Washington, D.C.)

"The gathered community, present when earthly bread is Christ among us, by trusting, believing, and receiving

Christ, is one with him and therefore Godlike." (Ethel J. Williams, Paterson, New Jersey)

"If parishioners would become doers of the Word rather than just hearers, they would be guided by the Holy Spirit and therefore Godlike." (Ethel C. Davis, Rio Rancho, New Mexico)

Lend Us Your Voice

Upcoming Faith Alive! editions ask: How can the church reach today's teen-agers? In terms of your homelife, what do you seek from the church?

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



People bring their hopes, dreams and sorrows to church

by Fr. Eugene LaVerdiere

I do not know her name. Her hair is salt and pepper, her face is wrinkled, and her eyes are filled with gentle light. She is a beautiful woman.

In church, she sits close to the front. Whenever I see her, I wonder if her grandparents might have been slaves.

Last Sunday, I saw her sitting next to a young woman who speaks excellent English, but with a pronounced Italian accent. The young woman was alone.

"I am from Italy," she told me, articulating each of the three syllables, "I-ta-ly. My husband is not Catholic, so I am alone." She did not know anyone there.

Overhearing our conversation, the black woman came and sat next to her. I said to myself, "This is what the church is about."

Toward the back, I spotted Cy. There was something about his face. Yes, he had suffered a stroke. "Very minor," he said.

After Mass, two parishioners came up to us. "Cy, we're going your way. We'll walk you home."

This is certainly what the church is about.

Saying goodbye, Cy added, "I am taking that couple to the corner for a cup of coffee."

That, too, is what the church is about.

Those are the images I have in mind as I hear the question, "What do the people in the congregation mean to you?"

Some put the question more theologically: "The church is a sign. From your point of view as a priest, what does the church gathered for Mass signify?"

Good questions, but they seem to expect an abstract answer when all my answers are concrete.

The people who come for Mass have flesh, blood and bones. They have backgrounds and personal histories. They have pains and hopes.

When I look out at those who have gathered for Mass, that is what I see. And I know that I do not see the half of it.

I know little about the woman with the salt-and-pepper hair. But for me, she is a great sign of hope.

In her, I see the peoples of Africa, those living in great cities like Nairobi and Kinshasa as well as those in villages



SYMBOLS—The people who come to Mass have flesh, bones and blood. As such, they are symbols of Christ. When parishioners take the time or make the effort to reach out to

where hyenas prowl at night. I think too of blacks throughout the Caribbean and of those in the United States. For me, that woman is every black, all gathered in her presence here at Mass.

I know even less about the young woman from Italy, but in her I see the immigrants, old and new, who have left their homes and homelands.

In the Italian woman's voice, I hear the hopes and struggles of every immigrant. I hear the voice of a recent Chinese immigrant. "It is very lonely in the city. You work to eat and sleep. You sleep and eat to be able to work. There is little time left for people."

The black woman's concern for the young woman from

others, they are following Christ's teachings to "Love your neighbor as yourself." They also are strengthening the parish community. (CNS photo)

Italy is a sign of love. It speaks of human caring and friendship across continental and social boundaries.

And then there is Cy. He has gotten older. He needs a bit of help, but he is not helpless. Of course, he'll let the friendly parishioners walk him home, but that's because he is inviting them for a cup of coffee.

Cy is all those people in need of help whose main concern is to be of help.

The couple? They are a sign of humanity, of discreet caring and presence to others in the midst of the city where there is far too much inhumanity.

(Blessed Sacrament Father LaVerdiere is senior editor of Emmanuel magazine.)

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The Sunday Readings

Deuteronomy 8:2-3, 14-16 — 1 Corinthians 10:16-17 — John 6:51-58

A black and white portrait of a man in a military uniform, likely a general, with a serious expression. He is wearing a dark uniform with a high collar and a light-colored shirt. The background is a plain, light color.

The bread of life is Jesus. Just as bread symbolized food, and indeed nourish-

Then, last week, in the feast of the Holy Trinity, the church reminded us that God in his extraordinary love for us has revealed to us the most intimate detail of his being.

We come together at given moments, in precise places, but we place ourselves in the reality of God, where there is no beginning nor end. We partake of life, life that will never die. We fill our souls with grace, and we absorb Jesus into our very intentions, hearts, and hopes.

Incarnation signals new beginning

The incarnation, then, signals the beginning of a new holiness in our world. It is the holiness of the Son of God, which pervades and consecrates the humanity of Jesus, the Son of Mary, and is therefore the source of holiness for all men and women. Through Jesus' humanity, our human nature is freed from concupiscence and enabled to live in the Spirit.

The Great Ones

(Michelle Turner wrote this essay during her eighth-grade year at St. Andrew School in Indianapolis. She is the daughter of Bobby Turner and Hermie Turner.)



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VIEWING WITH ARNOLD

'Cadillac Man' zooms along without any gas

by James W. Arnold

The fresh and interesting thin in "Cadillac Man," the new Robin Williams movie, is the rehabilitation of the image of the automobile salesman, whose reputation and popularity are currently close to those of lawyers, IRS examiners and drug dealers. Here the car salesman takes some familiar joke hits but emerges as a sympathetic hero.

Otherwise, not much can be said for this early entry in the summer comedy box-office race. Writer Ken Friedman has made a career of screenplays built around the world of cars and trucks ("White Line Fever" and "Heat Like a Wheel"). But the movie looks like it's been patched up in rewrites, with nobody really believing that the Manhattan car shop setting is funny enough to keep audiences interested for more than a few consecutive minutes.

As a result, everything in "Cadillac Man" is hyped far beyond normal comedy levels: five times as many characters talking five times as fast and having five times more crises than they need to be funny. Hero Joey O'Brien (Williams) picks up a half-dozen major problems in the first half hour, then they're all topped when a manic terrorist invades the dealership brandishing an Uzi and plastic explosives taped to his motorcycle.

Actually, the guy (Tim Robbins) is only

a jealous husband and nowhere near as fearsome as he seems. (He believes his wife, the office secretary, has been unfaithful, and he's right.) But he gives a good impression of being homicidal and takes the whole sales staff and a dozen or so customers as hostages.

From then on, "Cadillac" becomes a silly comedy about an incompetent gunman, using Joey as his terrified mouthpiece as he tries to deal with wisecracking, often clumsy cops. Meanwhile, the hostages cower comically behind and under desks, arguing, pleading or whimpering as the occasion demands.

What this all brings to mind is the situation in "Dog Day Afternoon," with Al Pacino as the nervous, amateur bankrobber holding bank employees hostage as he negotiates with police for safe passage to Algeria. Unfortunately, "Dog Day" was better written, better conceived and much funnier.

"Cadillac" does have Williams, who is capable of carrying over premises than this to levels of comic joy. The man is flat out likeable as a human being, and seems well cast in the role of a fast-talking, charming, slightly wacky salesman-con man. Trouble is, we only see him when all his skills are not working.

Joey has an ex-wife (Pamela Reed) who needs money for the education of their two teenage 15-year-old daughter, an older girlfriend who keeps promising a divorce from her rich husband; a younger girlfriend who aches to be a success in the fashion business; and a classic old-fashioned Mom who wants him to go back to his wife. He owes \$20,000 to a friendly mobster, and is going to lose his job



COMBAT—Actor Tommy Lee Jones (left) plays flight instructor Brad Little and actor Nicolas Cage is pilot Jake Preston in "Fire Birds," a film the U.S. Catholic Conference calls a "romantic, old-fashioned combat movie" with "crackerjack aerial photography." It classifies the film A-III for adults. "Fire Birds" is among a batch of new movies targeted at summer viewers. (CNS photo from Nova International Films)

unless he sells 12 cars in 24 hours. We never see him sell even one.

The character is pretty much a typical sinner, and the film's obviously moral point is that all his troubles are neatly settled because of his unselfish courage in dealing with the crazed gunman. First he lies, pretending that he's the culprit who's been wooing the man's wife. Then he gradually convinces him to free hostages until only the two of them are left, constrains him on his messed-up life, and persuades him to give up.

As a result, Joey ends up happily back with his wife and daughter. All the negatives in his situation are amusingly resolved, but not until he has endured the comic equivalent of being scared to death. None of it is terribly convincing, even for force, but it couldn't be more moral if it were written by a committee of bishops.

(However, it's doubtful the bishops would approve the language, ridiculously realistic New York street talk that eliminates the young audience and makes about as much comic sense as having the cast costumed in tutus.)

"Cadillac" is not only too frantic and chaotic, it also fails to exploit its basic idea. Only a few early gags, including a montage

of Joey trying to cope with obnoxious or dumb customers, have any significant connection to the car business. Finally, since Robbins' nice-guy gunman is never weird enough to be taken as a serious threat, even the comic suspense dies early. Doubtless some of the blame goes to producer-director Roger Donaldson ("No Way Out"), a New Zealander for whom this is a very uneven first American comedy.

(Generally clumsy mix of farce and hostage genres; heavy street language; okay for adults, but not recommended.)

USCC classification: O, morally offensive.

Recent USCC Film Classifications

Another 48 Hrs.	O
The Adventures of Milo and Otis	A-I
Tie Me Up! Tie Me Down!	O
Total Recall	O
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive; A has recommendation from the USCC as indicated by the letter before the title.	

'Penalty Phase' offers worthy civic lesson of sorts

by Henry Herx

Whether a convicted killer should be freed on a legal technicality is the question posed by "Penalty Phase," a TV drama being rebroadcast Tuesday, June 19, from 9-11 p.m. on CBS.

After finding the defendant guilty of 17 murders and numerous sex crimes, the jury must now determine the appropriate sentence in the trial's penalty phase.

However, the presiding judge (Peter Strauss) suspects that the prisoner's legal rights have been violated and initiates a court investigation.

While it is proceeding, the judge gets lot of bad-mouthing for being more concerned about the rights of criminals than the safety of the public. Things get so bad that he's even voted off the ticket of his party in the middle of his re-election campaign.

As it turns out, the judge's suspicions are confirmed, the evidence that convicted the man is declared inadmissible, and the despicable killer is set free. But the drama's message that the law protects all citizens or none gets muddled in an ending that deals with a more primitive form of justice than the legal system.

By this time, however, the viewer's attention may have wandered elsewhere. The situation is interesting enough, but the script by Gale Patrick Hickman contains little drama and no suspense as the proceedings wind down to their inevitable outcome.

The script tries to inject human appeal to the mix in terms of a young legal aide (Melissa Gilbert) who falls in love with the judge. He firmly rejects the temptation, however, when she begins disrobing in a truly embarrassing scene that adds nothing but silliness to the high-minded message of the drama.

Strauss carries off his role as a paragon of legal virtue with his accustomed dignity, but his role invites little sympathy. British director Tony Richardson seems to have lost the light touch that he once exhibited in such movies as "Tom Jones" (1963).

As far as such message dramas go, "Penalty Phase" is a good attempt to deal with a law-and-order issue. But as a good solid drama, it's just not good enough.

The show isn't appropriate for youngsters, but older adolescents and adults might find it a worthy civic lesson.

TV Programs of Note

Weekdays, 9:30 a.m. and 5 p.m. (PBS) "Reading

Rainbow." The unique television program that emphasizes the importance of reading for children continues its eighth season of quality programming on weekday mornings and afternoons with LeVar Burton as host. Young viewers will enjoy a variety of exciting adventures as programs encourage them to read books this summer.

Friday, June 15, 10-11 p.m. (PBS) "Routes of Rhythm." In the first of three programs on Afro-Cuban music, host Harry Belafonte traces the music's origins to Africa and Spain, through the Caribbean, and then to the United States, introducing viewers along the way to some of today's "salsa" stars, including the popular Sheila E., Reuben Blades, and Gloria Estefan and the Miami Sound Machine.

Saturday, June 16, 8 p.m. (PBS/WFI-TV 20) "FYI Movie: The Big Cat." This new Saturday night film series produced by WFI-TV 20 in Indianapolis, brings him the Big Cat, starring Forest Tucker this week. Followed by other classic and contemporary fare from Hollywood and around the world this summer. "Our objective," WFI-TV program director Alan Cloe explained, "is to present an outstanding selection of movies chosen with the care and discrimination that are the hallmark of public television."

Sunday, June 17, 6-6:30 p.m. (PBS) "A Witness to History: William Shirer." In the second of a two-part program in the series, "A World of Ideas with Bill Moyers," veteran journalist Shirer discusses his recent book of memoirs, "The Twentieth-Century Journey."

Sunday, June 17, 9-11 p.m. (NBC) "The Father Clements Story." Louis Gossett Jr. stars in the rebroadcast of a fact-based story about the black priest of Chicago's Holy Anselm Parish whose plans to accept an assignment in the conflict with the local church hierarchy. TV dramatizations rarely get things right, but then neither did "Going My Way." Nevertheless, this story of a priest trying to set an example by adopting a homeless child is well worth taking a chance on.

Sunday, June 17, 9-11 p.m. (CBS) "Red River." A depraved cattle drive pits father against adopted son in the rebroadcast of a 1948 TV production. Although the remake isn't in the same league with the 1948 movie original, its way is a Western classic. In the roles made memorable by John Wayne and Montgomery Clift are James Arness as pioneer rancher Tom Dunson and Bruce Boxleitner as Matthew Garth, the orphan lad Dunson raises to manhood as his heir. Richard Michaels directs the TV version of this classic film, but it fails to measure up to the epic nature of the story.

Sunday, June 17, 10-11 p.m. (PBS) "The Wetlands." The first program in a rebroadcast of the "Conserving America" series examines the efforts of a variety of ordinary people trying to protect such endangered parts of their local environment as saltwater marshes, freshwater swamps, and prairie potholes.

Monday, June 18, 8-11 p.m. (PBS) "Das Rheingold." The Metropolitan Opera Company's production of Richard Wagner's four-part Ring cycle, presented in its entirety over four consecutive evenings, begins with the theft of the Rhinemaiden's gold treasure, which when fashioned into a ring enables its wearer to rule the world.

Tuesday, June 19, 8 p.m.-12:15 a.m. (PBS) "Die Walkure." The second opera in Wagner's Ring cycle concerns the failure of the god Wotan (James Morris) to restore the Ring to its guardians and his banishment of his Valkyrie daughter Brunhilde (Hildegard Behrens) as punishment for her disobedience.

Wednesday, June 20, 8 p.m.-12:30 a.m. (PBS) "Siegfried." Wagner's Ring cycle continues as Wotan's grandson Siegfried (Siegfried Jerusalem) grows to manhood and fearlessly slays the dragon guarding the Ring and awakens the sleeping Brunhilde from her lonely exile.

Thursday, June 21, 8 p.m.-1 a.m. (PBS) "Gottterdammerung." Wagner's Ring cycle concludes with Siegfried's unwitting betrayal of Brunhilde, his death and her ultimate sacrifice which finally restores the Ring to the custody of the Rhinemaiden.

Friday, June 22, 9-11 p.m. (CBS) "Murder Takes All." A convoluted crime drama is offered in the rebroadcast of "Mickey Spillane's Mike Hammer: Murder Takes All." Hard-boiled detective Hammer (Stacy Keach) is shanghaied from New York to Las Vegas in the prime suspect in the murder of a singer. A string of other murders occur before Hammer clears his name by finding the missing diary that is the key to what is going on. It's all rather routine tough-guy stuff, with Keach going through the motions as the hardheaded private eye that women supposedly find irresistible. Its amoral attitudes about sex and violence are not suitable fare for youngsters.

Friday, June 22, 10-11 p.m. (PBS) "Routes of Rhythm." In the second of a three-part series on Afro-Cuban music, host Harry Belafonte visits the streets and docks of old Havana where local performers such as Orestes Lopez (the creator of "mambo") and Enrique Jorrin (composer of the first "cha-cha") exemplify the evolution of their music. (Check local listings to verify program dates and times.)

QUESTION CORNER

Annulment fee can vary

by Fr. John Dietzen

Q Our daughter was married in the church and was left with four children, no money, and no place to live. She depended on her family for shelter and food for her children and herself. No way was there money necessary to apply for an annulment even if she wanted to, but she felt to have the church say she was never married would be the same as telling her children they were illegitimate.

There is really no difference between divorce and annulment and some day the church will realize this as we lay people do. (Pennsylvania)

A I will not attempt again to respond to your final sentence now. The subject has been dealt with numerous times in this column.

Two points related to the rest of your question probably need to be repeated.

First, no one in our country to my knowledge has ever been denied access to the church's annulment process because of a lack of money.

Some fees are always requested to help defray the considerable expense of such a procedure, but every tribunal with which I am acquainted has accepted cases in which the petitioner is unable to afford even a minimal contribution toward the costs.

FAMILY TALK

Grandparents think child needs extra love

by Dr. James and Mary Kenny

Dear Mary: I have two grandchildren, ages 6 and 5. My husband and I feel that the older child has lost so much of her self-confidence and self-esteem.

The younger child has always been very forceful. I feel the parents baby her more and also used to scold the older child when the children squabbled. I feel it has caused the older child to become afraid to stand up for her rights.

The younger child is able to do things on her own much better. She is confident and always saying she is good at whatever she is doing. She has a winning personality.

The older child is so kind and will do anything for someone, but it seems people just don't warm up to her the way they do to the younger one. Also, the older child is very hurt since starting school because it seems so often she is excluded from playing with some of the children.

There are two or three girls who pull the other girls away from my granddaughter. She gets hurt by this. We tell her not to pay attention and to play with someone else, but since there are only nine girls, this is a problem. (Ohio)

Answer: Recent research indicates that from the earliest years some people jump into a new social situation; others prefer to stand on the sidelines for a while and watch the action. Such behavior appears too early for us to "blame our parents." A common remark of parents when they have more than one child is "they are so different."

Grandparents can be wonderful resource persons.

- Do not blame the parents or criticize their parenting. You would be infringing on their right to parent as they see best, and you might anger and alienate them.

- Do not draw attention to your older granddaughter's problems. You will only indicate to her that there is something wrong with her, adding to her insecurity.

- Do not devote all your attention to the older child, because this could cause family tension. Instead, have the girls over individually to visit you or go places with you. Try to accept and enjoy each girl for her own qualities.

Self-acceptance precedes self-esteem. You can help each granddaughter accept herself as she is by accepting and enjoying her yourself. At the same time, you can enhance self-esteem by teaching new skills in a relaxed environment.

When your older granddaughters visit, plan things you and she will enjoy doing together. Teach her to cook. Play games. Work jigsaw puzzles. Color together. Draw or paint. Sculpt in clay. Garden. Hike. Swim. Ride bicycles. Do not emphasize achievement. Just enjoy having fun together.

Self-esteem does not develop because adults repeatedly tell a child, "You're OK." Rather, self-esteem develops because the child, with aid from adults, develops competency and knows he or she is OK. As your granddaughter develops new skills and capabilities, she will develop greater self-esteem.

There is little you can do directly to help your granddaughter cope socially in school. Most children suffer slights and hurts in school. Focus on her good qualities, and let her learn to cope at school.

Your older granddaughter will never have the personality of your younger granddaughter. Instead of comparing them, love each one for her own unique gifts.

(Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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I am aware that sometimes certain parish priests are reluctant to accept the work involved in annulments, and cite huge costs to discourage possible petitioners. But tribunals and bishops are anxious to help, whether or not fee payment is possible. In many dioceses, parishes are encouraged to pay these fees if the individual cannot.

Second, if an annulment is granted, children of the marriage are not considered illegitimate, either in church law or civil law.

If the man and woman in question were free to marry in the first place, such a marriage is called a "putative" marriage. Everyone thought it was a marriage and there was no obvious reason to think otherwise.

The fact that some condition was present throughout the marriage that enabled it to be annulled later does not change the fact that this couple was thought to be married by everyone, probably including even themselves.

Their children would thus be considered legitimate for all purposes of church law and of civil law.

Q Can a Catholic serve as a justice of the peace? We are aware of two or three Catholics who are justices of the peace and it is the opinion of our group that this is not possible. The Catholic Church does not recognize justice of the peace weddings. So should Catholics be performing this service? (Massachusetts)

A You and your group are obviously confused on a lot of points.

First, the Catholic Church does recognize marriages by a justice of the peace, or judge or any other civil official, unless one of the parties is a Catholic bound by Catholic Church law to be married before a priest.

Second, even if a Catholic should come before such a civil official to be married in violation of the laws of the church, the official would be acting properly and morally in marrying them.

As a friend, a civil official might counsel such a person (if the official knows it is a Catholic acting against church law) about the religious implications of what is being done.

But the official is acting properly and morally when officiating at such a marriage ceremony, even if the Catholic partner may be acting against church regulations in entering such a marriage.

(Address questions to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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Pope calls Ukrainian bishops; legalization prospects improve

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II called the world's Ukrainian Catholic bishops together as the prospects for their rite's legalization in the Soviet Union improved.

The Vatican meeting with bishops from the Soviet Union and Ukrainian Catholic dioceses in the West was announced June 8, the day after the Russian Orthodox Church elected a new patriarch and the Soviet government's first post-revolution envoy to the Vatican formally began his mission.

Upon his arrival in Rome, Yuri E. Karlov, the Soviet diplomat, told reporters that an agreement was near on the legalization of the Ukrainian Catholic Church, which was forcibly merged with the Russian Orthodox Church in 1946.

The pope's June 25-26 meeting with Ukrainian Catholic bishops will focus on "the question of the legal recognition of the Byzantine-rite Catholic Church in Ukraine and the recovery of its goods," said Joaquin Navarro-Valls, Vatican press spokesman.

The legalization of the Ukrainian Catholic Church in the Soviet Union and the use of church buildings given to the Orthodox under Josef Stalin has been a sticking point in recent ecumenical dialogues between the Vatican and the Russian Orthodox Church.

The work of a commission formed in January by the Vatican and the Moscow Patriarchate to determine use of disputed churches broke off in March when Ukrainian Catholic Archbishop Volodymyr Sterniuk of Lvov walked out in protest.

Archbishop Sterniuk and the nine other bishops

clandestinely ordained to minister in the Ukraine have been invited to the June meeting with the pope.

The pope wants the meeting "to contribute to the solution of the difficulties which still exist in Ukraine and to give an increased self-confidence to this well-deserving church, which was able to offer a heroic testimony to its Catholic faith in particularly difficult circumstances," Navarro-Valls said.

The bishops, clergy and laity in the Soviet Ukraine began declaring their Ukrainian Catholic faith publicly two years ago. Since last fall, they have reclaimed about 1,000 of the 4,000 churches they had before 1946.

Russian Orthodox leaders have accused the Ukrainian Catholics of using violence to regain the churches and have protested that such moves are an illegal violation of their claims on the property.

In the Soviet Union, church property is owned by the state and leased to legally registered congregations.

Only a handful of Ukrainian Catholic parishes are registered with the government, but authorities have not interfered with services at the other churches.

In addition to recognition from the Soviet government, Ukrainian Catholics want the Russian Orthodox to return St. George's Cathedral in Lvov and to declare invalid the 1946 government-manipulated synod that merged the churches.

"We now call upon the Moscow Patriarchate, in this time of its own changes and restructuring, to open a new chapter in its relations with the Ukrainian Catholic Church," said a statement by Ukrainian church leaders visiting Rome in June.

"Without religious liberty and equality for all, there can be religious liberty and equality for none," the June 8 statement said.

The group and Ukrainian Cardinal Myroslav Lubachivsky expressed hope that the June 7 election of Patriarch Alexei as head of the 50 million-member Russian Orthodox Church would lead to improved relations.

Patriarch Alexei, the 61-year-old former metropolitan of Leningrad, succeeded Patriarch Pimen, who died in May after 19 years in office.

"We believe that the election of a new patriarch opens up the possibility of an improvement in the attitude of the Moscow Patriarchate toward our Ukrainian Catholic Church," said a June 8 statement from Cardinal Lubachivsky's office.

"We pray that our Lord will move the hearts of the new patriarch, his hierarchy, clergy and faithful... to open a new chapter in the relationship between our sister churches," the statement said.

In a telegram congratulating the new patriarch, Pope John Paul said he asked God to fill him "with the fruits of peace and communion to the benefit of all the people of God."

"In union with the prayer that the Holy Spirit awakens in a multitude of the faithful of both our churches, I ask God to hasten the day of rediscovered full communion between our churches," the pope wrote.

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7:00 PM-1:00 AM

SUNDAY

6:00 PM-Midnight



Abortion is now an issue in Germany's reunification

by Dr. Ferdinand Oertel

The abortion issue is becoming more prominent in Germany, especially with the reunification of East and West Germany on the horizon.

This was demonstrated the week before Pentecost when more than 100,000 Catholics gathered in Berlin for their *Katholiktag*, a biennial meeting sponsored by the German lay movement. This year, for the first time after the fall of the wall, Catholics from East Germany participated in the meeting.

This year, a feeling of joy and thankfulness for the unification in faith prevailed. The only protest action occurred when women's groups fighting for pro-choice on the abortion issue damaged a hall. This demonstrated a new problem for the political unification of both Germans because there are different laws concerning abortion in West and East Germany.

In East Germany abortion is legal. In West Germany it is forbidden except when there is a so-called social indication. However, quarreling over the issue of abortion has never ended in West Germany. While pro-choice groups are fighting for abolishing the law totally, Catholics want an even stronger regulation because, with the indication of social poverty (in rich West Germany), liberal counseling institutions freely offer women the necessary allowance document for an abortion.

With unification, the abortion question is coming up again in both Germans. In East Germany, pro-choice groups see a new chance for taking over this liberal solution, but the West German minister of law (a liberal) declared definitively that all laws of the Federal Republic (West Germany) must be taken over into an all-German government.

According to a survey made by the largest German daily newspaper, *Bild*, 40 percent of West German women want to legalize abortion, but more than 30 percent demand a strict prohibition. In the new treaty of the two German states the question is omitted.

The protection of unborn life will also become a contested issue in the unification of Europe into the European Community because all states now have different regulations.

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The Active List

The Criterion welcomes announcements of parish and church related activities for the Active List. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

June 15

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 8:10 p.m. at St. Thomas Aquinas gym, 4600 N. Illinois St. Social afterward.

June 15-16

Christ the King Parish, 1827 E. Kessler Blvd. will hold its annual Summer Festival from 5 p.m.-12 midnight daily. Food, entertainment, auction, games, drawings.

☆☆

Holy Rosary Parish, 520 Stevens St. will hold its 7th Annual Italian Street Festival from 5-11 p.m. each night. Italian food, 25 booths.

☆☆

A workshop on "Healthy and Toxic Shame" will be held at the Sisters of St. Joseph Conference Center, Tipton. Offering \$33. Call 317-675-4121 for details.

☆☆

St. Anthony Parish, 379 N. Warman Ave. continues its Summer Festival. Food service begins 5 p.m.

June 15-17

A retreat on "The Creative Word and Creativity" will be conducted by Benedictine Father Noel Mueller at St. Meinrad Archabbey. Call 812-357-6501.

June 16

Catholic Adults Reaching Out (CARO) will attend an Indians game. Cost \$3.50. Meet at 6:30 p.m. at CYO Center, 580 E. Stevens St.

☆☆

Sacred Heart Parish, 1530 Union St. will celebrate the Feast of the Sacred Heart at 5 p.m. Mass

followed by a pitch-in dinner. Everyone invited.

☆☆

A Yard Sale will be held at St. Catherine Parish, 2245 Shelby Ave. from 9 a.m.-1 p.m. Booth rents \$10. Clothing, household items, toys, crafts. Call 317-786-6075.

☆☆

St. Mary Parish, New Albany will hold a Summer Festival from 12 noon-1 a.m. Entertainment by The Marlin's, food, street dancing.

☆☆

The Altar Society of St. Roch Parish, 3603 S. Meridian St. will sponsor a Craft and Yard Sale from 9 a.m.-4 p.m. Bake sale, rummage.

June 17

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

St. Martin Church, Yorkville will be rededicated at 12 noon EDT Mass. Pitch-in luncheon follows.

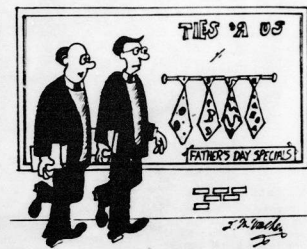
☆☆

The Women's Club of St. Patrick Parish will sponsor its regular monthly Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

June 18

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catho-

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"At least we don't have to worry about receiving ugly ties as Father's Day gifts."

lic Center, 1400 N. Meridian St. Program on "Clay Play" therapy.

☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆

Our Lady of Everyday Circle #1133 Daughters of Isabella will meet at 7:30 p.m. at St. Elizabeth's, 2500 Churchman Ave.

June 19

Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. For details call 317-745-2606.

☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317

N. New Jersey St. Call 317-786-7517 for information.

☆☆

Catholic Alumni Club (CAC) will hold a Newsletter Meeting at 7 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

June 20

Catholic Adults Reaching Out (CARO) will hold a Parish Coordination Meeting at 7 p.m. at the CYO Center, 580 E. Stevens St. Call Chuck 317-356-1659 for details.

☆☆

The Catholic Widowed Organization (CWO) will meet at 7 p.m. at the Catholic Center, 1400 N. Meridian St. For details call the Family Life Office 317-236-1596.

☆☆

St. Monica Singles Group will meet at 7:30 p.m. Call Patty Perry 317-297-4215 for details.

June 22

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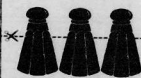
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Feast of the Sacred Heart of Jesus will begin with 7 p.m. Mass Fri. at Sacred Heart Church, 1530 Union St. Closing Mass 8 a.m. Sat.

☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

June 22-23

St. Michael Parish, 3352 W. 30th St. will hold Festival '90 from 4-11 p.m. nightly. Amish quilt raffle, children's games, booths.

June 22-24

A "Living the Prayer of Quiet" retreat will be conducted by Franciscan Father Justin Belitz of The Hermitage, 3650 E. 46th St. Call 317-945-0742 for more information.

☆☆

A Marriage Encounter Weekend will be held at Fatima Retreat House, 5333 E. 56th St. Call Ann and George Miller 317-788-0274 or Dave and Mary Timmerman 317-897-2052 for more information.

☆☆

Cathedral High School Class of 1950 will celebrate its 40th Reunion. Call Harry E. Russell 317-356-5271 for details.

☆☆

Holy Name Parish, Beech Grove will sponsor the 5th Annual Summerfest '90. Dinners, beer garden, teen dance Sun. 7:30 p.m.

☆☆

St. Simon Parish, 8400 Roy Rd. will hold its Annual Festival on the theme "Give it Your Best Shot" from 6-11 p.m. Fri., from 5-11 p.m. Sat. and from 4-11 p.m. Sun.

June 23

Catholic Alumni Club (CAC) will attend the Midsummer Festival Meet at 5 p.m. Mass at SS. Peter and Paul Cathedral, 14th and Meridian Sts. or 6 p.m. at Hilton downtown.

☆☆

Holy Rosary Parish, Seelyville will hold an Original Jonah Fish Fry from 4-8 p.m. in the parish hall. Adults \$5; children \$2.50.

☆☆

A St. Puf Festival street fair for the benefit of The Caring Community respite program will be held from 2-7 p.m. at St. Thomas Aquinas Parish, 46th and Illinois Sts. Flea market, games, craft sale, food.

☆☆

Secunia High School will hold a 30 Year Reunion at 6 p.m. at the Holiday Inn Union Station. \$25/person; \$50/couple. For reservations call 317-882-0885.

June 23-24

St. Michael Parish, Brookville will hold its 18th annual festival "June Fest '90" from 4-10 p.m. Sat. and from 10 a.m.-9 p.m. Sun. Arts and crafts, games for all ages.

June 24

St. Nicholas Church Festival and Genuine Turtle Soup will begin in Sunman at 10:30 a.m. EST.

☆☆

Sacred Heart Parish will hold its festival from 12 noon-7 p.m. rain or shine in German Park, 3602 S. Meridian St. German food, ham, crafts, quilts.

☆☆

Sacred Heart Parish, 1840 E. 8th St., Jeffersonville will hold its festival from 10 a.m.-6 p.m. Fried chicken dinners, miniature golf.

☆☆

Catholic Adults Reaching Out (CARO) will hold Fellowship Ice Cream Social at 7 p.m. at 1205 N. Linwood Ave. Bring lawn chair. Make your own sundaes. \$2 cost.

☆☆

Catholic Alumni Club (CAC) will attend a free symphony concert at Community North Hospital. Meet at Marsh, 75th and Shadeland at 7 p.m. Bring lawn chair, maybe picnic.

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Youth News/Views

Providence graduate studies homelessness

by Angie Zahn

"Do you know what kind of people they are? They're drunks! They're psychotics! You never know what they'll do to you!"

In spite of my parents' objections, I persisted.

"They're human beings just like you and me," I responded.

"They would just as soon kill you as look at you in the West End."

"I haven't read or heard about too many people murdered in the West End in broad daylight," I answered.

"You just have no idea. You're so naive! You've never been out in the real world. You've never had a flat tire after dark in the West End or been chased by a gang with chains and switchblades."

"Have you?" I asked.

"No, but it could very well happen."

My poverty religion project wasn't met with much enthusiasm by my family. In fact, it wasn't even met with much enthusiasm by me at first.

When I finally got my way and convinced Dad to drive with me through the West End neighborhoods of Louisville, I was scared. What if those people really were violent or didn't want their pictures taken? What if the school camera got stolen or worse?

Because it was Sunday, Dad didn't think we would find too many street people out. And as we drove further and further from my sheltered house in the country and closer and closer to Louisville, I repeatedly prayed that he was right. I was even hoping that we wouldn't find anyone. After all, I could always find another religion project.

We drove around and it wasn't long before we spotted an old man pushing a shopping cart filled with junk. I had never felt so overwhelmed with so many feelings at once.

I've seen street people on "Highway to Heaven." I've read about them in the newspaper. I've even volunteered at Haven House and worked with poor children for Social Justice Plus. But nothing had prepared me for this.

Now I knew why instinct had told me to go home and forget about the street people. If I hadn't seen any myself, I could have gone on living in my own little world, never realizing that their reality did exist or that they had it so bad.

Dad parked the car about a block away from the old man, then he told me that he was going to drive slowly past him. I was supposed to quickly take a picture and then Dad would stop on the gas. But I wasn't listening. I was too shocked, too appalled.

When Dad stopped the car near the old man, I jumped out and ran over to him. I kept pushing his shopping cart and looked at me. I just stared at him and kept thinking of our breakfast conversation at home. This

poor old man wasn't violent or psychotic or even drunk. He was just so sad.

It broke my heart to look into his face. I finally asked him if I could take his picture, and he said quietly, "Yes, ma'am. You can do whatever you want."

He wasn't being sarcastic. He wasn't even angry. He'd been beaten down by life and I guessed that he easily submitted to whatever anybody wanted of him. I quickly took his picture, stuffed a dollar bill into his hand, and thanked him.

Then I hesitated. I wanted to throw my camera into his cart and hand him my purse. He told me to have a nice day, and I turned and walked back to the car.

Most of the other street people and poor people responded much the same way. I would ask to take their pictures and they would sadly agree to let me. I hated snapping those pictures, knowing that I wouldn't be taking their pictures if they weren't dirty with leaves in their hair from sleeping on the ground or from pushing a junk cart or wandering through trash. Over and over again, I felt like I was using those people, and I didn't want to do that. They'd been used and abused enough.

After driving through the stark inner-city neighborhoods of Louisville, Dad and I headed to Jeffersonville.

We saw an old man sitting on a park bench, and I went over to talk to him. The few belongings beside him were all that he owned. He told me that he only had one lung and could hardly walk because of painful arthritis in his legs and feet. He said he had slept on the park bench the night before.

And he told me that he didn't mind me taking his picture at all. He was just happy that he had someone to talk with. He was so lonely. When I left that old man, I had a runny nose and wet cheeks. I couldn't take anymore and begged Dad to drive me home.

I couldn't understand why it had to be that way. Why? Why did the U.S. have to spend so much on nuclear weapons? I would rather us all be slaves under a dictator with our basic needs met rather than half of us starving and the other half grotesquely rich.

And the guilt. The guilt was so awful. Why was I lucky enough to get everything I wanted when so many others had to do without even the most basic necessities? Why was God so good to me when so many others deserved my lifestyle more? Why? And God? How can God do nothing? I'd break every law of nature if I had the power to help those people.

The next day, I skipped my Monday afternoon classes and went to a soup kitchen in Jeffersonville. Again, I was scared. I didn't know what to expect there, and I really didn't know how to describe it now.

The majority of the people who were served were happy and laughing, like one big



HOMELESS—Poverty is a grim aspect of daily living for this homeless man who wanders the West End neighborhoods of Louisville. (Photo by Angie Zahn)

family. And they were all so kind and polite to me and to the other workers. It's not called a soup kitchen. It's called a community kitchen. And that's what they were—a community.

It really wasn't all that sad. I liked working there, but I was disappointed that I saw a noticeable change in my personality. I didn't mean to, of course, but I know that I talked more softly and kindly as if I was dealing with children who just couldn't understand something.

Now I think how that must have hurt them, treating them like children and showing them so little respect when they deserved so much more than most people. I just didn't know how to act. I was too uncomfortable to be myself. I hope I didn't hurt anyone's feelings.

After serving food for awhile, I took a few pictures and sat and talked to some of the people. There was one man that I especially remember. He was in his 40s, with a straggly, graying beard. He had crushed leaves in his hair and his jeans and flannel shirt were soiled.

He asked me what speed of film I was using, which launched us into a long discussion about photography, which he knew quite well. He had an old manual 1970 Nikon F like the model I had that was stolen. We talked about what a great camera it was and how much superior the old cameras are to all the new automatic ones. He was very intelligent and his sense of humor reminded me of a friend.

I also remember my surprise that many of the men would get up from eating to help the women carry their trays. One of the workers pointed out a young couple. She said that every weekday the man brought this retarded and blind girl to the kitchen and got her food for her. I saw him eating lunch with her, and she was laughing at one of his jokes. It made me feel good just watching them together.

I was fine emotionally until a young couple walked in with their 4-year-old son. I recognized the little boy immediately. I had first seen him at Polly's Freezer over the summer. I'm a waitress there and I was on my break, so I went outside and sat on a bench. That same little boy was sitting at a table by himself. I went over and sat by him and asked him if his parents were in line waiting for food. He said they were.

He looked so painful though. Gause almost completely covered his little body. I asked him what his happened, and he said, "I got burned."

I remember feeling uncomfortable about the situation, but his parents came over and I left.

Now, standing in the community kitchen line, this same little boy was wearing a brace for what appeared to be a broken collarbone. I looked up at his mother. She had bruises on her arms. I didn't know what to do.

I walked over to his table a while later and talked to him. I asked him how he got hurt, but instead of answering he looked up at his mother. She told me he fell off the bed while he was asleep. His father angrily glared at me and said, "Christian needs to finish eating."

I knew their names, but none of them had seen the family before. What could I do?

After I left the kitchen, I drove down Spring Street and passed a few of the people I had just served at the kitchen. One was seated on a park bench, and two others were walking. I wondered where they were heading.

On impulse, I stopped by the park where I had taken pictures the day before. The same old man with one lung and arthritis was sitting on the same bench with his cane beside him. I parked my car on the street and walked over to him. He was startled that I had spoken. I think I said something about the weather.

We talked for about a half hour, and then I told him I had to leave and go back to school. He thanked me and told me how lucky he'd been the past two days. Another girl about my age had stopped the day before and spoken to him and even taken a picture. And to have another visitor the very next day was too much!

I didn't have the heart to tell him that his two visitors were the same person. Let him think there were two. I tried to give him a few dollars before I left, but he refused. He told me that I was just a girl and he couldn't take money from me. He told me to save it for my college education, and that by talking to him I had "given an old man an even better gift."

There was something about that old man I left again with a runny nose and cheeks.

(A 1990 graduate of Our Lady of Providence High School, Angie Zahn prepared this story for a senior religion class project. It was used by the New Albany Deans youth ministries staff for a reflection session during their "Living On the Edge: A Chance to Serve" justice and peace program recently. Angie is the daughter of Mr. and Mrs. Larry Zahn of St. Mary of the Knobs Parish.)



VOLUNTEER—Cardinal Ritter High School senior Monica King listens attentively to children in her group while assisting with child care during a recent Leisure Day program at Fatima Retreat Center in Indianapolis. Students for Action from Ritter helped at the retreat center as a community service project. (Photo by Sharon Goebel)

Program to honor Prelude Academy students

Nine students from Catholic high schools in Marion County will participate in the Prelude Academy's annual summer arts presentation at 7 p.m. June 15 at The Children's Museum in Indianapolis.

The free public performance tonight in the museum's Lilly Theater concludes the academy's instruction for young artists.

In recognition of promise displayed in the arts, the private and inter-parochial high school students were asked to attend the sixth annual Prelude Arts Academy June 11-15 at The Children's Museum.

They are among 96 outstanding student artists from Marion County invited to

participate in five days of intensive programming at the prestigious cultural and performing arts academy.

Lectures, workshops and study with practicing professional artists in six cultural disciplines enabled students to receive special instruction in visual arts, dance, vocal music, literature, instrumental music, or theater.

Cathedral High School student Patrick Beideman participated in theater programming this week, while Brebeuf Preparatory School students Bridget Bruen and Brian Diggs studied literature.

Bishop Chatard High School student

Elizabeth Bein and Roncalli High School student Renee Peters worked with talented instrumental musicians.

Dance students were Erin Flanigan from Brebeuf Preparatory School, Brandie Metz of Cathedral High School, Kim Ratliff from Roncalli High School, and Sarah Weber, representing Bishop Chatard High School.

The Prelude Awards and Prelude Academy are co-sponsored by The Children's Museum, The Children's Museum Guild, and The Penrod Society. Both the awards competition and the academy are made possible by grants from Lilly

Endowment, Inc., Forum Group, Inc., and GTE.

The annual cultural and performing arts competition awards more than \$12,000 in scholarship money to talented students in Marion County.

Nearly 400 student artists and musicians from 30 schools in the county participated in the 1990 Prelude Awards preliminary competition Jan. 13 at Butler University. Judges then selected 35 finalists in six categories for further judging Jan. 26 at the museum. Those finalists along with 61 other talented student artists were asked to attend the academy.

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BOOK REVIEW

'Stately' work on St. Alphonsus

ST. ALPHONSUS LIGUORI: TIRELESS WORKER FOR THE MOST ABANDONED, by Redemptorist Father Theodule Rey-Mermet. New City Press (New York, 1989). 786 pp., \$36.

Reviewed by Linda L. Rome

This comprehensive biography of St. Alphonsus Liguori (1696-1787) is a detailed, meticulously researched account of the saint's life and works. Unfortunately for the average lay reader the elegant, even baroque, language and the unrelenting detail overwhelm even the simplest facts.

The volume is divided into five parts: the young Alphonsus, Father Alphonsus, Alphonsus the founder, Bishop Liguori and the elderly Alphonsus. In addition, there is an extensive bibliography, and separate indexes of proper names, places and topics, plus a map to help the reader find his way through the wealth of information presented.

In the foreword the author, Father Theodule Rey-Mer-

met, notes that "in the past 50 years a great deal of research has been done on Alphonsus Liguori: his economic and religious milieu, his family and professional life." Undoubtedly, that research is accurately reported. However, except for the scholar, this account lacks a certain unifying focus—an interpretive bias.

The author takes pains to set the saint's life in context of political events and philosophical movements of the time. But while this is valuable, it is overdone. For example, in discussing the preparation of Liguori's "Teologia Morale" (published first in the autumn of 1753), Father Rey-Mermet gives much irrelevant detail which obscures the story. The reader is forced to sort through page after page of minutiae, hoping to catch a glimpse of Liguori's saintliness.

Father Liguori was canonized in 1839, declared a doctor of the church in 1871, and proclaimed the heavenly patron of confessors and moralists in 1950. As founder of the Congregation of the Most Holy Redeemer—the Redemptorists—he was devoted to mission work and

wrote profusely on moral, theological and ascetical subjects. He had a special devotion to Mary and his devotional writings have been more successful, especially his "Glories of Mary," which, it says here, "boasts more than a thousand editions."

Although Father Rey-Mermet obviously reveres St. Alphonsus and his example, this biography is flawed by its overabundance of information, presented coherently but indiscriminately.

Here is a book for the serious scholar. The layman's biography of St. Alphonsus is hidden somewhere within this stately tome.

(Rome is a librarian and free-lance writer.)

At your bookstore or order prepaid from New City Press, 206 Skillman Ave., Brooklyn, N.Y. 11211. Add \$2 for postage and handling.)

† Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† BARNHART, Robert W., 52, St. Rose of Lima, Franklin, June 1. Husband of Myrtle J. (Brown); father of Pamela Mednor, Beverly, Frances Long, and Robert Jr.; brother of Frank, Jerry, Ronnie, Donnie, Phyllis Lewis, Pat Cole, Judy Nave and Beverly Milsted, grandfather of eight.

† BOGEMANN, Carl M., 81, St. Joseph, Shelbyville, May 28. Husband of Mary (Higgins); father of Michael K. and Mark J.

† BRANDNER, Ruth A., 74, St. Ambrose, Seymour, June 3. Sister of Lenora Krisher.

† FLETCHER, Thomas E., 48, St. Barnabas, Indianapolis, May 28. Husband of Janice; father of Paul and Ross, son of Thelma Mae; brother of Mary Ann Steiner.

† FOSTER, Marcella S. Dunn Weeks, 87, St. Anthony, Indianapolis, June 4. Mother of Sarah Rose, Patricia Davis and John Paul Weeks; sister of Elizabeth May; grandmother of 18; great-grandmother of 32; great-great-grandmother of two.

† GARCIA, Silvia, 20, St. Rose of Lima, Franklin, June 2. Daughter of Emilio and Virginia; sister of Manny, Richard, Martin, Mario, Maria Prox. and Monica.

† HASELWANDER, John J., 77, St. Gabriel, Connersville, May 31. Husband of Julia (Masters); father of Kenneth R. and Keith C.; stepfather of Joeh D. Masters and Eleanor A. Kabby; grandfather of one; step-grandfather of five; step-great-grandfather of six; uncle of five.

† HAUNERT, Paul, 5, St. John the Evangelist, Enochburg, May 29. Husband of Marjorie; father of Paula Fry and Jane Hermes; son of Louise; brother of Linda Kinker; grandfather of five.

† HERBERT, Dorothy A., 66, St. Gabriel, Connersville, June 3. Sister of Clarence, Paul F., Louis E., Robert J. and Dennis.

† KOEHNE, Mary Lou, 77, St. John the Evangelist, Enochburg, June 4. Mother of Richard, Robert, William, and Mary Delay; sister of Frank and Franciscan Sister Marcia Stich; grandmother of 12.

† LORENCE, Emma C., 96, St. Gabriel, Connersville, June 4. Cousin of Olga Willman and Estella Forsting.

† MAYO, Frances, 71, St. Catherine of Siena, Indianapolis, May 30. Wife of Morris; mother of James Jordan, stepmother of Jeffrey Timothy, Mark, Leah Snyder and Melissa Thomas; sister of Josephine Kirby and Lucille Jordan.

† MILNER, Rudolph L., 86, St. Pius X, Indianapolis, June 5. Father of St. Paula Korzok and Angela Sommers; grandfather of eight.

† MITCHELL, Edward W. (Mitch), 57, St. Anthony of Padua, Clarksville, June 3.

Husband of Pauline; father of Barbara Houser and Joan Palmer; brother of Carlos, Loren, Robert, Patty Rowe, Betty Dickman and Juanita Finch; grandfather of seven.

† NIEHAUS, Frank, 74, St. Lawrence, Indianapolis, June 1. Father of Nancy Underwood, Martha J. Hollcraft and Linda May; brother of Robert, Larry Harold, Charlotte Baxter and Gertrude Isom; grandfather of six.

† PERRY, Mary A., 74, St. Rose of Lima, Franklin, May 30. Wife of Paul W.; mother of Robert E. Jung; grandmother of one.

† PLUCKEBAUM, Mary Alice, 55, St. Philip Neri, Indianapolis, May 31. Wife of Frank W.; mother of Judy Myers, Katie Hughes, Mary Ellen, Norcen, Jean Ann, Joseph, Edward, Richard and David.

† ROE, Louis W., 39, St. Mary, North Vernon, June 6. Father of Marshall Ryan; son of Mary (Richardson); brother of Freda Meefe.

† SHAFFER, Mary Avis, 89, St. Mary, Greensburg, June 4. Mother of Betty Jacina; grandmother of Betsy Lay, Linda Mahlinger, Brenda Pritchett, Bill, Donna May, Mary Medlar, Eddie Jacina and Stephen; great-grandmother of 11.

† SULLIVAN, Hugh R. Sr., 88, Little Flower, Indianapolis, June 5. Husband of Josephine C. (Cully); father of Hugh R. Jr., Edw. J. David, Don A., and Mary Jo Campbell; grandfather of 15; great-grandfather of 17.

† TRACEY, Nellie M., 77, St. Ambrose, Seymour, May 4. Mother of Jerry, Jeffrey, James, Jill Herkamp and John; sister of Dorothy Marley; grandmother of 13; great-grandmother of two.

† TRACY, Richard C., 70, St. Ambrose, Seymour, May 26. Husband of Alpha Mae; brother of Eileen Prather and Patricia.

† TURK, Virginia T., 59, St. Paul, Sellersburg, May 21. Wife of James F.; mother of Jimmy, Brenda Reed, Alice Flora, Barbara, Sharon, Joni Hubbard and Janet Rudd; sister of Charlie, Larry, Eddie, Bobby, Bill, Donnie and Terry and Linda Giesler; Margie Block, Bernie Matheis, Ruthie Elliott, Viola Brinckey, Sharon Ehring, Betty Wildman and Susie Freidman; grandmother of five.

† URBAN, Stanley John, 83, Christ the King, Indianapolis, June 3. Husband of Helen (Anderson); father of Stanley, Jan, and Trudy Hauschid; brother of Helen Friederich.

† VAWTER, Patricia Ann, 58, Holy Spirit, Indianapolis, June 4. Sister of Josephine J. Parker, Maxine M. Joling and Millard; aunt of 15.

† WHEELER, Margaret (Picketh), 88, St. Joan of Arc, Indianapolis, June 1. Stepmother of Dora Toumey; sister of Mary Jo Calhoun; step-grandmother of four.

† YODER, Mary M., 79, St. Joseph, Shelbyville, May 26. Wife of William A.; mother of six.

† ZORE, Nancy Dee (Miller), 50, St. Christopher, Indianapolis, June 1. Wife of James A.; mother of James J., Lisa A., and Jonathan S.; sister of Michael and James Miller and Tammy Sedman.

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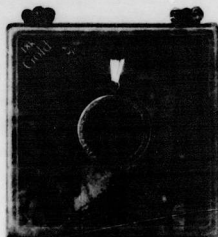
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CRS reopens Nicaragua office

by Kate Pipkin
Catholic News Service

BALTIMORE—Catholic Relief Services has reopened its office in Managua, Nicaragua, and plans to expand its development programs in the country under the new government of Violeta Chamorro, said a CRS official.

Sean Callahan, assistant country representative for CRS in Nicaragua, made the announcement in late May at CRS headquarters in Baltimore.

With the election of Mrs. Chamorro in February, Callahan said, CRS status in Nicaragua has changed.

CRS, the U.S. bishops' overseas relief and development agency, had closed its office in Nicaragua in 1984, five years after the Sandinista revolution that toppled Nicaragua dictator Anastasio Somoza.

A CRS official told Catholic News Service in 1987 that in "highly partisan" Nicaragua, under the Sandinistas, it was difficult for a U.S. agency to "avoid attempts on the part of

one party or another to get the agency identified with (its) particular cause."

During the period between 1984 and Mrs. Chamorro's election, CRS has operated development projects in Nicaragua supervised from its office in Costa Rica.

Callahan said May that economic recovery is the main topic of conversation in the war-ravaged country.

According to Callahan, some new directions CRS will take in Nicaragua are likely to be in the areas of housing reconstruction and job creation in both rural and urban Nicaragua.

CRS, he said, has been involved in agricultural, health and small enterprise development programs in Nicaragua.

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Fr. D'Escoto petitions for his reinstatement

by Tracy Early
Catholic News Service

NEW YORK—Father William M. Boteler, superior general of the Maryknoll Fathers and Brothers, and Maryknoll Father Miguel D'Escoto, foreign minister of Nicaragua under the Sandinista government, are petitioning the Vatican for reinstatement of Father D'Escoto's priestly faculties, the society has confirmed.

Paul Joly, Maryknoll spokesman, said in a June 7 telephone interview that Father D'Escoto visited Maryknoll headquarters in New York May 28-June 5, then returned to Managua, the capital of Nicaragua. The priest said he would be at Maryknoll again in late June, Joly reported.

Father Boteler is confident the petition for reinstatement will be approved and has an assignment in mind for Father D'Escoto, Joly said, but is not yet ready to announce it.

Father D'Escoto, a Nicaraguan, became foreign minister when the Sandinistas overthrew Nicaragua's Somoza government in July 1979. He was one of four priests who accepted government posts after the revolution. In 1985, he and Father Ernesto Cardenal were suspended from priestly ministry at Father's orders because they refused to resign the posts. Father Fernando Cardenal was expelled from the Jesuit order, and the fourth priest, Father Edgard Parrales, requested laicization.

The new government, led by Violeta Chamorro, defeated the Sandinistas in an election Feb. 25.

Another challenging objective for CRS, he said, is to link its programs with the Central American peace plan, signed by the presidents of five Central American nations in Guatemala City in 1987. Under the accord, signatory nations were required to declare a cease-fire with rebel forces and offer unconditional amnesty to the rebels in question.

There's been a real demobilization" in Nicaragua, said Callahan. "A large number of people who have been fighting for a long time are now coming back into society," he said.

CRS, he said, has been in Nicaragua for 26 years. "We were here before, during and after the Sandinistas. We don't target any one group to help," said Callahan. He said CRS has always been well-received in Nicaragua.

"One of the big questions now is how the reparations will be integrated into society," he said. "Right now you have the displaced, the reparations and those in war-affected communities, and they all need help."

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Priest shortage seen growing

(Continued from page 1)

titled "The Catholic Priest in the United States: Demographic Investigations." He has provided a private report on his research without analysis to the U.S. Catholic Conference and to bishops who cooperated in the study. The work was done with a grant from the Lilly Endowment of Indianapolis.

The number of diocesan priests peaked in 1966, with their active ranks rounded off at 35,000. By 1985 that number had decreased to 28,000, and for 1990 the number is projected to be 26,000, Schoenherr told Catholic News Service.

Using a middle range of projections, he said that by 2005 the estimated number of active priests will be down to 21,000.

In contrast, the U.S. Catholic population will have grown by then from 45.6 million in the mid-1960s to between 60 million and 74 million.

Schoenherr attributed the lower estimate to data from the *Official Catholic Directory* and the higher figure to information gathered by Gallup and other polls. The directory counts Catholics according to parish rolls, while polling results include those people who think of themselves as Catholic.

His study used 20 years of actual data up to 1985 and projections for the next 20 years, Schoenherr said.

As part of his study, Schoenherr said he has projected priests' resignations, retirements and deaths while holding constant the projections of ordinations over the 1986-2005 period because those are less predictable.

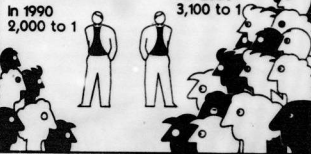
Based on averages of his low, middle and high series of projections, his figures show the number of resignations will drop. Retirements will tend to increase as the priest population ages, while the death rate—calculated for priests under retirement age—will vary.

Schoenherr did not study priests who belong to religious orders, but he said their numbers were declining faster than those of diocesan priests. Therefore, there is a trend for religious orders to pull their priests out of parishes.

Another sociologist, Dean R. Hoge of The Catholic University of America in Washington, has published a book

Priest Shortage Forecast

Statistics point to widening gap in number of U.S. Catholics to diocesan priests



Source: Study by Richard Schoenherr, UWMadison © 1989 CNS Graphics

PRIEST SHORTAGE—The number of U.S. Catholics will continue to outpace the number of active diocesan priests, causing a widening gap in the ratio of priests to parishioners, according to recent research. The number of priests peaked in the mid-1960s when there were about 750 U.S. Catholics for every priest. (CNS graphic)

showing the nature of the problem bishops face in addressing the priest shortage. In "Future of Catholic Leadership," Hoge listed possible choices the church has for carrying out its mission with fewer priests. He grouped the choices under four categories, labeled "A" to "D."

Under category "A"—reducing the need for priests—he

gave one option: "Combine or restructure parishes, or re-educate Catholics to lower expectations of priestly services."

That has already taken place to some extent with the closing of parishes, such as the highly publicized closings in the archdioceses of Detroit and Chicago.

Hoge listed four possibilities under category "B"—how to get more priests under current eligibility requirements: reassign or redistribute priests to obtain better use of them in parishes; get more parish priests from religious orders; get more from other countries; and recruit more seminarians.

Under his category "C"—broadening eligibility requirements to recruit more priests—he listed: ordaining married men; ordaining women; setting a term of service in the priesthood followed by honorable discharge; and using some who had resigned from the priesthood as sacramental ministers.

In his last category, "D," Hoge discussed expanding and developing both the permanent diaconate and the lay ministries.

As for the impact of some of these options, Hoge said he found that on social grounds ordaining women would have only a limited effect on the shortage at first. In time, however, women priests would be accepted as women Protestant ministers have been, he said.

The idea of "fixed terms" for priests, whereby priests would enlist for an agreed-upon number of years, would have a medium impact, he found, because both priests and laity had strong feelings against that idea.

Ordaining married men and expanding the lay ministries, he said, would have the biggest impact. But only the latter has the approval of church authorities and, to some extent, is already being done.

If married men were to be ordained, Hoge believes "the priesthood would expand until financial limits are reached," meaning married priests with families would require salaries higher than the collection baskets might provide.

Seattle won't close parishes in priest shortage

by Catholic News Service

SEATTLE—Seattle Archbishop Raymond G. Hunthausen announced June 6 that he plans to maintain all 133 parishes in the archdiocese despite a shortage of priests.

He said that, despite an anticipated one-third reduction in parish priests by 2000, five new parishes are planned by then to help meet an expected 20 percent increase in the archdiocese's estimated Catholic population of 317,000.

To help bridge the gap, priests will share pastoral duties "wherever possible." Archbishop Hunthausen said in a statement, and more non-ordained people will be hired as "parochial ministers" in parishes where there are no full-time priests.

The seventh layperson to head a parish in the archdiocese is to be appointed in July. Some 500 professional lay ministers already assist pastors in the archdiocese.

At a June 6 press briefing, Father Michael McDermott, director of a project to meet parish ministerial needs, said every parish will have a priest assigned to it, although some

parishes will be assigned to more than one parish. In those circumstances, situations may arise when the priest will not be available for Sunday Mass or other sacramental duties. "We'll have to learn how to accept someone other than a priest presiding at a baptism, wedding or funeral," Father McDermott said.

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