

# THE CRITERION

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## English catechism still not approved

by Jerry Filleau  
Catholic News Service

WASHINGTON—The English translation of the "Catechism of the Catholic Church" has been delayed but should be approved by Rome this June, according to its chief translator. If so, it very likely will be available in U.S. book stores and from its publishers this fall.

Chief translator Father Douglas K. Clark told Catholic News Service May 26 that Vatican officials have indicated they expect to complete their review process and return a final, approved version of the English text in June.

In Rome the same day, Cardinal Bernard F. Law of Boston dismissed a rumor that the English text would not appear until next year. "I'd be very surprised if it takes that long," said the cardinal, who was assigned by Pope John Paul II to oversee the English translation project.

Vatican officials contacted by the CNS Rome bureau a week earlier declined to name a target date for approval but indicated that the job was nearly done. "I'm not a prophet, and I don't make forecasts. Clearly the work is going ahead," said Msgr. Raffaello Martinelli, an official of the Vatican Congregation for the Doctrine of the Faith.

Archbishop Crescenzo Sepe, secretary of the Congregation for the Clergy, said, "The doctrinal congregation has examined the text. Now that certain points have been clarified, I think it (final approval) will be very quick."

At least an eight-week delay is expected after final approval from Rome while the book is being printed, bound and distributed nationwide.

Father Clark also told CNS that repeated rumors about Rome rejecting the inclusive-language approach of his translation are false. The Vatican has accepted the idea of using inclusive language "not as a principle of translation, but as a pastoral approach," he said.

In an article that appeared May 24 in *The Living Light*, a religious education quarterly, he described principles and



FORUM IN BLOOMINGTON—Archbishop Daniel M. Buechein presents the archdiocesan strategic plan to Catholics from the Bloomington Deanery during a meeting at St. John Church in Bloomington May 17. The next forum

will be at Our Lady of Perpetual Help Parish in New Albany at 7 p.m. this Sunday, June 6. The final forum will be at the Catholic Center in Indianapolis at 7 p.m. on Monday, June 14. (Photo by Charles J. Schisla)

techniques used to translate the French into good English, ranging from shorter sentences and less repetition to dealing with the issue of inclusive language.

"So-called inclusive language," he wrote, "reflects a concern that is almost overwhelming in the United States and present to a certain degree in other English-speaking countries. . . . Those responsible for the translation recognized that ignoring this concern could effectively

discredit the catechism should it be considered exclusive of women," or sexist.

He said he applied to the catechism the general principles that the U.S. bishops have established for inclusive language in the liturgy. The bishops have said that language about God should not be changed but that language about human beings which refers to both men and women should avoid words that may seem exclusive.

## 16 graduate from first Pastoral Leadership Institute

by Mary Ann Wyand

Sixteen graduates of the first Pastoral Leadership Institute of the Diocese of Indianapolis received certificates during a commissioning ceremony on May 27 at Fatima Retreat House.

The graduates have completed a two-year training program designed for pastoral leaders which addressed leadership, personnel management, property and financial administration, planning, a variety of ministries, and spirituality.

"(Holy Name) Sister Louise Bond (now chancellor of the Diocese of Evansville) developed this program as a leadership institute for men and women who are in leadership at top levels in parishes," Mary Pat Farnand, archdiocesan director of Lay Ministry Personnel, explained after the graduation ceremony.

"We have pastors, associate pastors, parish life coordinators, pastoral associates, religious education directors, and a parish administrator" among the graduates, she



GRADUATES—Pastoral Leadership Institute graduates are: front row, from left: Linda Wischmeier, Benedictine Sister Mary Cecile Deken, Providence Sister Connie Kramer, Franciscan Sister Elaine Merkel, Franciscan Sister Shirley Gerth, Franciscan Sister Jean Marie Cleveland, Benedictine Sister Mildred Wannemuehler and Father Tom Schliessmann. Second row: Mary Pat Farnand, archdiocesan

director of lay ministry personnel; Charity Sister Carol Leveque, Darlene Cole, Father Bernie Koopman, Holy Name Sister Louise Bond, chancellor of the Diocese of Evansville; Providence Sister Marilyn Herber, Jim Hemmelgarn, Father Raymond Schaefer, St. Joseph Sister Jane Frances Mannion, and Julie Brewer, archdiocesan lay ministry personnel staff member.

said. "We have a broad spectrum of people who are involved in full-time professional ministry" throughout the archdiocese.

After completion of the archdiocesan strategic plan which is currently underway, Farnand said, future leadership training seminars may include a second Pastoral Leadership Institute for people involved in professional ministries as well as a separate ministry formation program for parishioners.

The institute gave participants "an opportunity to look at themselves as ministers," she said, "and question some of the things that happen in their daily lives and look at it all in the light of the Gospel."

Pastoral Leadership Institute graduates include Tom Agnew, pastoral associate and director of religious education at St. Ann Parish in Indianapolis; Franciscan Sister Jean Marie Cleveland, pastoral associate and director of religious education at St. John the Baptist Parish in Dover; Darlene Cole, parish business administrator at St. Michael Parish in Bradford; Benedictine Sister Mary Cecile Deken, pastoral associate and director of religious education at St.

Lawrence Parish in Lawrenceburg; and Franciscan Sister Shirley Gerth, parish life coordinator for St. John the Evangelist Parish at Enochsburg, St. Anne Parish at Hamburg, and St. Maurice Parish in Decatur County.

Other institute graduates are Jim Hemmelgarn from the Catholic Community of Columbus; Providence Sister Marilyn Herber, pastoral associate and director of religious education at St. Mark Parish in Indianapolis; Father Bernard Koopman, pastor of St. Michael Parish at Bradford; Providence Sister Connie Kramer, pastoral associate at St. Ann Parish in Terre Haute; and Charity Sister Carol Leveque, parish life coordinator for Immaculate Conception Parish at Millhouse, St. Dennis Parish in Jennings County, and St. Maurice Parish in Napoleon.

Graduates also include St. Joseph Sister Jane Frances Mannion, pastoral associate and director of religious education at Immaculate Heart of Mary Parish in Indianapolis; Franciscan Sister Elaine Merkel, pastoral associate at St. John Parish in Osgood; Father Raymond Schaefer, associate pastor of the Catholic Community

of Columbus; Father Tom Schliessmann, (see 16 PEOPLE, page 7)

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THE CRITERION

Serving the Archdiocese of Indianapolis

## SEEKING THE FACE OF THE LORD

# Challenge to youth: Our church needs you

by Archbishop Daniel M. Buechlein, OSB

An event this Saturday gives me a chance to write to you, our young church, including you who are young adults. A Pilgrimage Cross has been making its way from diocese to diocese around the country in anticipation of the eighth World Youth Day to be held in Denver this August. Pope John Paul presented the cross to American youth in Rome on Palm Sunday a year ago. I will participate in its reception here in our archdiocese at Marian College this Saturday afternoon, June 5, at 5 p.m.

The World Youth Day signals our Holy Father's profound care for you, our young church. And I welcome this chance to express my own love for you and to challenge you. I am delighted to hear an estimated 1,000 of you youth and young adults will attend the meeting with the Holy Father in Denver. I will join you as we represent all our young church there. I hear at least 300,000 youth (some say more) will converge from all around the world. I have been asked to preside at Mass for all English-speaking freshmen and sophomores on one of the days. I look forward to it!

You are a gift for our church today and you are leaders for tomorrow. One time, talking about you as builders of



the 21st century, Pope John Paul said: "Do not be afraid! Do not be afraid of your own youth and of those deep desires you have for happiness, for church, for beauty and for lasting love! Sometimes people say that society is afraid of these powerful desires of young people and you yourselves are afraid of them. Do not be afraid. When I look at you, the young people, I feel great gratitude and hope. The future far into the next century lies in your hands" (World Day of Peace, 1985).

As your archbishop, I am excited by the pilgrimage of CHA members in the Catholic Church that so many of you are engaged in, discovery of who you are, discovery of moral values that will shape your lives, and discovery of what it means to follow Christ. At the same time, I am really sad that some of your friends do not see a place for themselves in our church. They say they do not need the church.

I want to tell you very directly that our Catholic Church needs you, our young church. Your talents and gifts are needed by all of us as we fulfill the mission Christ gave us. Your idealism, your wonderful energy, your laughter and joy renew me and challenge me! And they renew and challenge our entire community of faith as we journey together to the Father who loves us. We, your older sisters and brothers, place a lot of hope in you and we look for your help in giving witness to Christ. We need to see your faith and love, however imperfectly, just as you need to see ours, however imperfectly. We need to see you pray as you need to see us pray.

As our Holy Father once said: "It is as if Christ said to you, 'I need you, your hands, your lips, your looks, your heart, to take my message out to the needs of the world and to the most secret depths of men and women; you ought to let others benefit by the talents you have received.'" My young friends, I challenge you to say yes to your responsibility to use your Catholic training to help spread the Gospel of Jesus by your words and by your example. Be just, be truthful and live a life committed to chastity love. St. Paul once wrote to Timothy: "Let no one look down on you because of your youth, but be a continuing example of love, faith and purity to believers" (1 Tim 4:12).

Over and over again your parents and your teachers tell me how much you inspire and encourage them. Even though you are pressured by sexual irresponsibility, violence and greed all around in our society, they see you young women and young men put your talents and energies to work feeding the hungry; visiting the sick and elderly in homes and hospitals and nursing homes; they see you challenge each other with no nonsense faith and chastity love.

Please don't let yourselves be led away by false gods. Let's take this pilgrimage time to think about what it means to belong to Christ and to our church. Let's renew our efforts to make bold choices for true freedom and peace that lasts. I challenge you to work hard at the habit of daily prayer. I guarantee that if you pray every day, in your own way, then all will be OK.

## EDITORIAL COMMENTARY

## The coming proposals for health-care reform

by John F. Fink  
Editor, The Criterion

President and Mrs. Clinton's proposals for health care reform are due to be announced sometime this month. At about the same time, the U.S. Catholic bishops will be discussing how they should react to the proposals. Health-care reform is one of the topics on the agenda for the bishops' meeting in New Orleans scheduled for June 17-19.

Debate over the Clinton administration's proposals will probably continue throughout this year and on into next year; it's doubtful that such a complicated and controversial issue will be passed by Congress this year. Here, though, are some of the things that the bishops undoubtedly will be wrestling with.

They will see this as a great opportunity to transform our nation's health-care delivery system into one that will serve all Americans better than our present system. So many of our citizens have fallen through the cracks.

An estimated 60 million Americans are inadequately insured and 35 million more have no health insurance at all. Every year thousands become impoverished when they have to pay their medical bills. With all the sophistication of our country's health care, the United States still ranks near the bottom in infant mortality and life expectancy. There is indeed a crisis that requires reform.

One of the Clinton proposals is almost sure to be a plan for universal health care, a concept (if not the plan itself) that is sure to be endorsed by the U.S. bishops. The church has long taught that all persons have a right to health care by virtue of their intrinsic value.

Because of the church's preferential option for the poor, the bishops can also be expected to back a plan that would ensure the same quality health care for the poor as for those more fortunate. We have a duty to care for those least able to care for themselves.

The Catholic Health Association has been promoting its plan for health-care reform, a comprehensive plan that was developed over a 15-month period by more than 1,000 CHA members and others in the health-care field. Catholic leaders in health care have met with Hillary Rodham Clinton to explain that plan. They have told her that "we will strongly support measures to

ensure true universal access and rapid steps to improve the health care of the poor and uninsured."

Where the bishops part company with the Clintons, though, is when it comes to including the coverage of expenses for abortions as part of health care. Bishop John H. Ricard, chairman of the bishops' Domestic Policy Committee, has warned the Clinton administration and Congress that it would be "a moral tragedy, a serious policy misjudgment and a major political mistake" to include abortion coverage in a national health-care plan. Those who met with Mrs. Clinton repeated that advice.

Nevertheless, President Clinton has said that abortion coverage will be part of the administration's proposals. Then, he said, it will be up to Congress to exclude it if it wishes.

Our objective must be to try to get health-care reform that is consistent with all the values of the Catholic Church. Those that are we should endorse and those that aren't we should oppose. And, when the time comes, we should all make sure we tell our members of Congress which of the proposals fall into those categories.

## Staff members win journalism awards

Three *Criterion* staff members won awards during last week's annual convention of the Catholic Press Association in Cincinnati.

The *Criterion* won third place in the category "Best Use of Color in a Special Section" for the cover of last year's Wedding Supplement. The supplement was planned by Mary Ann Wyand. The cover was a green and black duotone of a Victorian floral artwork featuring the words "Love One Another."

Margaret Nelson received an honorable mention in the "Best Headline" category for her headline "Sister Antoinette Expects to End Up in Prison." The story was about Benedictine Sister Antoinette Purcell's plans to minister to prisoners.

John F. Fink received an honorable mention in the "Best Editorial" category for his editorial "Should We Have Accepted the Anti-Fr. McBrien Ad?"

There are 185 Catholic newspapers in the United States.

## THIRD SCHOOL TO BE SO HONORED

## Roncalli named Blue Ribbon School by Dept. of Education

by Mary Ann Wyand

Roncalli High School in Indianapolis has earned national recognition from the U.S. Department of Education as a "Blue Ribbon School of Excellence."

School officials will accept the "Blue Ribbon" award during ceremonies in Washington, D.C. in September, according to Joe Hollowell, principal of the Indianapolis South Deane interparochial high school.

Hollowell said the national education award is given to about 200 schools throughout the U.S. each year in recognition of quality leadership, teaching environment, curriculum and instruction, and student environment. Indicators of success such as test scores and success of graduates are other award criteria.

"It is truly an honor for our entire community," Hollowell said on May 28 after receiving telephone notification of the award. "We enjoy the blessings of a broad base of support from our parishes, our South Deane elementary schools, and our parents. It was a team effort as a community, and it's an honor we all share. We're all very excited. It's also a real feather in the cap for the entire diocesan school system. We receive tremendous support from the (arch)diocesan Office of Catholic Education."

OCE executive director Dan Elsener said representatives of the U.S. Department of Education's evaluation team praised Roncalli as a mission-oriented school with consistency of purpose and strong parent and student commitment to Catholic education.

"It's nice to have someone from the outside recognize what you've known," Elsener said. "In my interviews with the

visiting team members, it was clear that we had impressed them in terms of the Catholicity of the school. It's nice to have achievement recognized. Our teachers have been very committed, our parents are very committed, our students understand why they're there, and a majority enthusiastically support the mission."

Members of the evaluation team also commented on the closeness of the "Roncalli family," he said, "which is a very hard thing to describe. How do you describe people caring about one another and having a deep commitment to their faith and to a Christ-centered school? You can't write it down on a list, but it's evident in the relationships and the priorities."

Elsener said the "Blue Ribbon" award particularly recognizes extensive community involvement and commitment.

"It takes a whole community," he said. "The entire church has to support Catholic schools to make them work. It's not just the parents, students or faculty. It's the entire faith community. The person in the pew helps invest in the church, and the church then invests in the schools. It has to happen at every level. Archbishop Buechlein and Archbishop O'Meara before him and the pastors have made it a priority. It takes the whole faith community—all of the people in the pews and the last freshman who came in the door this year—to make it go."

G. Joseph Peters, coordinator of school services for OCE, said Roncalli's award represents the third time a Catholic school in the archdiocese has been recognized by the U.S. Department of Education.

The other schools honored earlier were St. Mark School (in 1986) and Cathedral High School (in 1989). Peters said, "This high honor reflects well on our entire system of Catholic schools."



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# Mercier, Moriarty, Rolewicz answer God's call

by Margaret Nelson

(On June 5, at St. Peter and Paul Cathedral, Archbishop Daniel M. Buehler will ordain five men to the priesthood for the Archdiocese of Indianapolis. They are Christopher Alan Craig, Stephen W. Giannini, J. Patrick Mercier, Joseph B. Moriarty, and Jim L. Rolewicz.

The May 28 Criterion included personal stories about Craig and Giannini. The faith journeys of Mercier, Moriarty and Rolewicz are given below.

## J. PATRICK MERCIER

At 40, Pat Mercier calls the priesthood his third career, following a "quite varied" background.

As a child, he was baptized at St. Andrew Church in Richmond. Later his family moved to Holy Family Parish there.

Mercier has the "traditional Catholic" background, with eight years in the Catholic elementary school. He spent the four high school years in a secular school.

He received his bachelor's degree in history at Marian College in Indianapolis. "I owe a lot of my early faith development to a lot of different sisters, the sisters of St. Francis, two priests—Father Robert Minton and Frank Eckstein—who were very supportive of my vocation," he said.

As to his previous careers, Mercier spent seven and one-half years as a realtor in Richmond. "I very much like working with people and finding someone a home. I liked to match up people with a home. In fact, I matched them so well, there was no repeat business," he said with a smile.

His next job was as architectural draftsman and advertising specialist with the Quaker's Friends' Fellowship, a retirement ministry. "I walked with those people as they made huge life choices and helped them deal with the finality of the move."

When Mercier was already on the parish council, he participated in a renewal program that "renewed us from the inside out. I think that's when I finally accepted my faith as an adult. I said, 'Yes, you are Catholic. Yes, you've been reared Catholic, but it needs to be taken beyond yourself and God.' The question is what does being Christ for one another mean?"

"Watching the Spirit come alive in the parish and family broadened into my daily life," he said. "It was a turning point."

He became more active on the parish council and, as part of the renovating committee. "They seemed to be focusing not only on the church, but on the relationship with God," he said. "I find that I pray a lot through the day. A lot of times that's what gets me through days. The 'vocation' thought would surface periodically, but I'd say, 'No, I want a nice house; I want a nice career; I want relationships.'" Mercier said. He had designed and purchased his own home.

In terms of relationships, the turning point was his father's sudden death in 1981, at the age of 65. "I feel that through this whole process, both of my folks have been with me," he said. "It helped me stop and look at priorities." His mother also died without warning, while he was at St. Meinrad.

"From 1984 to now, two people have had a dramatic influence on me: (Providence Sister) Marie Kevin (and Franciscan Sister) Catherine Schneider," he said. While chairing the parish council, Mercier was asked to be the representative to the deanery council during the early stages of the archdiocesan planning process.

"They focused on how each person could live out his or her vocation in a healthy way," he said. "I think that's why so many parishes in this archdiocese are so healthy."

The two sisters put him on a planning committee in which all the other members were priests. During the three-day meeting, he thought, "I can do this." The thought wouldn't go away. At the same time someone turned me in for the Called by Name (vocations program). I still 'blame' Marie Kevin and Catherine for my move to the priesthood," he said.

"St. Meinrad is a truly magnificent institution," Mercier said. "It's a place of

holiness, happiness, joy, contentment, and discovery at one time. It is a place where you take yourself apart and put yourself together. I got to know myself better and love myself more. And if you can't love yourself, you can't love others."

The more we can forgive ourselves, the more we realize that everyone is created holy, yet sinful. Problems happen, but it's how you react to problems and what you can do to allow God to react."

He said that after his mother died, "If St. Meinrad was not home before, it was after that. And my brother, sister, and family grew closer together. I'm really grateful for the solid support from my family."

"Through all of that, I learned more about how we can be Christ for one another. At that time, I made an adult choice for priesthood," Mercier said.

He calls his clinical pastoral experience in San Diego an "impactful time," especially with the communications from Father David Groeller. "All three summer assignments were very worthwhile—at St. Jude with Father Jerry Kirkhoff and the entire staff—a great time. At St. Andrew, Indianapolis, he saw a different view of the priesthood with Father Jeff Godke. Each priest has given me a different piece of the picture. I really felt valued by the team at Sacred Heart and St. Ann in Terre Haute."

"I am looking forward to getting started," Mercier said. "With preaching, the biggest focus is the way the Word of God comes forth. That takes meditation."

He believes the base of priest's service has broadened a lot. "It's not just father as boss/servant. It is Father as servant/coordinator/presider. Each of us is called to work more in these things, on being examples for our people."

"We can let other people use their gifts for building up the reign of God," he said. "It's been exciting to be part of the church as it's grown and as it's changed and developed." Father Mercier. "God's flock is messy. And that's OK."

## JOSEPH B. MORIARTY

When Joseph Moriarty was a sophomore at Secaucus High School, he won the Serra Club essay contest on vocations. It was printed in *The Criterion* and he received an award.

His basic theme was, "A vocation is there. God will let it happen."

On Saturday, June 5, God is letting the author become Father Joseph Moriarty.

"I've got something very significant for me at the time," he said.

In the same period, "I would take Grandma to Mass," he said. At first, the teen-age boy did not find it easy to sit during that hour-long Saturday night Mass. "But I began to really feel a sense of peace, a sense of calm, a sense of prayer that I hadn't experienced before." He found that, after she was on her own in the nursing home, "I continued to go to Mass on Saturday night."

Moriarty grew up in Little Flower parish, the youngest of nine children—seven boys, two girls. His dad was an immigrant from Ireland; his mother, a native of Ohio.

Though he pretended to celebrate Mass as a child, and thought about the priesthood from an early age, the essay incident was his first serious consideration. About the same time, Father Ron Ashmore gave Moriarty a brochure about St. Meinrad that said: "A place to decide."

He wanted his college education to prepare him for civil service. But during his junior year of high school, he visited St. Meinrad. "I didn't know anyone; I did know the beauty of the place," he said.

In 1985, he entered St. Meinrad College, where he received his bachelor's degree in English four years later.

During his college summers he worked for the secretary of state, Evan Bayh—who is now governor. The corporations division of the State House.

In 1989, Father Paul spoke to Moriarty about continuing in the seminary. "I still felt called to the priesthood, but I felt that I needed a significant shift. I was rooted in a very good spiritual outlook, but I was ready for something else," he said.

After visiting a couple of places, he went to St. Mary of the Lake Seminary in Mundelein, Ill.

"As I look back, it was a good decision. St. Meinrad was a great foundation for my prayer life and my spiritual life. Mundelein developed that pastorally," said Moriarty.

"I had a great deal of experience being in parishes, both here and in Chicago on weekends. It was a nice complement to what St. Meinrad had begun."

He enjoyed his pastoral work at St. John's in Bloomington; his work at St. Monica; and his clinical pastoral experience at Humana Hospital in Louisville, when he stayed at St. Augustine, Jeffersonville.

At his first Mass, he wants to tell the parishioners at Little Flower, "I'm in the same neighborhood boy you know who brought his grandmother to Mass and who served you your food at McDonald's," where he worked during high school and Christmas breaks. Following the family tradition, Joe Moriarty paid his last two years' tuition at Secaucus himself.

He sees his vocation as "rooted in the family. I witnessed my mother going to Mass every day and weekly confession. Even as a child, I realized that was her time, that she needed that. My father is also a very devout Catholic."

"Last April 14, we had parents 40th wedding anniversary. I had learned from my parents what it is to commit yourself in love—to something you believe in—despite hardships, joys, sorrows, pain."

"In our faith lives in God, we are called to covenant. Even when we are wounded by the trials of life, we can be restored."

"I would echo Archbishop Buehler. If you are praying and you are making mistakes—if you are praying, God is there and willing to bring you back," said Moriarty.

He is inspired with his parents' commitment, not only to marriage, but to the family, and to the church. His mother was a registered nurse and his father worked as a firefighter for 29 years, at the same time he worked at Jerni-Air. He later became deputy fire marshal for the state.

His father's Irish heritage influenced the future priest. "If there is anyone I would esteem as a hero, it is my dad. He worked two jobs, and every day when he came home, he was always joyful, always happy, and always life-giving. That is not easy. I know how tired I am at times."

"Similar to that, my rootedness in religiosity, and my faith life came from witnessing my mom's commitment to the church. I was an altar boy from the fifth grade through my freshman year in high school."

"Love to be with people," he said. And people have told him that his laugh is contagious. "I'm certain that's tied to father's Irish wit." Perhaps because he was the youngest, he has always felt comfortable with older people. "Even as a child, I associated a great deal with adults."

Four relatives will be here from Ireland for the ordination. Except for his oldest brother, who lives in Santa Monica, all the Moriarty live in Indianapolis. Their work varies: grocer, lawyer, firefighter, and nurse. One is a city councilor.

Whatever Father Joseph Moriarty's assignment, it will be a change. The 26-year-old has never been out of school since he began first grade at Little Flower.

## JAMES L. ROLEWICZ

On his 22nd birthday, Jim Rolewicz decided to more seriously pursue his ideas of a vocation to the priesthood.

He first got the feeling he might want to be a priest in the early '80s, shortly after graduating from a secular high school in Mustang, Oklahoma.

After that, Rolewicz received an associate degree in business management from the local community college. He became a successful insurance

and real estate salesman.

In 1985, he made a Cursillo weekend in End, Oklahoma.

"I think it brought back the feelings of the early '80s. I wanted to re-look at the question of a vocation. I took the next year working through it with my pastor, family and friends," he said.

In 1986-88, the Oklahoma City native left for two years in the seminary in Conception, Missouri.

"One person who witnessed faith to me was my grandmother. She died in 1988 at the age of 80. She was an extremely strong woman to the simplicity of prayer. We used to go to church together. During Holy Week, we spent tons of time at church. I miss her dearly," Rolewicz said.

"The connection is that I don't think I spoke to her about my priestly vocation. I think she was through her life, she ministered to me was through her life, not specifically what she said," he said.

Rolewicz came to Indiana when his archbishop sent him to St. Meinrad in 1988 for his theology studies. He went through the first two years for the Archdiocese of Oklahoma City.

In 1990, he looked for a hospital to take his clinical pastoral experience (CPE). Friends at St. Meinrad guided him to IU's hospitals. At the same time, he was looking for a diocese that would better fit his gifts.

"At that point, I was not even considering Indianapolis," he said. But the priests and seminarians from the archdiocese included him in their gatherings that summer.

"I thought, 'It's right here under my nose.' I just clicked. Through prayer and spiritual direction, I saw God calling me to a major decision of change. It was mainly through the witness of the clergy and lay people here."

"I talked to (Father) Paul Koetter in August and in September began doing my pastoral internship at Holy Cross Parish in Indianapolis," said Rolewicz.

He worked a year there with the pastoral team. "I absolutely loved it and having the team approach was phenomenal to me. I hadn't experienced it before. It's much easier if we all work together."

"The next spring, I officially joined the diocese," said Rolewicz.

And, since he did not have one in the archdiocese, Rolewicz felt comfortable making Holy Cross his "home parish." He said that he has affected many of his decisions. For instance, it made him conscious of excessive expenses, "so I took extra steps to celebrate his First Mass with more simplicity."

In his third year of theology, Rolewicz went with Christopher Craig for studies in the Israel. "That was a phenomenal time. To be and study in the Holy Land for five months was a once-in-a-lifetime experience." He next worked at Our Lady of Perpetual Help in New Albany, with Father John Fink. Like Holy Cross, he liked the assignment. "They were just wonderful people to work with."

"I love proclaiming the Word. I love preaching. When I was smaller, I'd look at the priest preaching at the pulpit and think, 'Boy, I could never do that.' Now that's the best thing I love doing. I count that as a gift," Rolewicz said. "I still get nervous."

"Words flow out of my mouth when I'm preaching and I know that God does work through that. When writing it down, I think, 'Where did I get that from?' I really get enlightened with that," he said.

"I have an older sister and brother who are very supportive of me being here in Indianapolis," he said. "They want what's best for me." His parents were divorced when he was 15, and each has since remarried. The whole family will be here for ordination.

As a young priest, Rolewicz believes that one special gift he received from his family is his ability to relate to the older people.

"Every place I've been, the elderly population and I have always hit it off. There have always been some specific people who really touched me, and that was mutual."

"There is a lot of wisdom there. Other countries care a lot more for their elderly. We need to work on that," he said.

"I have a strong enthusiasm for life and appreciate nature and the creation around us. 'We're here to sing and to create. That's another gift we don't have in our country. That's a challenging gift to use. I struggle with it," he said.

People often approach Rolewicz and thank him for his smile. "I'm humbled by that. It is very true, but I think that's what you can use a bit of cheer now and then," he said.

James Lee John Rolewicz likes the Gospel story of Christ calling his apostles James and John (his confirmation name) off the Sea of Galilee. "That really hits me. 'Drop everything and come follow me' is almost taking that Scripture literally, when you're 750 miles from where you were born and raised."



## FROM THE EDITOR

# The story about the third secret of Fatima

by John F. Fink

I've reached the age where things that were current events for me are ancient history for people of younger generations. I sometimes find that things that are well known to Catholics of my generation are not so well known by those who are younger or, sometimes, by those who were not cradle Catholics.

A case in point is the so-called "third secret of Fatima." While I was writing my column last week about the apparitions of Mary, it dawned on me that many readers will remember stories about the secrets of Fatima during the '40s and '50s, but many others have never heard of them. They are familiar with Mary's apparitions at Fatima, Portugal, but don't know about the secrets. Yet no apparition reported in the 20th century has attracted as much attention with regard to secret revelations as that at Fatima.



MARY APPEARED TO Lucia, Francisco and Jacinta between May and October of 1917, but it wasn't until the 1940s, when Lucia's memoirs were published, that attention was paid outside Portugal to the secrets. At the time of the apparitions, the children said that what Mary told them was a secret, but that was because they had received so much ridicule from their families and neighbors when they first told them about the apparitions.

At the time, authorities tried very hard to get the children to tell the secrets. According to Lucia's memoirs, the local mayor put the children in jail and threatened to throw them into a cauldron of boiling oil, but they would not tell the secrets.

Francisco died in 1919 and Jacinta in 1920. Lucia entered a convent of the Discalced Carmelites, where she

still lives at the age of 86. Between 1935 and 1941 she wrote four memoirs as responses to specific requests from her superiors, which Lucia took to be a sign from God that she should reveal the first two secrets that Mary had conveyed to the children on July 13, 1917. These were made available, beginning in 1942, to people who were preparing accounts of the apparitions.

THE FIRST SECRET was a vision of hell. Mary showed the children a great sea of fire in which were demons and souls in human form who were shrieking and groaning in pain and despair. Mary told the children that they had seen "hell where the souls of poor sinners go." Those who were present during the apparitions, which only the children could see, remembered that the children cried out in fear at one point.

The second secret concerned devotion to the Immaculate Heart of Mary, and Russia. Mary told them that World War I would soon end but that a worse one would break out during the pontificate of Pope Pius XI. Mary said: "When you see a night illumined by an unknown light, know that this is the great sign given you by God that he is about to punish the world for its crimes, by means of war, famine, and persecutions of the church and of the Holy Father." Lucia thought that spectacular lights had illumined the skies on the night of Jan. 25-26, 1938.

Mary then continued with the best-known part of this secret: "I ask for the consecration of Russia to my Immaculate Heart, and the Communion of reparation on the first Saturdays. If my requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the church. The good will be martyred, the Holy Father will have much to suffer; various nations will be annihilated. In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me, and she will be converted, and a period of peace will be granted to the world."

In 1942, Pope Pius XII consecrated the world to the Immaculate Heart of Mary and in 1952 he wrote a letter to the Russian people consecrating them in a special way. Lucia has said that that met Mary's request.

THE THIRD SECRET remained, and Lucia wouldn't tell it. But in 1943 she became ill and it was feared that she might die without telling the secret. Finally, Bishop Jose Correia de Silva ordered Lucia to write down the secret, which she did in June of 1944. It was delivered to Bishop Correia in a sealed envelope.

He kept it in his safe for 13 years until the Vatican's Congregation for the Doctrine of the Faith requested it in 1957. It was then widely reported that it was given to Pope Pius XII, who read it and faintly. Other reports, however, deny that and say that, after Pius XII died in 1958, the envelope was still sealed. It was given to Pope John XXIII.

It was further reported that John XXIII read the secret in the company of his confessor, Msgr. Alfredo Cavagne, and a Portuguese translator, Msgr. Paulo Tavares. The pope made known the content of the secret to the secretary of state and to the head of the Congregation for the Doctrine of the Faith, but made no public statement.

Soon there was speculation that the secret would be made public in 1960. It wasn't. The Vatican gave three reasons for this: 1) Lucia was still living; 2) the Vatican already knew the content of the letter; 3) although the church had recognized the Fatima apparitions, it could not guarantee the truth of any particular communication that the seers claimed to have received.

It is believed that Pope Paul VI read the secret, but he never revealed its contents. It is not known if Pope John Paul I did, but it was reported that Pope John Paul II read the secret just prior to his visit to Fatima on May 13, 1982. On Aug. 15, 1984, Cardinal Joseph Ratzinger said that the pope had no intention of making the secret public.

And so the third secret remains a secret.

## THE YARDSTICK

## PBS program on anti-Semitism needed updating

by Msgr. George G. Higgins

Timed to coincide with the opening of the U.S. Holocaust Memorial Museum last month, the American public has been treated to a variety of Holocaust-related articles and programs in the news media. Most have been educational and morally challenging.

The media are to be commended for taking such care to bring to so many people this complex yet vital subject. Still, not all of the programs were of the highest quality.

One that aired on many Public Broadcasting Service stations was a British import made some four years ago and, unfortunately, not updated for telecast in this country. The program, titled "The Longest Hatred," aimed first to analyze



the long history of anti-Semitism in Western civilization and then to look at some contemporary manifestations of that ancient evil.

With more judicious editing (it is some two and one-half hours long) and checking of the facts it could have been a powerful and useful educational tool. As it stands, it will probably shed more heat than light on a subject that has been too often shrouded in darkness.

While the parts on current issues such as the situations in Poland, Russia and the Middle East suffer largely from the failure to update the material, the segment on history suffers from a failure to develop a coherent interpretation either of the phenomenon of anti-Semitism over the centuries or of the major events in its evolution.

This is too bad. Those interviewed for the program include many of the best Jewish and Protestant scholars in the field today. They have strong and finely nuanced theories to present and, when

speaking in their own words, they present them well. But the voice-over is often not up to the complexities of the story it is trying to tell.

Little historical context is given for crimes of Christians against Jews like the 11th-century Crusades or the repressive decrees of the Fourth Lateran Council. This is not to say that these attacks on Jews were defensible; they were not then and can only be condemned today. But simple recitation should not take the place of careful analysis.

For example, the voice-over moves from the Spanish Inquisition to the Italian as if they were run in exactly the same fashion by the same folks for the same reasons. Such simplifications are not helpful to gaining insight.

The program may give a wrong impression of Catholic teaching today. For example, the only identified Catholics I noted in the first portion were a French priest identified as a "conservative Catholic" and an Austrian Tyrolean villager.

Their remarks directly contradicted the official teaching of the church.

Pope John Paul II, who has spoken often on this subject, is virtually ignored. By ignoring the pope's historic pilgrimage to the Great Synagogue of Rome and his other gestures of reconciliation and healing, the program misses an important opportunity to address the audience the producers presumably want to influence.

The Second Vatican Council's 1965 declaration on the church's relations with non-Christian religions, "Nostra Aetate," is mentioned, but not a word is said about the statements the Vatican and several bishops' conferences have issued in the 25 years since the council.

Thus the council is treated as an end, when in fact it marked the beginning of a renewed reflection throughout the church on Catholic-Jewish relations. If there is to be a future showing of this well-intentioned but flawed program, I suggest some serious re-editing and updating.

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## EVERYDAY FAITH

## A different kind of birthday celebration this year

by Lou Jacquet

On the most significant day of my life, I was almost completely unaware of what was happening to me. I slept through most of it and had few thoughts. I have been told, beyond wanting to eat and sleep. In fact, in the interests of reportorial integrity, let's be honest. I don't remember a thing about it.

It was June 4, 1950, and I happened to be spending part of the day at a small Catholic church in Indianapolis, Ohio, being baptized on the lucky 13th day of my earthly existence outside the womb. I discovered all of this anew recently in coming across a copy of my baptismal certificate. The document certifies that I was "baptized according to the Rite of the Roman Catholic Church." Those few words cannot begin to convey the life-changing



experience I was undergoing as I slept in my mother's arms.

Two things stand out about that baptismal rite now in the light of 43 years of personal history. The first is that Father John Clark gave me new life in a beautiful sense that day, but in another sense he worked no magic. As I shivered under those cold waters and reacted to that saving oil, the administering of the sacrament took away original sin and gave me new life in Christ Jesus.

Baptism did not, however, wipe away the foibles and failings of human nature. It did not spare me the bouts with self-doubt or lack of belief in a Supreme Being that human nature is heir to. Baptism truly changed me forever in the most beautiful sense, but it only made it possible for me to live in Christ. The actual living out of the call of a baptized Christian turned out to be infinitely more difficult than I could ever have imagined that day in 1950, when I was all but oblivious to the saving graces being administered to me.

Liturgist and composer Tom Conry once told me, during an interview, that "the most significant thing about Cardinal Joseph Ratzinger and the elderly Italian woman who cleans his Vatican apartment is that both are baptized. Everything else is beside the point." There is truth in that; whatever power and prestige may be attached to baptism have means nothing in comparison to the new life that he or she shares in baptism. Without that new sacramental life, all are dead because of sin.

This June 4, I am going to do something that I have not done before. First I am going to light a candle and thank God in prayer for the great gift of baptism, a gift none of us could ever be worthy of, a gift in the fullest sense of something freely given by a loving Father. Then I am going out to dinner to celebrate the occasion as it deserves to be celebrated. The Lord loves a good celebration.

My parents gave me new life in May of 1950; my church gave me new life 13 days later. I have celebrated the earlier date every year for 43 years. It's about time I

observed the latter and thanked heaven for a gift of inestimable value—eternal life in Christ Jesus, my most precious possession.

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# To the Editor

## Demonstrating at the wrong place?

In the Page One article in the May 14 issue of *The Criterion* (about comments made at the forum in Batesville), someone suggested that there should be more presence of the church at abortion clinics.

I say pro-lifers are making fools of themselves to take all the abuse they take in these demonstrations. Instead they should be demonstrating at the White House, the Congress, the Supreme Court, at the state senators' and representatives' offices, telling them our tax dollars should be used for government purposes and not for killing unborn babies.

Abortionists are not concerned that poor women have no way out of an unwanted pregnancy, they only want to get their hands on those tax dollars. We taxpayers have a right to say how our tax dollars are spent, but we really have no right to picket abortion clinics when no law is being broken.

If enough pressure is brought to bear on the president and on Congress, this battle can be won, but it will take a united effort.

Margaret W. Dunn

Indianapolis

## Fr. Ramos is that kind of a person

I am one of the many Filipinos in the area who has been enriched by Father Ponciano Ramos during his stay in Indianapolis. I met Father Ramos in 1985 during our layover in Japan due to mechanical failure in one of the plane's engines. He was just ordained and I was taking from a job in the field before starting a new position in Indianapolis. He facilitated the stay of all the passengers comfortably in one of the hotels when we would not have been housed at all. He is that kind of a person.

I thank Margaret Nelson for writing those articles about him. God's blessing on all the work that you do.

Lydia Abad

Indianapolis

## Article describes Fr. Ramos to a 'T'

I wish to thank Margaret Nelson for the "Point of View" column in the May 21 issue.

Father Ponciano Ramos was and is a very religious man who is deeply devoted to his religion and to our church. Father came among us, became one of us and touched the lives of so very many of us. He motivated the oldest to become alive again in their church and in its many programs. He inspired our young people to become more actively involved in their church. He was a priestly priest according to the order of Melchizedek and always will be.

Margaret Nelson's article described Father Ramos to a "T." His smile and manner did indeed brighten the places wherever he went. His eyes twinkled like Santa Claus's every time he greeted someone. Hospital visits, home visits, talks after Mass, mingling and just being there when you needed him were all parts of him. He tended the flock at St. Rita Parish with his whole heart and soul.

Father Ramos's unselfish efforts to reduce our debt at St. Rita made us proud. We were motivated by him to put our shoulders to the wheel and push. We had been burdened by debt so long that it seemed as if, no matter what we did, we were never getting to the principal. Father Ramos worked very hard to get the archdiocese to work with St. Rita.

In addition, friends and visitors to our parish saw the goodness in our remarkable priest and they made very sizable dona-

tions to St. Rita due to his ministry. This too inspired us to work harder and dig deeper to help wipe out the debt. We will continue to do this for Father Ramos, for ourselves, and for our new pastor, Divine Word Father Anthony Clark, who is also a very dedicated religious man.

My husband was born and baptized in St. Rita Parish, attended and graduated from St. Rita School. We will continue to do this for Father Ramos, for ourselves, and for our new pastor, Divine Word Father Anthony Clark, who is also a very dedicated religious man.

My husband was born and baptized in St. Rita Parish, attended and graduated from St. Rita School 45 years ago and our five children were baptized in St. Rita Church and educated in St. Rita School. We now have two grandsons attending St. Rita School, so we intend to be here at St. Rita a long, long time (until death do us part).

Father Ramos will always have a special place in our hearts and in our prayers. Thanks again for printing an article that told a little about this gentle person. It is so sad that nobody, not even our judicial system, has any solutions for the innocent.

Bernice M. Gwynn

Indianapolis

## Threats crossed line of decency

We wish to sincerely thank the archdiocese for making available Fatima Retreat Center for the "Many Faces of God" retreat, as an ongoing ministry to those who are HIV+, or who are dealing with full-blown AIDS. As both the writer and another member of our chapter were presenters, we personally witnessed the tremendous good this retreat accomplished.

We were deeply disturbed by the actions of a Catholic group called CUFF, in the steps they took to disrupt the retreat, by threatening to publicly expose those attending. While we respect the rights of free speech for any group, their threats to disrupt the retreat, unless Rev. Howard Warren, a scheduled presenter, was removed, crossed the line of decency.

Their actions brought additional crisis into the lives of those already dealing with a life-threatening illness. Regardless of sexual orientation, the simple fact of the matter is that many people who are HIV+ need to maintain privacy, and this safe haven provided them the opportunity to grieve, process and worship together.

We acknowledge that the archdiocese cannot control CUFF, any more than any other group, yet we feel compelled to make a public statement as to the sad consequences and damage done. To attack Rev. Warren, using HIV+ individuals to force the issue, is unjust and unconscionable.

Victoria Mansfield, Chairperson

Dignity Central Indiana

Indianapolis

## All of heaven may be weeping

On Friday afternoons I read *The Criterion* and frequently there is an article that evokes sorrow. May 14 was not an exception. The article about Father Brennan's description of the church of the 21st century was such an article.

The author of the article noted that Father was concerned about "sinners" in crisis; young adults who are baptized but unconvinced . . . ; those who go to an evangelical church because they are not fed in ours, and the "older folks who will increase fivefold in the future, who won't be satisfied with bingo and Benediction in the next century." Was it the words "they won't be satisfied with" or the word "Benediction" which evoked my sorrow?

In retrospect, I think my reaction was somewhat of a cumulative response to the article, plus my recollection of the poll which I read about recently in *The Criterion* in which it was stated that today only one in three Catholics still believes in Christ's actual presence in the Eucharist. Combine these thoughts with the memory of a conversation I overheard at a party a year ago involving Catholic youngsters from a

Catholic high school, and I feel few of us could refrain from feeling overwhelming sadness.

The conversation began with one of the girls saying, "Amy, tell that story about when you went to church with Laura." The story was about three girls who attended Mass one Sunday morning. One of the girls, Laura, was not a Catholic. When it was time to go to Communion, the two girls who were Catholic left the pew. Not knowing what to do, Laura followed the other two up the aisle. Also, not knowing what to do when she received the host, she placed it in her sweater pocket.

The host was rediscovered a few months later when the girl was in a car with her family. "What is that?" inquired the girl's mother as Laura held the host in her hand. As Laura tried to hand it to her mother, somehow the wind carried it out the window of the car. "Oh, it was just a souvenir from a church," the girl said.

Amy's Catholic peers took great delight in the retelling of this story, and not one of them, not one, seemed even remotely aware that this was, indeed, the body of Christ who had been so carelessly treated, hidden in a tiny white host, prisoner of love for us.

"Grief is the prologue to rebirth," said Father Brennan, "and it's important to grieve when something is lost." Yes, Father, something has been lost. "This is my body." "Humbly let us voice our homage for to such a great sacrament" are words from Benediction. "What our senses fail to fathom, let us grasp through faith's consent" are words from a prayer which has arisen from the hearts of men and women for so long a time. Benediction is an act of love, a duty, a privilege, for so great an act of love on the part of Our Lord.

When I was a youngster, I heard a story about a nun who died trying to get the Eucharist out of a burning church. As a young adult I was fortunate in reading the revelations Our Lord made to Sister Josefa Menendez concerning the Blessed Sacrament. Our Lord's words to her on one occasion were: "It is this love that keeps me a prisoner in the tabernacle. For nearly 20 centuries I have dwelt there, night and day, veiled under the species of bread and concealed in the small white host, bearing through love, neglect, solitude, contempt, blasphemies, outrages, sacrileges. . . ."

Yes, Father Brennan, "It is important to grieve when something is lost." And I fear that all of heaven may be weeping. May our dearest Lord, in his mercy, continue to guide his holy church in part



through the example of others whose lives of holiness have served as an inspiration for us.

Marianne Gabbert

Beech Grove

## Voting for Clinton and abortion issue

As I ponder your readers' remarks about Marcella Smith's opinion about voting for President Clinton, I must respond in her favor.

Before Clinton was elected, he was accused of adultery and I didn't deem it as a reason not to vote for him. On the contrary, I wanted to vote for him to show I didn't condemn him for his personal sins.

Then when he spoke out for "freedom of choice," in favor of abortion, I immediately changed my mind.

Clinton is now promoting the use of fetal tissue to save lives. How deplorable!

We better all learn to use good judgment and vote for men who are against abortion.

Maybe you will reconsider your vote and lament over it or maybe you don't want to admit you made a mistake.

The unborn will never have a chance to vote!

Carol Graves

Indianapolis

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## CORNUCOPIA

## Hazards of country living

by Cynthia Deues

A recent article in *Time* magazine confirmed my suspicions. For a long time it's seemed to me that birds are sinister creatures, mainly because they have this reptilian quality about them. And lo! It turns out the beady-eyed critters are indeed remnants of prehistoric times and, in fact, close relatives to dinosaurs of the reptile variety.

Now, dinosaurs are OK. I mean, there's Barney and the neat guys lumbering to their deaths in "Fantasia" and that Baby dino on TV. But the reptile types are just snakes in Halloween costumes as far as I'm concerned, and birds are almost as bad, displaying similarly yucky characteristics. They move too fast, they peer at



you sideways, they have disgusting feathers and claws and beaks and all that.

This long diatribe is preparation for relating the horrid fact that in moving to the country we have taken on an entirely new cultural, preoccupation, namely, watching birds whether we want to or not. And not only watching birds, but also listening to them, hearing enthusiasts prattle about which ones they've seen, and even fighting them off, ala Alfred Hitchcock.

Our latest "find," pal, nemesis, prize, or what-have-you, is a pileated woodpecker who must've been the inspiration for the Woody Woodpecker cartoon character. He is a huge bird, at least a foot long from the top of his head to the tip of his pointy tail. He is black and white, with a wingspread of two feet when he is forced to fly away, as he often is, from attacking our window frames.

Most significant, and a fact which they do not tell you in the bird books, is that he believes he had a God-given right to peck the devil out of whatever wood he comes

upon including, but not limited to, the trim on your house. He has a long, strong beak which he plans to use for this purpose, and a will to match.

The bird's round, evil eyes are marked by a black-on-white stripe which gives him a particularly diabolical appearance. He is not deterred by strips of aluminum foil, which he takes as a challenge to his (uh) birdhood. Nor do wooden owl windchime-things, wooden swidy-things, or even the family cat deter him from his appointed tasks. No wonder they designed Woody Woodpecker after him; he was probably holding Mickey Mouse hostage.

There are undisputed advantages to country living. It's quiet when the birds aren't shrieking, the frogs croaking, or the crickets chirping. The sunsets are gorgeous, at least when some errant skywriter hasn't lost his flight plan and strewn the heavens with "Bud Light." The wind soothing through the forest and twigs cracking in the underbrush seem comforting, at least until sublimated city instincts and childhood memories of the Big Bad Wolf kick in.

But it's the unexpected irritations, the pileated woodpeckers of this world, which (sometimes literally) cast a shadow on the simple life. Are we supposed to learn patience from this kind of exercise? co-existence with our fellow creatures? how to cook woodpecker-under-glass? There must be a lesson here somewhere.

to celebrate the centennial of the opening of the school. The Sisters of Providence staffed the school from its opening in 1893 to its merger with Ladywood School in 1970. The centennial reunion will begin with 10:30 a.m. Mass at St. Peter and Paul Cathedral. Lunch at the Marott, 2625 N. Meridian, will follow at 12 p.m. For more information, call 812-535-4193.

**CORRECTION** . . . Faces of Faith, the television program highlighting the National Association of Lay Ministers Conference, will air on Channel 6 at 6 a.m. on June 5 and 19. Last week's issue of *The Criterion* stated that the program would air at 6:30 a.m.

St. Michael parishioner Jerry Ciresi of Indianapolis and other parishioners are organizing the **St. Michael Association of Alumni and Friends**, which includes former students and former parishioners. Ciresi is currently collecting names. For more information about the association, call the St. Michael parish office at 317-926-7359 or Ciresi at 317-925-2439.

tips...



Franciscan Father Francis S. Tebbe, son of Cleo W. and Mary E. Tebbe of Batesville, Ind., has been appointed Vice President for planning and mission Effectiveness and Associate Professor of Religious Studies by the Board of Trustees of Madonna University in Livonia, Michigan. His appointment is effective August 23.

Father Tebbe's new responsibilities include chairing the long-range planning committee and the committee for team building, assessing university services and evaluating the mission effectiveness throughout the university. He is also the Director of Ongoing Formation for his religious province, the Franciscan Province of St. John the Baptist, of Cincinnati, Ohio, and chairperson of the Directors of Ongoing Formation for the English-speaking countries of the Franciscan Order. He is currently serving his first term as the President of the National Organization for the Continuing Education of Roman Catholic Clergy.

Father Tebbe received his elementary education at St. Louis Parish School in Batesville and graduated from St. Meinrad Seminary High School in 1966.



Indianapolis businessman, community leader and St. Luke parishioner William K. McGowan, Jr., was honored recently by a wide variety of business leaders as well as members of the church for his service and devotion to the city. President and Chief Executive Officer of the Indianapolis Convention & Visitors Association, McGowan serves on many boards, committees and organization throughout the city. A Notre Dame graduate, McGowan and his wife Joan have three children, Bill, Tom and Kathleen. He is shown in the photo above with Archbishop Buechlein and Father David Coats, Vicar General, at the event honoring his service.



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# Nun reviews the history of women in religion

by David W. Delaney

Women have always been a major factor in organized religion.

That's the message Sister Barbara Kober of Terre Haute has been delivering to Catholic and non-Catholic groups in the area.

The Chicago native has been a Poor Handmaid of Jesus the Christ for 35 years. She earned her master's degree in religious education from Loyola University of Chicago.

"Women have always been there," she said. Sister Barbara has made a study of the Old Testament, having earned a certificate in Scriptures from the Catholic Theological Union of Chicago.

"Judith was a powerful lady," she said. "She lived in the time of Judges and helped destroy one of the enemies of Israel."

Sister Barbara said that Judith felt called by God and had a strong desire to help her people. Most people today are unaware of Judith's accomplishments and are surprised that a woman played such a prominent role, she said.

The nun said that a number of women played key roles in Judaism, including Abigail, Queen Esther and others. "I think the men saw the wisdom of letting these powerful women operate," she said.

Sister Barbara believes the common threads linking these formidable women of history are an open heart and a willingness to listen to the Holy Spirit.

Their accomplishments are especially great because they lived in a time when most women were considered property, she said.

"They could not vote or anything like

that," Sister Barbara said. The New Testament speaks of powerful women like Lydia, who had her own business centuries ago. She worked with rich women, adorning them with the color purple.

Sister Barbara said that, through the ages, many women have responded to the Spirit of God. Today women are recognized for their own values in proclaiming the Good News. They can become pastors, theologians and ministers, she said.

Women today still find solace in the Virgin Mary as role model, she said. "She is a woman who listened to the Word of God and responded with her whole being."

Today's women are also becoming more conscious of their own self worth, she said. "And both men and women need to reflect on the Gospel of Jesus so they can work together."

Sister Barbara Kober sees women assuming more leadership roles in the years to come.



Sister Barbara Kober, PHJC

## Students leave their mark on elementary school playground

by Mary Ann Wyand

St. Thomas Aquinas School students in Indianapolis certainly left their mark on that Indianapolis North Deanery elementary school this year.

Their colorful handprints and geometric designs decorate 11 concrete playground barricades which were installed last year after a two-vehicle accident at 46th and Illinois streets caused a pick-up truck to crash through the fence.

Principal Bernadette Paradise said the heavy-duty barricades were given to the school by a parishioner following the after-school crash which sent the truck careening across the playground. A handful of students waiting for rides escaped injury.

"A couple of times there have been fairly serious automobile accidents at the corner," Paradise said, "and when one of them caused a vehicle to come through the fence the faculty and parents were very concerned about the students' safety. Rob Duncanson, who worked for a construction company, obtained the barricades and had them moved onto the playground. Even though we were very happy to have them, they were not very aesthetic and people were talking about how fun it would be to make them bright and cheery and childlike."

St. Thomas Home and School Association members Sylvia Brunette and Gretchen Sullivan and association board members decided to apply for funds to decorate the safety barriers. They submitted grant proposals to the Indiana Arts Commission and the National Endowment for the Arts in November and were notified of project approval in January.

Noted muralist Carol Tharp-Perin, who has painted murals at the nearby 42nd Street and Boulevard Place intersection and as far away as South America, worked with



**STUDENT ARTISTS**—St. Thomas Aquinas School students from Indianapolis paint geometric designs on the concrete safety barricades along the playground fence during May. (Photo by Mary Ann Wyand)

the students to create geometric designs and handprints. Painting got underway in late April and continued during May as each class decorated one barricade.

"The idea was for the children to come up with more of a geometric design but incorporating things that are special to them and that they liked," Paradise said. "On the side that faces the traffic there are handprints which are more like a border so as not to distract motorists."

Students also painted their names on two of the barricades to add ownership to their artwork, the principal said. "It's been a lot of hard work, but the kids have had a lot of fun with it. The project has been particularly meaningful for the eighth-graders."

## 16 people graduate from first Pastoral Leadership Institute

(continued from page 1)

associate pastor of St. Pius X Parish in Indianapolis; Benedictine Sister Mildred Wannennuehler, pastoral associate and director of religious education at St. Agnes Parish in Nashville; and Linda Wischmeier, pastoral associate and director of religious education at St. Ambrose Parish in Seymour.

During the comprehensive two-year institute, Farnand said, participants attended monthly seminars on leadership development, skill building, communications, theological reflection, developing parish volunteer programs, and other ministry topics.

Participants represent a diversity of backgrounds, training and ministries, she said, in urban and rural parishes of varying sizes.

"We have become a community of faith-filled leaders and have been encouraged to face the unknown," Farnand said. "After I presented the graduation certificates, I asked each of them to come forward and mention a gift that they bring for

leadership and ministry and a gift that they asked for in leadership and ministry."

Graduates have claimed their own gifts for leadership, she said, and responded to God's call.

"The church has changed," Farnand said. "We are now asking the people in the pews—the parishioners—to come forward and share their gifts for ministry and leadership. What people are asking for from the leadership is help in formation and education. It's our role as leaders in the archdiocese to help people understand the mission of the church and help them realize that they're participating in that mission by using their gifts and skills for ministry."

It is both important and necessary, she said, for Catholics to participate in the life of the church. "That's what Jesus came to tell us," she said. "As women and men together, we are church. We cannot do without each other. As we gather and center ourselves around Eucharist, we become a community and challenge each other."

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# Vatican says no decisions yet on altar girls

by Catholic News Service

VATICAN CITY—The Vatican has nearly finished an intensive study on the issue of female altar servers and other forms of lay participation in the liturgy, but no final decisions have been made yet, Vatican officials said.

The officials commented on the issue

after a report in the June 7 issue of *Time* magazine said the pope "appears to be prepared to allow girls to serve at Roman Catholic Masses."

Archbishop Geraldo M. Agnelo, secretary of the Congregation for Divine Worship and Sacraments, said May 26 that the congregation had almost completed its work on a document on the subject. The study was begun after questions about

church ministries were raised at the 1987 Synod of Bishops on the laity.

The congregation will submit its study to Pope John Paul II for any final decisions, he said.

"It seems we're close to a solution," Archbishop Agnelo said, but stressed that it was up to the pope to decide what to do with the document.

Vatican spokesman Joaquin Navarro-

Valls confirmed May 31 that the issue of female altar servers was under study but that no decisions had been made. He emphasized that the question was seen as a pastoral one, unrelated to the larger issue of the ordained ministry.

While church law excludes the formal institution of women into the ministries of acolyte or lector, as a practice many women do readings at Mass and in some places women or girls serve at the altar.

## Fr. Catoir receives Francis de Sales Award from CPA

by Jim Lackey  
Catholic News Service

CINCINNATI—Father John T. Catoir received the Catholic Press Association's highest honor, the St. Francis de Sales Award, during the CPA's convention in Cincinnati.

The award is presented to the person judged by the membership to have made "outstanding contributions to Catholic journalism" either in the preceding year or over a career.

Director of The Christophers since 1978,



Fr. Catoir  
Closely television show, and his weekly column appears in many Catholic news-

papers, including *The Criterion*. He also was CPA president in 1988-90.

In remarks at a luncheon May 28 at which the award was announced, Father Catoir noted that it was the 33rd anniversary of his ordination. He attributed his vocation to the Catholic press, particularly to reading the spiritual writings of Catholic Worker movement co-founder Dorothy Day as a youth.

He recalled being drafted after college and assigned to serve in the military police. But, he said, he told his company commander that he would never fire his weapon at any human being because of his moral convictions.

He later became a chaplain's assistant in the Army and decided to enter the priesthood.

"I see it all as a progression from reading Dorothy Day and being touched by her spirit," he said, dedicating his award to her memory.

Other nominees for the award this year were Barbara Beckwith, managing editor of *St. Anthony Messenger* magazine and immediate past president of the CPA, Claretian Father Mark J. Brummel, editor for 23 years of *U.S. Catholic* magazine, Robert C. Hoyt, senior writer at *Commonweal* magazine and a co-founder of the *National Catholic Reporter* newspaper, and Father Richard McBrien, longtime columnist in some Catholic newspapers and a theology professor at the University of Notre Dame.

CPA members nominate candidates for the award. The winner is selected in a mail ballot of the membership.

Criterion editor John F. Fink received the award in 1981.



'AMAZING' GRACE—Grace Ripberger, who lives across 9th Street from St. Gabriel Church in Connerville, sweeps her front porch and sidewalk daily. She can be found in the back pew on the left side of St. Gabriel. The octogenarian stands near petunias that are one of her five sons planted on Mothers' Day. She also is mother to six girls, 26 grandchildren, and 39 great-grandchildren, with "two on the way." (Photo by Margaret Nelson)

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## Tell City native to be ordained for the Diocese of Evansville

Bernard Etienne, from St. Paul Parish in Tell City, will be ordained to the priesthood for the Diocese of Evansville on Saturday, June 5.

Bishop Gerald Gettelfinger will ordain the new Father Etienne at St. John Church in Newburgh.

The new Father Etienne is the brother of Father Paul Etienne, who was ordained for the Archdiocese of Indianapolis last June. His sister, Benedictine Sister Mary Nicolette Etienne, is a teacher at St. Matthew School in Indianapolis. Another brother, Rick Etienne, is director of youth ministry for the Evansville Diocese.

Bernard Etienne attended St. Paul Elementary School. After earning a marketing degree at Indiana University in Bloomington, he represented a hospital supply firm for five years and was self-employed for three.

Etienne received his master's degrees in sacred theology and divinity from Mundelein Seminary in Chicago.

Father Bernard Etienne will celebrate his first Mass of Thanksgiving at St. Paul Church in Tell City on Sunday, June 6, at noon. A reception to which the public is invited will be held in the parish hall after the Mass.



BUBBLY—Students at St. Michael School, Indianapolis, blow bubbles to celebrate after the School Mass on Ascension Thursday. (Photo by Margaret Nelson)

# Faith Alive!

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## We tend to stereotype others to 'get a handle' on the world around us

by Steve Hegmans

Do you tend to think of stereotyping as a bad thing that you personally don't ever do?

Just throw out a few terms like "fundamentalist Christian," "entrepreneur," "animal rights activist" or "truck driver" and many of us quickly realize that what comes to mind is more than just an adjective or noun.

Stereotyping works like this: We know something about the world of truck drivers, their mud-flaps, truck stops, CB radios, and all. Then we find out Ed is a trucker. So of course Ed equals our notion of a truck driver!

Surely the fact that Ed is a truck driver helps to make him what he is. It is only natural to define ourselves by our roles and involvements.

Moreover, careers, family roles, ethnic origins or political affiliations tell us much about who we are.

As humans we need to make associations—to put things in context—if we are to make sense of the world.

In terms of people, part of knowing others is to place them in the context of their roles and involvements.

Thus, to identify myself as "a person" isn't saying much. But to say I am Jewish, white, urban, professional, male or female is to say something about myself.

Stereotyping is what people do to "get a handle" on another person. It is a way of making sense of the world.

The problem arises when we too easily fit people into our stereotypes. Certain categories we create easily ride roughshod over people as they really are.

For example, rather than seeing Ed in his complexity as a person—that is, as a husband, father, Christian, Democrat and truck driver—we place him under our one big category of "truck driver" or "blue collar worker."

Dealing with the world in such simple broad strokes belies life's complexity. The problem with stereotyping is that, in our desire to make sense of the world, we impose our grand but very limited scheme upon it.

What's worse, we base judgments and actions upon these simple, crude categories.

The tendency to categorize comes in part from a human need for order and control.

The desire for order compels us to define and categorize that which is unfamiliar—that which is "other" than what we are. We do this not because we seek to understand, but because we feel

compelled to maintain order—our order—which so often rests on fragile foundations.

Fearing that the order we have given to things is fragile, we try the harder to maintain that order by fitting people.

Ideas and world events into it. In other words, we don't know what to do with truck drivers who read poetry or fundamentalist Christians advocating social-services programs.

The antidote to stereotyping is allowing the other to be exactly that: other.

That means recognizing that there is much in this world that will not make sense to us and will not fit into the neatly defined order or scheme of things that we have worked so hard to devise.

Rather than always seeking to cram "otherness" into our pre-existing categories, we might try to attend to it respectfully on its own terms.

This should be easy for Christians. For we know God's ways are not always our ways—that God is in many ways quite "other."

We see that God often works in ways we least expect. After all, God made a great nation from the offspring of one old man named Abraham, God liberated slaves from powerful pharaohs, and God called upon a Jewish teen-ager to become the Lord's mother.

If stereotyping is a way to maintain control over things through the order we impose upon them, the purpose of that control is to eliminate the element of surprise—to keep our lives predictable and manageable.

But common sense tells us life is full of surprises.

And it is through such surprises—unexpected turns of events, helpful actions, fresh insights—that God works.

Thus Christians have learned to trust surprises.

In other words, learning to welcome surprises and to let go of surveillance and control is a step toward overcoming the need to stereotype.

Learning to live by surprises, it seems to me, is at the heart of the Gospel message.

After all, for the disciples who left all to follow him, Jesus was quite a surprise.

But for those who did not follow him, Jesus was just another street-corner preacher passing through—and we all know what they're like!

(Steve Hegmans is director of campus ministry at St. John's University in Collegeville, Minn.)



STEREOTYPING—If stereotyping is a way to maintain control over things through the order which we impose upon them, the purpose of that control is to eliminate the element of surprise and to keep our lives predictable and manageable. (CNS illustration by Caele Lowry)

## Stereotyping unfairly accents the negative aspects of people

by David Gibson

Stereotyping people gets to be a bad habit.

For one thing, stereotyping tends to accent the negative. How often does a stereotype convey the not-so-subtle message that someone is a "loser," that some group spells "trouble"?

People don't tend to say "teen-agers are great" or "teens are hard workers." Rather, what you hear is that "teen-agers are not dependable" or "all teens are verbally abusive."

So much about our basic approach to the world and other people is a moral issue somehow.

What makes stereotyping a moral issue is the way it builds walls between people, blocking them from learning to know each other as they really are.

Stereotyping is a way of diminishing others by looking right past their God-given human dignity. And it fails to recognize that this "other" individual who is a member of this "other" group (the poor, the rich, another race, immigrants, an Eastern religion, the priesthood, the laity) is one of a kind—a complex person with worthwhile gifts and authentic needs.

Stereotyping is an attempt to know people without having to meet them and without having to listen attentively to what they have to say.

(David Gibson edits Faith Alive!)

### DISCUSSION POINT

## Generalizations are dangerous

### This Week's Question

What harm is there in stereotyping an individual or a group?

"Generalizations are dangerous weapons; we diminish our own unique gifts in direct proportion to the harm we do by stereotyping others." (Alison Golden, Staples, Minn.)

"First, we cease to look at individuals as individuals. Then we assume the individual has the same characteristics as the stereotype. It causes us to lose respect for them, and helps perpetuate our fears." (Helen Gruener, Ottumwa, Iowa)

"If you stereotype . . . you deprive yourself and your society of the good that could come from interacting with an individual." (Joseph Chappell, Simpsonville, S.C.)

"Stereotyping is a generalization. . . . We're limiting

the gifts that are there if we look at everyone in a group as the same." (Sylvia Petrilla, Pickens, S.C.)

"It can lead to discrimination and lack of educational opportunities." (Jeff Hornsby, Muncie, Ind.)

"Stereotypes place unwarranted definitions on an individual. . . . When we have unwarranted assumptions about someone, it's damaging. It has no credibility." (Joan Nichols, Mauldin, S.C.)

### Lend Us Your Voice

An upcoming edition asks: What causes people to fear and to fight outsiders?

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



# Stereotypes hurt others

by Fr. Herb Weber

When a 3-year-old child was abducted from a mobile-home court near the university where I minister, an intense search involving the media and hundreds of volunteers was conducted.

During that time a year ago I overheard one local resident declare, "It was probably done by one of those drug-damaged college kids!"

As it turned out, college students had nothing to do with the kidnapping. I was appalled by what I had heard.

Were our students being stereotyped? In contrast, I recall the first time my 80-year-old mother came to Mass at our campus parish. She was stirred by the prayerfulness of the hundreds of college students in attendance.

It is refreshing whenever someone is able to see beyond a stereotype attached to a given group.

Stereotypes usually reflect a mistaken understanding.

Moreover, stereotyping prohibits discovery of an individual's real qualities.

Getting beyond stereotypes, one discovers that the majority of college students are not prone to drug-induced behavior. Youth are not necessarily irreligious or without faith.

Stereotyping promotes a judgmentalism that is often intolerant of those who are different.

A student who came to me for counseling cried as he reflected that he might be gay. After listing the traits of a homosexual person as he had learned them in a stereotypical way, he concluded he would rather be dead. His stereotyped views became the source of a strong self-destructive urge. Just as stereotyping can hurt those who are its object, stereotyping harms the holders of those views.

We see that within our churches.

Stereotypical statements often come from those who attend church regularly. After Easter, I heard people talk with disdain about the many C & E (Christmas and Easter) Catholics who attended church the previous week. The statements were filled with self-righteousness and finger-pointing.

I challenged the critics. Granted, the faith response of those who come to mass a year is not what we might think appropriate. Yet those two liturgies might become a starting point for someone who feels at least some stirring of faith. And passing judgment on C & Es as lazy or lax serves only to impoverish those in church regularly.

Giving equal time to the other side, I often hear from those who don't go to church that the ones who attend "go only for appearance sake." Once again, the holders of the stereotypical views lose out.

How can a parish break down stereotypes? No single program or event will do this. What a parish can do, however, is to look at its own way of behaving. Frequently, stereotyping is done without malice.

Not long ago a banker just completing his term on the parish finance committee told me that next time he would like to serve on a committee dealing with more directly spiritual issues. I had assumed a banker would want to work with finances.

A parish might ask, for example, whether schoolchildren from certain neighborhoods are set apart simply because of the neighborhoods they come from and whether teachers buy into those patterns.

Similarly, are members of different generations ever encouraged to get to know each other as individuals?

One parish enlisted retired people to work with the youth group, and the two groups found common ground!

Among caring Christians, stereotyping needs to be seen as the enemy it is.

(Father Herb Weber is the pastor of St. Thomas More University Parish at Bowling Green, Ohio.)



**FACES OF HOPE**—Racism breeds stereotyping, but both faults could be overcome if people learned to recognize God's face in the faces of all people, regardless of skin color or ethnic heritage. (CNS photo by Michael Hoyt)

## Stereotyping is a timeless concern

by Fr. John Castello

Philip approached Nathanael with exciting news. "We have found the one about whom Moses wrote in the law, and the prophets: Jesus, son of Joseph, from Nazareth," Philip exclaimed.

His announcement was met by a sneering. "Can anything good come from Nazareth?" (John 1:46)

Nazareth was stereotyped in biblical times. It was pigeonholed as a backwater village incapable of producing anything worthwhile. Jesus came from Nazareth, which automatically ruled out the thought

of taking him seriously. Remember the placard affixed to Jesus' cross? For the general public the placard's words were a cynical putdown, labeling Jesus an upstart nobody: "Jesus the Nazorean, the king of the Jews." (John 19:19)

Not only Nazareth but all of Galilee had been stereotyped by the urbane Judeans of the ruling tribe of Judah.

This stereotyping of a whole class, like all stereotyping, gave those who practiced it a smug sense of superiority, a license to exploit and abuse. For stereotyping cruelly denies the dignity of the human person as such, and even Christians, who should know better, often are guilty of it.

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## TRINITY SUNDAY

## The Sunday Readings

Sunday, June 6, 1993

Exodus 34:4-6, 8-9 — 2 Corinthians 13:11-13 — John 3:16-18

by Fr. Owen F. Campion

This weekend, the church celebrates the feast of the Holy Trinity. The Book of Exodus provides this feastday's liturgy with its first reading.

Exodus has been revered by many centuries by the Jewish people as the record of their ancestors' passage from Egypt, where they were slaves, to the land of freedom and abundance that God promised them. Moses is the central figure in the Book of Exodus.



The Book of Exodus was not written to be a historical record as historical records now are kept. It should not be read as such. Instead, it was written to be a religious reflection, an illustration of how God moves in and through human events.

Apparent throughout Exodus is the fact that human beings very often overestimate themselves. Much of their folly is in the fact that they cling to their ideas and assumptions even in the face of strong contradiction.

The reading this week builds upon this human stubbornness. It calls God's chosen people "stiff-necked." However, despite their human inadequacies and limitations, God is with them. God communicates with them. He guides and protects them.

God is not limited or short-sighted. He is wise and almighty.

What is important also in this weekend's reading is the fact that the people finally turn to God for help. They at last invite him into their lives and activities. With his help, they will be able to reach their way through the desert and find their goal of the Promised Land.

God did not impose himself upon them. Supplying the second reading for this festive weekend in the church year are passages from St. Paul's Second Epistle to the Corinthians.

This reading is one of the best-known sections of the New Testament. It is crisp but profound in its advice to Christians as to how they should live.

There is in the reading a strong emphasis upon the community among Christians, upon human community, and upon usefulness and love.

Few words of advice could have come into circumstances as foreign as those pertaining in Corinth, whose residents first heard this advice.

Corinth was an important commercial center in the Roman Empire and a place legendary for its addiction to human pleasure and earthly satisfaction.

Unselfishness and love were rare commodities in ancient Corinth. Exploitation and absolute selfishness ruled the day.

Not only did selfishness and exploitation rule the day, but they were celebrated as the highest of values.

Into this environment had come Christianity, and in this environment Christians were compelled to live. It was not an easy place to pursue the Christian life.

Paul wrote to the Christian Corinthians

in his epistles, two of which are available now, and challenged or encouraged the Corinthian Christians to be firm in their loyalty to the Lord.

Repeatedly he told the Corinthians who were Christians that identification with Jesus was neither occasional nor simply abstract.

Instead, it meant continuing, everyday, determined willingness to follow the Lord by loving all others, by forsaking self, by giving all to God, all intentions, ambitions, thoughts, and actions.

St. John's beautiful and expressive Gospel is the source of the third reading in this Liturgy of the Word. It recalls the Lord's instruction to Nicodemus, an important Jewish figure intrigued by what Jesus was preaching.

God is shown as active in human events. God is not distant from human-kind, nor indifferent to human needs. People in their earnest hope to draw near to God may have access to him. God's activity is in his divine love.

## Reflection

Today the church celebrates the Holy Trinity, that distinctly Christian belief that God is one in three equal, equally eternal, and perfect divine persons.

In a world so often rejecting God, and increasingly rejecting the very notion of God, this feast has also become a feast of the belief in divinity itself.

These liturgical readings do not stress the idea of the Trinity, but they teach us about God as true person, alive, eternal, loving, and active in our lives and in our world.

The readings present a most attractive image of God. He is shown as all-loving, as caring, as merciful, and as responsive to all who need him. He is shown as our sure defense against the folly of our bad judgment and in the face of our limitations. He is the God of love.

The Gospel reading gracefully and firmly makes its point that God indeed is the God of love and mercy.

Exodus, in the first reading, underscores the same idea. However, this loving and merciful God is not an intruder into our hearts and decisions.

The reading from Exodus reminds us that God comes to us when we seek him, when we admit him into the secrets and depths of our minds and hearts. We invite God among us not just by words. We invite him by our imitation of his Son, the Second Person of the Blessed Trinity.

Imitating the Son of God, Jesus the Savior, means imitating Jesus in his love. We must love others, and live with others in harmony and care. This is the advice of the second liturgical reading for Trinity Sunday. God lives, but we bring him into our lives by our loyalty to him in Jesus.

## Readers may share poetry

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column. Please include name, address, parish, and telephone number with submissions.

## MY JOURNEY TO GOD

## called

In a moment of quiet stillness  
I panicked at the sound of my name.  
In a faltering whisper,  
I finally answered—  
Lord,  
here  
I  
am . . .

by Alvin S. Bynum  
(Alvin Bynum is a member of St. Thomas Aquinas Parish in Indianapolis. This poem, written in 1990, was inspired by readings from Isaiah.)  
(CNS illustration by Caole Lowry)



## Daily Readings

Monday, June 7  
Seasonal weekday  
2 Corinthians 1:1-7  
Psalms 34:2-9  
Matthew 5:1-12

Tuesday, June 8  
Seasonal weekday  
2 Corinthians 1:18-22  
Psalms 119:129-133, 135  
Matthew 5:13-16

Wednesday, June 9  
Ephrem, deacon and doctor  
2 Corinthians 3:4-11  
Psalms 99:5-9  
Matthew 5:17-19

Thursday, June 10  
Seasonal weekday  
2 Corinthians 3:15-4:1, 3-6  
Psalms 85:9-14  
Matthew 5:20-26

Friday, June 11  
Barnabas, apostle  
Acts 11:21-26, 13:1-3  
Psalms 98:1-4  
Matthew 10:7-13

Saturday, June 12  
Seasonal weekday  
2 Corinthians 5:14-21  
Psalms 103:1-4, 8-9, 11-12  
Matthew 5:33-37

## THE POPE TEACHES

## The priesthood demands holiness

by Pope John Paul II  
Remarks at audience May 26

Continuing our catechesis on the priestly ministry, we now turn to the holiness demanded of priests by virtue of their special consecration to God.

This consecration is linked to the sacramental character imparted by the sacrament of orders, which enables the priest to act in the person of Christ (cf. "Presbyterium Ordinis," 12).

The priest's path to holiness is marked by the mystery of the cross. It demands of him a spirit of mortification and an openness to Christ's grace, which shows its transforming power in the midst of human weakness (cf. 2 Corinthians 12:9).

As well as by making use of the traditional means of priestly sanctification—the celebration of Mass and the divine office, visits to the Blessed Sacra-

ment, practicing the rosary, meditation and frequent confession—"priests will achieve the holiness proper to their state by sincere and untiring fulfillment of their duties in the Spirit of Christ" ("Presbyterium Ordinis," 13).

As they grow in pastoral charity, they must seek to attain in Christ a unity of life, a harmony between prayer and ministry, contemplation and action.

The Second Vatican Council clearly recognized the importance of priestly holiness for bringing about the renewal of the church, the spread of the Gospel throughout the world, and for dialogue with the contemporary world. For this reason, the council exhorted priests "to use every relevant means approved by the church in striving for that ever greater holiness, which will make them day by day more fitting instruments for the service of the whole people of God" (ibid., 12).

## SAINT OF THE WEEK

## St. Boniface did for Germany what St. Patrick did for Ireland

by John F. Fink

As a person of German ancestry, I have long felt that June 5 should be celebrated with all the pomp and parades as March 17, the feast of St. Patrick. For June 5 is the feast of St. Boniface, the Apostle of Germany, who did for Germany what Patrick did for Ireland.

Boniface, born about the year 680 (his baptismal name was Winfrid), was an English Benedictine monk who turned down an abbatial election because he thought the needs of the church in Northern and Central Europe were more important. Most of his lands in the eighth century were still pagan.

He made his first attempt to go to Friesland in 716. Because of the fierceness of Duke Radbald of Friesland, the attempt proved unsuccessful and Winfrid had to return to England.

Realizing that he could not be successful without a direct commission from the pope, Winfrid went to Gregory II in 718 and, the next year, the pope sent him forth. It was at this time that the pope changed his name to Boniface (from the Latin *bonifatus*, fortunate).

Boniface traveled through Bavaria into Hesse. Duke Radbald had died and his successor was more friendly, so Boniface then continued into Friesland. In three years he was able to report such remarkable gains for Christianity that the pope summoned him back to Rome to make him a bishop. In 722 he was consecrated regional bishop with a general jurisdiction over "the races in the parts of Germany and east of the Rhine who live in error, in the shadow of death."

The pope then gave him a letter to the powerful Charles Martel, the Frankish duke and grandfather of Charlemagne. With Martel's protection, Boniface found his prestige vastly enhanced. He returned to Hesse to root out paganism.

On a day publicly announced, Boniface

attacked a huge oak tree on the summit of Mt. Gudenberg that the German tribes considered sacred. After the tree fell, the people waited for Thor, god of thunder, to punish Boniface. When nothing happened, Boniface used the wood of the tree to build a chapel on the spot.

Boniface enjoyed great success among the people, but there was a critical lack of teachers. So he appealed to the Benedictines in England and soon bands of monks, schoolmasters and nuns came to Germany. Boniface founded monasteries.

In 731 Pope Gregory III appointed Boniface archbishop and metropolitan: of all Germany beyond the Rhine, with authority to found new bishoprics. A few years later he was named apostolic legate. In Bavaria he organized the church into the four bishoprics of Regensburg, Freising, Salzburg and Passau.

In 741 the great Benedictine monastery at Fulda was founded to serve as the fountainhead of German monastic culture. This monastery produced numerous scholars and teachers and was known as the Monte Cassino of Germany.

With the evangelization of Germany proceeding, Boniface turned his attention to Gaul. The church there had many abuses that needed correction and the death of Charles Martel provided the chance for Boniface to do that. He presided at synods and was able to carry through many reforms. Boniface is credited with restoring the church of Gaul to its former greatness.

Although over 70, Boniface now set out to convert some converts in Friesland who had relapsed into paganism. One day, while preparing for a confirmation service, Boniface and his party were attacked by a band of pagans. He and 53 companions were massacred.

Boniface's administrative and organizing genius left its mark on the German church throughout the Middle Ages.

# Entertainment

VIEWING WITH ARNOLD

## 'Dave' is an endearing comedy about politics

by James W. Arnold

Political jokes are easy these days. It's political seriousness that's hard.

The endearing thing about "Dave," the new comedy about the presidency and strange people and occurrences in Washington, is that it barges into a subject that's been, if anything, over-joked to the point of national cynicism. Then somehow, it's funny without being destructive, and even offers a little hope.

Some credit surely goes to Canadian director Ivan Reitman, who has been funny before ("Ghostbusters," "Twins") but always in much broader strokes. Maybe the key is screenwriter Gary Ross, who also wrote "Big" (seems to like short titles). His touch is gentle but sure for the comic possibilities when a simple person meets a complex and cynical system.

Kevin Kline is Dave Kovic, who is best described as a nice guy, a warm free spirit. He keeps a baseball glove in his office desk drawer, and we see him bicycling home from work singing "Oklahoma!" at the top of his voice (including orchestrations).

Dave struggles in an employment agency, finding jobs for desperate people. He also moonlights in malls because of his uncanny resemblance to Bill Mitchell, the



incumbent president. Sure enough, the White House needs a "double" to fill in for the prez at varied ceremonial functions, and Dave is tapped. He's naive enough to warm to the job, shouting "Thank you!" and "God Bless America!" with both thumbs up to the appreciative crowds.

(His appearance and mannerisms are Bushian, though not extensively so. The movie was under way before Clinton was even a candidate, and apparently made on the then-safe assumption that Bush would be re-elected. Aside from the fact that we're now getting used to a much different White House accent and style, it doesn't matter.)

As always happens in the long tradition of "doubles" or "twins" stories, the impostor is forced to take over. Here, the circumstances are comic. Mitchell has a stroke while dallying with a blonde secretary, and his ambitious chief-of-staff (a crucial and wonderful bit by Frank Langella) is so reluctant to let go of power that he hatches a scheme to use Dave to fool the public, press and Congress.

In reality, this probably (hopefully) couldn't happen. Reitman and Ross minimally paper over some of the difficulties. But since this is comedy, we're willing to go along for the fun of the premise. An obvious major obstacle is the First Lady (Sigourney Weaver), but she hasn't spoken to the president for months. The veep (Ben Kingsley) is dispatched on a ceremonial tour of Africa.

The traditional moral, repeated here, is that the fake ruler does a better job than the genuine article, largely because he's a better human being. (Chaplin's "The Great Dictator" is the classic example. Richard Dreyfuss played an actor who took over as dictator of a Latin American country in "Moon Over Parador" released in 1988.)

Dave is kind, natural, unpretentious, honest. He's also sincere about a full employment program and helping homeless children—the only real-world political issues that emerge. If these seem more likely liberal than conservative, so be it. In any case, his poll ratings warm up, along with the interest of Weaver, his "spouse."

The typical plot questions—how will the innocent hero defeat the bad guys? what will happen when the First Lady discovers



'MUCH ADO'—Hero, played by actress Kate Beckinsale, and Claudio, played by Robert Sean Leonard, are young lovers in "Much Ado About Nothing," a screen adaptation of William Shakespeare's centuries-old romantic comedy. The U.S. Catholic Conference says the film maintains a "larger-than-life gusto as it celebrates life" and classifies it A-III for adults. (CNS photo from The Samuel Goldwyn Company)

the truth? how can a happy ending be squeezed from these ethically dubious circumstances?—are resolved with admirable ingenuity.

Some of "Dave's" appeal has to do with timing. There is a national yearning right now for someone to come into the White House and do something simple and right, to cut through the entangling politics. "Dave" fits that symbolic role, and despite a modest quota of villains and fools, makes the job look possible. In the end, in fact, it endorses rather than trashes the political process.

Mostly, though, "Dave" is not Capra revisited. It just has fun with the idea of a regular guy in the White House (rebuilt on a lot in suburbia). He brings in an accountant pal (an awed Charles Grodin) to help cut the budget. He keeps souvenirs, befriends a Secret Service man (Ving

Rhames), hand wrestles with Schwarzenegger, rolls on the lawn with his dogs. He starts to fall for the First Lady.

There are guest bits by tons of Belt-line celebs, ranging from politicians and journalists to Jay Leno and the McLaughlin Group.

In a top scene, as exuberant as the piano-keys dance in "Big," the first couple escape the White House for a night drive. Police stop them for a minor traffic violation. To prove he's not the prez, Dave says he's just an entertainer and sings the show tune "Tomorrow" right in mid-traffic. When Weaver joins in, it's even better. "You're great," the cop says, "but she needs a lotta work."

(Low-key political comedy and satire; satisfactory for mature viewers.)USCC classification: A-III, adults.

### Recent USCC

#### Film Classifications

Cliffhanger	○
Made in America	A-III
Menace II Society	○
Sliver	○

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults, with restrictions; O—morally offensive. A high recommendation from the USCC is indicated by the ★ before the title.

## PBS profiles celebrities and dinosaurs during June

by Henry Herx and Gerri Pare  
Catholic News Service

Taking a leisurely tour through a portrait gallery of our era's star personalities is the eight-hour series "Clive James' Fame in the 20th Century," premiering Monday, June 7, from 9 p.m. until 11 p.m. on the national PBS schedule. (Check local listings to verify program date and time.)

The series continues each night at the same time through Thursday, June 10. It will be rebroadcast nationally in hourly installments on Mondays beginning on June 14 from 8 p.m. until 9 p.m. for eight consecutive weeks.

The thesis of the series is that the growth of the media in our century has changed the nature of what it means to be famous. James, who wrote and narrates the series, starts out by explaining that people in previous centuries won fame for their accomplishments.

Today they are more likely to be famous for who they are rather than what they do, using former screen star Elizabeth Taylor as one of his examples. Now, James says, instead of movies, "she stars in her own life."

James views the modern reception of fame as originating in the turn-of-the-century tabloid press, movies and recorded sound, which shaped, packaged and glamorized a person into a personality who was "larger than life."

Showing a succession of American presidents beginning with Teddy Roosevelt, James points out how "presidents learned to be performers, then performers learned to be presidents, ending the footage with Ronald Reagan and a shot of Bill Clinton playing the saxophone on a talk show."

After these preliminary observations about how the media has turned fame into a business, James launches his chronological trip through the 20th century, beginning with

the first screen stars of silent movies—Pickford, Fairbanks, Chaplin, and their peers.

This first hour covers the years 1900-26 and the second looks at 1927-33. From there on, the series takes a roughly decade-by-decade approach continuing up to the present.

For the duration of the series, James presents thumbnail sketches of some 250 celebrities in show business, science and the arts, sports, the military, and politics. Along the way, he continues his wry observations about how the media have made fame "a separate and unique subject."

In previewing the first two hours, one is struck by the dramatic newsreel footage not only of the celebrities under discussion but the era itself.

One suspects that the greatest value of the series will be not so much a new awareness of the media's propensity for creating heroes, but the media's ability to preserve the past in a time-capsule form available to no other century.

James is an Australian writer who gained popularity in Britain as a TV critic and then host of a successful series of BBC talk shows. The fact that James' name is in the title indicates that he has achieved a measure of celebrity in Britain that may elude him on this side of the Atlantic.

His commentary is intelligent and has wit but his dry, tight-lipped delivery presents some problems for the American ear. What you miss of it this week, you can catch up with as the series is rebroadcast over the summer.

### "The Dinosaurs"

Theories about the prehistoric creatures that roamed the earth more than 100 million years ago are banded about in "The Dinosaurs" which will be rebroadcast on Wednesday, June 9, from 8 p.m. until 9 p.m. on PBS.

Narrated by Barbra Feldon of "Get Smart" fame, the

program takes viewers through the history of how we first became aware—a mere 200 years ago—that the ancient animals even existed. The other three installments in the series will be shown Wednesdays, June 16, 23 and 30, also from 8 p.m. to 9 p.m. each night.

The "Monsters Emerge," the title of the June 9 episode, uses leading paleontologists to describe and show the various skeletal finds throughout the world that fueled speculation about the mammoth creatures. Once 18th century French baron Georges Cuvier concluded the animals did exist but went extinct, the dinosaur hunt for bones was on. So popular was the craze in Europe, dinosaur reconstructions were displayed at England's Great Exhibition of 1851.

The American West next unearthed treasure troves of skeletal remains. And, on the other side of the world, in the Gobi Desert, the first dinosaur eggs were found. So, little by little, scientists got a better handle on where the extraordinary beasts came from, what they looked like, and how they lived. The first hour at times tosses out daunting scientific names and terms, but just when the experts are sounding dryly academic, something marvelous occurs.

Splendid animation fills the screen with images of how the creatures probably appeared and behaved in the centuries they dominated the earth. Some were tiny and delicate, unlike the conception of them as gargantuan creatures.

Produced and directed by Robin Bates, the second episode presents discoveries and theories made by recent scientists concerning their diet, land speed, size and body temperature. The next episodes examine how dinosaurs evolved through three successive geological periods and exploring why the species disappeared 65 million years ago, an issue still hotly debated by scientists today.

## QUESTION CORNER

# Youth exempt from excommunication

by Fr. John Dietzen

**Q** I really need your answer to my question. Eight years ago, at the age of 17, I had an abortion. My family said I was excommunicated, and I have since stopped attending Mass.

Some time ago you answered a question about abortion, but I don't remember what, if anything, age has to do with whether a woman is excommunicated.

Would she still be able to receive the sacrament of Communion? (New Jersey)



**A** I hesitate to answer such a question briefly, but, as my mail indicates, you and many others need an answer.

As I have noted several times before, no one under the age of 18 undergoes any automatic excommunication, according to church law (Canon 1324). In other words, at the age of 17 you were not excommunicated from our church.

## FAMILY TALK

## Peers pose problems for worried parents

by Dr. James and Mary Kenny

**Dear Mary:** My brother and sister-in-law moved to this country six months ago. They are a nice couple with three children.

The oldest boy is 17 and a good boy. He goes to high school, has some friends, and I think this is fine. However, his mother told me his friends do not look like good boys. They smell of cigarettes and beer. Their clothes and manners are not pleasing to her.

One morning she gently told him to be careful and said, "Some of your friends came to look for you. They do not look good to me." The boy got upset and responded, "I know. You don't need to tell me" and left the table.

After this, everything seems OK. But my sister-in-law is worried her son will learn bad things from these friends. (Missouri)

**Answer:** Even parents not newly arrived in this country have difficulty judging the friends of their children. This judgment must be doubly difficult for your brother and sister-in-law.

How do you judge whether companions are good or bad influences? What action can parents take regarding teen friendships?

Appearances can be deceiving. Some young men get tattoos, wear an earring, or choose outlandish hair styles or clothing, yet are well-behaved. Other teens might choose styles which appear inoffensive to adults but which signify gang or cult relationships. Judging teens merely by appearances is risky.

If teens show signs of drinking or using drugs, parents are dealing with more than appearances. Parents need to be aware of telltale signs.

The smell of alcohol lingers on the teen's breath or in a car. Changes in behavior such as greater agitation or listlessness, eyes continually bloodshot as pupils dilated, and the presence of unusual smells might be signs of drug use.

In the absence of specific evidence that friends are into harmful activities, parents usually should not interfere with children's friendships because it is almost impossible and usually unwise. Teens today are mobile. Unless they are kept home constantly, there are little parents can do to prevent friends from getting together.

Teens select friends from something each gives and gets in the friendship. Parents simply do not know the good things which make teens choose each other as friends.

Parents can and should stay informed of their welfare. If you are worried, meet with a school counselor and ask whether these youths have been in trouble with the school or the law. Youth leaders in your church can often provide similar information.

Try to get acquainted with the parents of your children's friends. They are probably as concerned as you are. You can keep each other informed.

If you get reports that someone is a "bad kid," try to confirm it through accurate sources such as counselors, youth leaders or probation departments rather than gossip.

Hold your teen to a curfew. You cannot know where he goes at all times, but you can set a curfew and thus limit the time when he might get in trouble.

Finally, make all friends welcome at your home. Try to provide space for them to watch television, play cards, eat a snack or just talk. The more time they spend at your home, the less they are in unknown places getting into trouble. You may find that some of those suspicious-looking kids are really nice.

(Address questions on family living and child care to the Kennys, 219 W. Harrison St., Bensenville, Ind. 47078.)

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Receive the sacrament of reconciliation and you are ready to receive the holy Eucharist. Please don't delay any longer.

**Q** Our parish group is planning activities that involve the feast of the Ascension. We know the bishops made some changes about holy days of obligation recently, but we can't find out for sure what they were.

Is Ascension Thursday still a holy day as it always was? (Florida)

**A** In a decree released last fall, the American bishops did two things.

First, they reaffirmed the tradition of holy days observed in the United States: The Solemnity of Mary, Mother of God (Jan. 1); Ascension Thursday; the Assumption (Aug. 15); All Saints (Nov. 1); the Immaculate Conception (Dec. 8); and the Nativity of Our Lord (Dec. 25).

These, of course, are in addition to Sundays, which are the primary holy days of obligation for us.

They also decreed that when Jan. 1, Aug. 15 or Nov. 1 falls on a Saturday or Monday, the precept to attend Mass is

abrogated. In other words, in those circumstances these three feasts are not days of obligation for Mass.

The reasons for these exceptions is the confusion about Mass attendance when these feast days fall next to a Sunday.

What Masses count for which obligations? Which Mass formulas should be used? If Saturday is a holy day, may one attend Mass in the morning for the holy day and in the evening for Sunday? And so on.

In 1993, the only holy day affected will be Nov. 1, which falls on a Monday. In effect, then, that will not be a holy day of obligation this year.

These changes do not affect the feast you mention. The solemnity of the Ascension, on the sixth Thursday after Easter, is a holy day as in the past.

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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# The Active List

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

## June 4

The Catholic Alumni Club of Indianapolis will play miniature golf at 7:30 p.m. at Rustic Gardens, 1300 S. Arlington. The group will go to Dooley O'Toole's at 10th and N. Arlington afterwards. For more information, call 317-255-3841.

## June 4-6

St. Bernadette Summer Festival, 4826 Fletcher Ave., Indianapolis (Marion County). Clowns, rides, games, monte carlo, 5 p.m. to 12 a.m. on Fri.; 4 p.m. to 10 p.m. on Sat.; 3 p.m. to 10 p.m. on Sun. No admission. Father Carlton Beaver, 317-356-5867.

☆☆

Kordes Enrichment Center, Ferdinand, will hold a workshop, "Exploring The Dream Drama: A Jungian Perspective," with Franciscan Sister Olga Wittekind. The workshop will analyze the nature and structure of the mysterious messages of dreams with guidance for interpreting your own. Call Kordes for registration information at 812-367-2777.

☆☆

Fatima Retreat House will hold a

Men's Serenity Retreat, for men who've been affected by alcoholism. For registration information, call 317-545-7081.

## June 5

St. Paul Picnic, 218 Schellers Ave., Sellersburg (Clark County). Booths, games, beer garden, 4 p.m. to 12 a.m. No admission. Barbara Smith, 812-246-3522.

☆☆

A Pro-life rosary will be prayed at 9:30 a.m. in front of the Clinic for Women, 2951 East 38th St. Everyone is welcome.

☆☆

St. Agnes Academy class of 1943 will hold its 50-year reunion at Meridian Hills Country Club, 7099 Spring Mill Road. Please contact Dorothy Lee at 317-894-4672 or Jo Ellen Remenyik at 317-575-9686 for more information.

☆☆

St. Nicholas Church, Sunman will hold a S.A.C.R.E.D. meeting, and Fatima rosary with Charismatic Mass beginning at 8 a.m. For more information, call St. Nicholas Parish.

☆☆

Archdiocesan ordinations of priests at SS. Peter & Paul Cathedral, 1347 N. Meridian St., Indianapolis (Marion County), 11 a.m. No admission. Sister Sandra Schweitzer, 317-634-4519.

## June 5-6

Holy Angels Soul Food Fest, 740 W. 28th St., Indianapolis (Marion County). Summer festival featuring ethnic foods, 12 p.m. to 10 p.m. No admission. Mary Catherine Smith, 317-926-3324.

## June 6

St. Mary's Academy Class of 1938 will gather for an afternoon of tea and reminiscence in the basement of St. Mary's, which is now a restaurant called Essential Edibles, from 3-5 p.m. Mass will be celebrated at St. Mary's at 1:15 p.m.

☆☆

The Catholic Alumni Club of Indianapolis will spend the afternoon touring log cabins and country homes around Nashville. Meet at the Southeast corner of the Holiday Inn parking lot at Emerson and I-465 at 10:30 a.m. Call 317-842-0855 for more information.

☆☆

Holy Trinity, Indianapolis, will hold a seminar on wills. Check with parish for time and location.

☆☆

The Northside In-Betweeners will meet for a Picnic in the Park/Volleyball game at Broad

Ripple Park at 3 p.m. Look for In-Betweeners' sign. Bring your own picnic lunch, dessert to share, games to play and your children. For more information, call 317-845-8190.

☆☆

St. Mark Youth Group will sponsor their 2nd Annual Strawberry Festival from 10:30 a.m. to 3:30 p.m. Pre-sale tickets are \$2. Call Clara Starks at 317-783-9574 for ticket information.

## June 6-12

The Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, will offer a preached retreat entitled "Jesus for Our Times and Lives," with Benedictine Shawn Carruth. The retreat will explore contemporary Christianity, questions for late 20th century times and social issues. For more information, call the center at 317-788-7581.

## June 8

The Ave Maria Guild Picnic will be held at St. Mary's Hermitage in Beech Grove at 12 p.m. Guest may be invited, and members are asked to bring a covered dish. A brief business meeting will follow.

☆☆

The prayer groups of St. Lawrence, 44th and Shadeland, invites anyone interested to join them at 7:30 p.m. in the Chapel.

☆☆

St. Luke Parish, 7500 Holiday Dr., will present Reverend James R. Hoagland, Pastor of St. Paul Church, Lyon, Shadeland, will lecture on "The work of Angels in Our Lives," at 8 p.m. The talk is free and open to the public. A free-will offering will be taken.

## June 9

St. Vincent Hospital Guild, Inc., will hold an election coffee and annual business meeting at 10 a.m. at 5425 N. Meridian St. For more information, call 317-875-0066.

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## June 10

St. Jude Singles will play volleyball tonight at 6:30 p.m. All Catholic, adult singles (21 years-old) are invited. Contact Dan for questions and location information at 317-888-2979.

## June 10-12

St. Anthony Parish, 379 N. Warman Ave., will hold their summer festival. Food service begins at 5 p.m. Call 317-636-4828 for more information.

## June 10-13

Our Lady of the Greenwood Summer Festival, 335 S. Meridian St., Greenwood (Johnson County). Flea market, Monte Carlo, entertainment, raffle, 5-11 p.m. on Thursday; 5 p.m.-12 a.m. on Friday; 3 p.m.-12 a.m. on Saturday; 11:30 a.m.-10 p.m. on Sunday. Call 317-888-2861 for more information.

## June 11-12

St. Monica Festival '93, 6131 N. Michigan, Indianapolis (Marion), will be held on from 4 p.m. to 12 a.m. on Fri.; from 10 a.m. to 12 a.m. on Sat. Children's rides,

craft market, Monte Carlo, beer garden. No admission. Bob Roeder, 317-875-5308.

☆☆

Italian Street Festival at Holy Rosary Church, 520 Stevens St., Indianapolis (Marion County). Procession and Mass at 8 p.m. on Saturday. Side-walk booths featuring 25 different pastas, meats, salads and desserts. 5-11 p.m. No admission. Mike Timpe, 317-636-4478.

☆☆

Christ the King, 1827 Kessler Blvd., Indianapolis (Marion County). Cash raffles, food, entertainment. 5 p.m. to 12 a.m. Call 317-255-3666 for more information.

## June 11-13

St. Louis Parish Rummage Sale, 7 St. Louis Place, Batesville (Ripley County). Furniture, clothing, toys. 9 a.m. to 6 p.m. on Fri.; 9 a.m. to 4 p.m. on Sat.; 8:30 a.m. to 12:30 p.m. on Sun. No admission. Diane Hunterman, 812-934-3204.

☆☆

Little Flower Parish Festival, 4720 E. 13th St., Indianapolis (Marion

## Our Lady of the Greenwood

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— PARISH —

# Summer Festival

Thur., June 10 — 5 PM-11 PM  
Fri., June 11 — 5 PM-Midnight  
Sat., June 12 — 3 PM-Midnight  
Sun., June 13 — 11:30AM-10PM

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Fri., June 11 • Serving Time 5:00-7:00 PM  
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County). Raffle, band, basketball, 5 p.m. to 12 a.m. on Fri., 3 p.m. to 12 a.m. on Sat.; 10 a.m. brunch, 11 a.m. to 11 p.m. on Sun. No admission.

☆☆☆

Fatima Retreat House, 5353 East 56th St., will hold a couples retreat, "Together." The retreat is designed for married couples to enrich your loving relationship. For registration information, call Fatima at 317-545-7651.

June 12

National High School Swimming Championships, Indiana University Natatorium, Indianapolis (Marion County). 317-237-5780.

☆☆☆

The Sisters of St. Francis, Oldenburg, will celebrate the Final Profession of Vows of Sister Robbie Pentecost today at 6:45 p.m. in the Motherhouse Chapel. Reception will follow. For more information, call 812-934-2475.

☆☆☆

A Pro-life rosary will be prayed at 9:30 a.m. in front of the Clinic for Women, 2951 East 38th St. Everyone is welcome.

☆☆☆

The Young Widowed Group will dine at the Barrelhouse Blues Supper Club, 8701 Keystone at the Crossing, at 7 p.m. There is a \$3 cover charge. For more information, call 317-862-3433.

June 13

Mary, Queen of Peace, Danville will sponsor an All-You-Can-Eat-Breakfast Buffet from 9 a.m. to 12 p.m. in the lower level of the church. Adults, \$4.50; kids 6-12, \$2.50; kids 5 and under eat free. For additional information, call 317-539-6367.

☆☆☆

St. John, 126 W. Georgia St., will celebrate a revised Latin liturgy at 11 a.m.

☆☆☆

The Catholic Alumni club of Indianapolis will meet for Mass at

Our Lady of Mt. Carmel, 1045 W. 140th St. at 10:45 a.m. Meet at the front of the church. The Mass will be said for John Menonni's mother. After Mass, brunch will be at Friday's. Keystone at the Crossing. For more information, call 317-255-3841.

June 13-19

Beech Grove Benedictine Center, 1402 Southern Ave., will present a Creation-Centered Guided Retreat with Sister of St. Joseph Christine Parks serving as facilitator. The week will include a variety of activities designed to provide a milieu for deepening your experience of creation and nature as reflections of the Divine. For more information, call 317-758-7581.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsville, 6:30 p.m.; Magr. Sheridan K. of C Council 6138, Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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# Youth News/Views

## New Albany honors top youth, adult volunteers

by Amy Schueler  
and Mary Ann Wyand

"Our Youth... Our Church" was the theme for the New Albany Deanery Catholic Youth Ministries awards celebration held in May at Our Lady of Providence High School in Clarksville.

More than 250 youth and adults came to the banquet to celebrate another year of youth ministry in southern Indiana.

"The evening gave us an opportunity to focus on the two elements that you will find at the very heart of youth ministry connecting our youth and our church," Ray Lucas, deanery director of Catholic Youth Ministries, explained. "There are so many young people and adults in our deanery who have been committed to connecting our youth and our church. The evening was a way to affirm hard work and dedication for many, many volunteers."

This annual celebration of church and community service is "an important way of renewing our volunteers through the recognition and affirmation that takes place," Lucas said. "So often we get caught up in the day-to-day details of youth ministry and forget how truly remarkable and dedicated these people are. The event acts as a reminder."

Each year the deanery honors teenagers for their leadership and Christian lifestyle. This year eight youth earned the prestigious Outstanding Service Award.

The deanery's top youth honor went to Adam Schneider, April Ferree, Nathan Schmidt, Angela Leatherland and Mary Harpool from St. Mary Parish at Lanesville, Craig Eberle of St. Bernard Parish in Frenchtown, Dawn Schmidt from St. John Parish at Starlight, and Aren Wheatley from Sacred Heart Parish in Jeffersonville.

In addition to their awards for out-

standing service, two students from St. Mary Parish at Lanesville received scholarships from the deanery for their outstanding service to the church during their high school years.

Nathan Schmidt received the deanery's 1993 Dean Kraemer Memorial Scholarship and Mary Harpool earned the deanery's 1993 Father Tom Stumph Memorial Scholarship for collegiate study.

Also during the evening, 22 young people were recognized for their leadership and service to the deanery.

Earning certificates for leadership, service, and faithful involvement were Amy Voelker, Angie Barber, Benn Boggs, Abby Weber and Meri Phillips from St. Augustine Parish in Jeffersonville, Tammy Kirchgesser from St. John Parish at Starlight, Jennifer Andres, Tony Byerley, Regina Didat, Steve Giles, Tina Kruer, Justine Long and Scott Timberlake from St. Mary of the Knobs Parish, and Jui Schickel from St. Mary Parish at Navilleton.

Also recognized with certificates were Joseph Meyer and David Duggins from St. Paul Parish at Sellersburg, Magie Emerson and Leslie Andrews of Holy Family Parish in New Albany, Katie McCarthy and Carrie Aloisio from Sacred Heart Parish in Jeffersonville, Oliver Montoya of St. Anthony Parish in Clarksville, and Julie Graf from St. Joe Hill Parish in Sellersburg.

Recognition also went to four dedicated adults who have been involved in youth ministry for many years. Three of these adults received the Catholic Youth Organization's St. John Bosco Medallion, the highest honor bestowed on adults in the deanery and in the archdiocese.

St. John Bosco Award recipients were Joyce Gambrell and Nancy Emery from St. Paul Parish in Sellersburg and Ginny Balmer from St. John Parish at Starlight.



**DEANERY HONORS**—Julie Szolek-Van Valkenburgh, archdiocesan director of Youth and Young Adult Ministries, and Ray Lucas, director of Catholic Youth Ministries for the New Albany Deanery, congratulate scholarship recipients Nathan Schmidt and Mary Harpool from St. Mary Parish at Lanesville.

One of the highlights of the evening was the presentation of a national youth ministry award to Jim Lee, a longtime youth ministry volunteer from Our Lady of Perpetual Help Parish in New Albany.

Lee received the coveted "For God and Youth Award" from the National Federation of Catholic Youth Ministry for 30 consecutive years of service to young people.

The national award has been given to only one other New Albany Deanery youth volunteer, John Minta, and to a handful of youth volunteers in the Archdiocese of Indianapolis who have given at least three decades of service to youth.

Lee has been active in youth ministry through the young adolescent athletic programs in his parish and deanery.

"Our deanery is so blessed to have adults like Jim Lee who have devoted so much of their time and talents to serving the young people of our deanery," Lucas said. "Jim has truly been a champion for youth for over three decades."

Youth award and scholarship recipient Nathan Schmidt summed up the importance of the evening with a compliment for those who were honored with awards.

"A lot of youth and adults recognized tonight are the ones who do a lot of the work and planning during the year to make things like the youth rally,

retreats, and dances happen," he said. "During the year they do all this behind-the-scenes work. The awards celebration gives everyone a chance to recognize all who have put forth their time and effort."

Julie Szolek-Van Valkenburgh, archdiocesan director of Youth and Young Adult Ministries, and Edward Tinder, executive director of the Catholic Youth Organization in the archdiocese, assisted Lucas with the awards presentations.

"There were over 200 people at the awards banquet," Szolek-Van Valkenburgh said. "Their enthusiasm and commitment to their faith were really evident at the banquet as both youth and adults were honored. It gave me a lot of hope to see so many people involved in the New Albany Deanery and committed to their call to spread the Gospel. Some of the adults were moved to tears by the fact that they were recognized for something that just came natural to who they are as Christian people. That really touched me."

At the banquet, she said, it was obvious that New Albany Deanery residents consider youth ministry and faith formation as important priorities. "There are some really good things happening in the deanery that involve so many youth and adults."

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8 p.m., Tuesday, June 8, 1993  
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## Chatard sponsors boys' football camp in June

Bishop Chatard High School will host a football camp June 14-18 for boys entering the sixth through ninth grades in the fall.

Instructors will teach both fundamental and specialized football skills and techniques. Registrations are \$60.

For registration information, contact Craig Barr, Chatard's head football coach, at the Indianapolis North Deanery interparochial high school at 317-251-1451.

☆☆

Cathedral High School in Indianapolis won the city baseball championship on May 15 at Secina Memorial High School by defeating Secina's Crusaders in a close 6-5 contest.

The Irish defeated teams from Cardinal Ritter High School and Roncalli Catholic School to make it to the city finals against the Crusaders.

Cathedral outfielder Jon Holloway was 2 for 4 at the plate in the final game and 5 for 10 in the tournament for a .500 batting average.

☆☆

Youth group members from St. Mark Parish in Indianapolis will sponsor their second annual Strawberry Festival on June 6 from 10:30 a.m. until 3:30 p.m. at the Indianapolis South Deanery parish.

Strawberries are served with homemade shortcake and whipped cream. Menu items also include drinks and ice cream cones.

Advance sale tickets are \$2 a person and same-day tickets are \$2.50 each. For tickets, telephone Clara Starks, St. Mark's youth ministry coordinator, at 317-783-9574, or contact any St. Mark high school youth.

☆☆

Dr. Daniel Felicetti, president of Marian College in Indianapolis, was the guest of honor for Secina Memorial High School's first annual Academic Awards Brunch on April 25.

The brunch was sponsored by the Secina Booster Club and the Crusader Chapter of the National Honor Society. During the event, 21 seniors received academic letters.



# Campus Corner

## What are the prospects for Catholic colleges?

By Father Eugene Henrick  
Catholic News Service

Struggling Catholic colleges fear they could be crippled by new government proposals that it appears—in the overhaul of student aid—would decrease student grants in a movement toward greater reliance on loans. Needy students who depend on grants as part of their funding packages could wind up in debt as much as \$80,000 upon graduation.

When you look at this in terms of the drain it imposes on family finances in an age of economic uncertainty, it becomes clear that the Catholic college of the future will need to be absolutely clear about its purpose and about the quality of education it offers.

A change in government funding will cause many college candidates to think twice about choosing a Catholic school over a state school and could mean losing substantial numbers of students needed to sustain Catholic colleges.

In a conversation about this with Dr. Richard Becker, president of Illinois Benedictine College in Lisle, Ill., where I taught, I wondered whether Catholic families that contemplate sending a son or daughter there would be willing to sacrifice more if government funding changes.

Is it worth it? What are the benefits?

Allow me to respond on the basis of my experiences at Illinois Benedictine.

The college has been ranked among the 100 most productive institutions in the United States by Congress' Office of Technology Assessment. Money magazine ranked Illinois Benedictine among the top 10 colleges for the percentage of graduates entering medical school in 1991 and 1992 in an article titled "Best College Buys."

As wonderful as these achievements are, they do not define the total worth of a Catholic college. Rather, its worth depends on how well it lives up to the religious traditions upon which it was founded.

Illinois Benedictine benefits from the monastery of St. Procopius located there and the presence of its monks. The rule of St. Benedict sets the tone of life at the monastery, and influences the campus in turn.

Benedict believed in hospitality—the kind that demands that "guests be treated as Christ himself." Often I witnessed the monks of St. Procopius invite students and faculty to visit the monastery.

Frequently I watched the guestmaster, whose "soul," according to Benedictine rule, "is to be seized by God's awe," generate a warm hospitality based on awe for the guests. This hospitable warmth often pervaded the campus, creating a family spirit.

## Catholic College Costs

St. John's University	\$7,530	Annual tuition and fees (1991-92) for the 12 largest U.S. Catholic colleges and universities.
Marquette University	\$9,034	
St. Louis University	\$9,160	
Loyola - Chicago	\$9,270	
DePaul University	\$9,342	
University of Dayton	\$9,410	
Seton Hall University	\$10,450	
Fordham University	\$11,112	
Villanova University	\$12,150	
University of Notre Dame	\$13,505	
Boston College	\$14,092	
Georgetown University	\$15,797	

Source: Catholic Almanac and The Chronicle of Higher Education

©1992 CNS Graphic

**TUITION PRICETAGS**—Annual tuition and fees at the 12 largest Catholic colleges and universities ranges from \$7,530 at St. John's University in New York to \$15,797 at Georgetown University in Washington. (CNS graphic)

Reverent awe, which is the heart of Benedictine life, is particularly experienced in the monks' liturgy. It is here, Benedict says, that God is especially present.

Frequently I have seen students and professors participating in liturgies at the monastery and often I have celebrated Mass with a monk on the college campus and felt that Benedictine reverence.

These and a number of other Benedictine principles create a unique campus atmosphere. True, they do not always match perfectly the ideals of Benedict, nor do all students participate in this spirit, but there is a unique presence that is always there for those willing to be touched by it.

Many more schools with equally rich Catholic traditions exist: Jesuits, Dominicans, Franciscans, Augustinians, Vincentians and Holy Cross, to name a few. Each order's unique spirituality influences campus life.

Reflecting on the revival of spiritual traditions upon which Catholic education is founded, the crisis over government funding might just be a blessing in disguise.

It is forcing Catholic institutions to revisit their spiritual roots and to pass them on to their students. Discerning how to do this effectively is the key to whether Catholics will sacrifice everything to send their sons and daughters to Catholic colleges and universities.

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## BOOK REVIEWS

# 'Romero' diary is gripping

ARCHBISHOP OSCAR ROMERO: A SHEPHERD'S DIARY, translated by Irene B. Hodgson, St. Anthony Messenger Press (Cincinnati, 1993) and Novalis (Montreal, 1993). 542 pp., \$24.95.

Reviewed by Joe Wakelee-Lynch  
Catholic News Service

The name of Archbishop Oscar Romero is again in the news. In March, a U.N. committee that investigated atrocities and abuses in El Salvador stated that his assassination in March 1980 was ordered by Roberto D'Aubuisson, the late founder of the ARENA party. The committee's findings come as no surprise. Murder and torture have been legion in El Salvador for more than a decade. Other victims include four U.S. churchwomen and six Central American Jesuits, along with two of their assistants.

A unique glimpse into El Salvador's doleful history now arrives in the form of the diary of Archbishop Romero. "Archbishop Oscar Romero: A Shepherd's Diary" is a record of Romero's doings in the last two years of his life.

The diary ends just four days before his murder while he said Mass at a hospital where he frequently made pastoral visits.

Archbishop Romero clearly did not intend his diary to serve as an autobiography. The book mostly summarizes the events of his days—saying Mass, attending meetings, preparing homilies, and traveling for pastoral visits. Readers wishing to learn more about the fascinating and sacrificial life of this truly holy man may wish to read "Romero: A Life," by Jesuit Father James Brockman. But much lies within these pages that makes the diary inspiring reading.

Amid the prelate's notes on seemingly countless meetings and visits to convents and parishes, his reflection on two subjects stand out as gripping: the minefield of El Salvador's political arena and the archbishop's summaries of his famous Sunday homilies.

For El Salvador's head bishop to take a stance in the middle of his nation's political instability was especially dangerous. Always seeking a nonviolent path, he frequently found himself between death threats from the right wing and attempts by some on the left to manipulate the church.

His diary reveals how thoroughly he searched his soul as he tried to tread across this risky terrain.

That his work also was publicly opposed by several of his fellow bishops made his journey particularly lonely. They spoke out publicly in the media, alleging that Archbishop Romero was siding with leftist rebels and ruining the seminary where priests-to-be were in training. Ironically, his sole supporter among the bishops was Bishop Arturo Rivera Damas, the candidate of many liberals when Romero, who had been favored by conservatives and wealthy persons, was selected for the San Salvador see.

Equally fascinating are Archbishop Romero's notes about his sermons. People flocked to the cathedral in the capital to hear the Archbishop's weekly homily, and those who could not attend listened religiously by radio. His descriptions of his homilies resounded with his earnest desire to make the church's message speak to a society in crisis.

This shepherd's diary makes clear the deep abiding faith of the Salvadoran prelate. Oscar Romero was better understood and loved by his Salvadoran brothers and sisters than his brothers-in-the-cloth in the Vatican. Perhaps his diary will testify in Rome that this good shepherd did indeed lay down his life for his flock.

(Joe Wakelee-Lynch is a book columnist for the *Ventura Star-Free Press*, Ventura, Calif.)

(At your bookstore or order prepaid from St. Anthony Messenger Press, 1615 Republic Street, Cincinnati, OH 45210. Add \$2 for shipping and handling.)

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† DWYER, Thomas I., 82, Holy Spirit, Indianapolis, May 18. Husband of Doris Hart Dwyer; father of Karen A. Foyner and Gregg A.; grandfather of six.

† FLETCHER, Ruth K., 80, Christ the King, Indianapolis, May 20. Sister of Florence Starling.

† GOOD, Loretta Rice, 67, St. Joseph, May 19. Wife of Bob; mother of Warren R.; sister of J.O. Ricke, Carolyn Ricke, Joan C. Hoffman; grandmother of one.

† HEINZ, Ray, 84, St. Lawrence, Indianapolis, May 26. Father of Ron and Kathleen Daly; brother of Henrietta Fisher and Mildred French; companion of Fanny Nelson; grandfather of four.

† HOLLENBACH, Mabel F., 82, St. Michael, Brookville, May 7. Mother of Kathryn A. Mahaffey; grandmother of one.

† JOHNSON, William Thomas, 66, St. Rita, Indianapolis, May 18. Father of Gregory L.; brother of Alonzo, Joan and Mary Rita; grandfather of one.

† LAGLE, Charlotte Lay, 94, Little Flower, Indianapolis, May 17. Mother of Glenn J. Ackerman; grandmother of five; step-grandmother of three; great-grandmother of nine.

† MATTINGLY, Garland, 74, St. Lawrence, Indianapolis, April 29. Husband of Mary F. Bergen

## † Rest in Peace

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

† BARNES, Zachary Edward, stillborn, St. Lawrence, Indianapolis, May 19. Son of Matthew and Lisa Barnes; grandson of Mr. and Mrs. Thomas Barnes.

† BLASKIEWICZ, Jennie V., 90, Holy Spirit, Indianapolis, May 18. Mother of Stanley, Joseph, Henry, Lenore Teater; sister of Stella Dawicka and Jesse Lukaitis; grandmother of nine; great-grandmother of three.

† CORBIN, Christopher W., 21, St. Patrick, Indianapolis, May 11. Son of W.B. J. and Florence A.; brother of George Dotson, Keith, James, Donnie, Paul Burton, Michael, David, Fred, Leanne Ford, Angela Covington, Sheila, Wendy Burton, Karen, Katrina, LaTasha, Monica, Jessica and Debra.

† DAVIS, Margaret Hauser, 75, Bernadette, Indianapolis, May 26. Wife of Rollo L.; brother of Lawrence Hembree and Thomas Hembree; sister of James Hauser, Raymond Hauser and John Hauser; grandmother of six; great-grandmother of five.

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† MATTINGLY, Garland, 74, St. Lawrence, Indianapolis, April 29. Husband of Mary F. Bergen

Mattingly; father of Garland, II, Rebecca Midkiff, Cynthia Flor, Nancy Sciscoe and Jayne; brother of James, Smith, Nora O'Malley, Esther Burke, Ann Caran and Norma Smith; grandfather of seven.

† MCGRAW, Robert R., "Cotton" Sr., 62, St. Patrick, Indianapolis, May 15. Husband of Florence "Tracy" Patrick; father of Karen Smock, Teri Shockley, Jan Marks, Stacy, Angela, Robert Jr. and Danny; step-father of Tim, Mark and Bobby Liebtig; brother of Betty Poynter, Gladys Lookel, Pat McHugh, Judy Pote and Alice Roska; grandfather of 13; great-grandfather of three.

† O'NEILL, Christine G., 85, Our Lady of the Greenwood, Greenwood, May 14. Mother of Jerry, Thomas, Marian, Henry and Linda Cummings; grandmother of 12; great-grandmother of seven.

† PERRY, Margaret Nolan, 98, Our Lady of the Greenwood, Indianapolis, May 7. Sister of Lucy Roth.

† SHIPMAN, Loria "Rita," 60, Our Lady of the Springs, French Lick, May 7. Sister of Mary Ann Riley and Sarah Margaret Waggoner.

† SMITH, Russell E., 72, St. Bernard, Frenchtown, May 20. Husband of Rita; father of Robert W., Darrell E., Gary L., Darlene M. Davis and Diana K. Wheeler; brother of Eldo Smith, Louise Richner and Velma L. Sailors; grandfather of 16; great-grandfather of one.

† THOMAS, Florence, 82, St. Michael, Brookville, May 11. Sister of Mildred Heppner; step-sister of John Wesseler.

† ZINS, Robert J., 70, St. Michael, Brookville, May 6. Father of Richard J., Robert and Rebecca Davis; brother of Howard Zins, Alice Hildebrand and Ruth Amberger; grandfather of four.

## Providence Sister

Jeanne Moore, 88,  
dies on May 26

Providence Sister Jeanne Moore died at St. Mary of the Woods on May 26 at the age of 88. The Mass of Christian Burial was celebrated for her on May 29 in the Church of the Immaculate Conception.

The former Mary Margaret Moore was born in Indianapolis, Ind. She entered the Congregation of the Sisters of Providence in 1926 and professed her final vows in 1951. Sister Jeanne taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Oklahoma, Washington, D.C., and California. In the Archdiocese of Indianapolis her assignments were in Indianapolis at St. Joseph, Chartrand and Cathedral.

# Pope says priesthood must identify with Christ

by Cindy Wooden  
Catholic News Service

VATICAN CITY—Celibacy and all other aspects of priesthood can only be understood in light of the priest's connection to Christ, Pope John Paul II said.

Everything about a priest—his identity, lifestyle, pastoral work and spirituality—must identify the priest with Christ, he said.

The pope spoke May 28 to participants in a conference on the priesthood. The May 26-28 conference, at Rome's Gregorian University, was sponsored by the university and the Congregation for Clergy.

The conference included discussion of the biblical roots of priesthood, priesthood and celibacy in the early church, and on the difference between ordained priesthood and the priesthood of all believers.

Other speakers discussed celibacy in contemporary church teaching; various aspects of priestly formation, including the need for a balanced use of psychology in evaluating candidates for the priesthood; and the challenges priests face in the new evangelization that the pope has called for.

Archbishop J. Francis Stafford of Denver said the celibacy requirement is based on the fact that a priest participates "in the nuptial union of Christ with the church."

As a man makes an exclusive commitment to his wife in the marriage covenant, so in a similar way a man makes a commitment to God and to the church at the time of his ordination, Archbishop Stafford said. This commitment is exclusive of all other promises of self-giving, the archbishop said.

Exceptions to clerical celibacy in some of the Eastern-rite Catholic churches and under certain other circumstances, such as the recent case of married former Episcopal priests, show that "celibacy is not essential to the priesthood," he said.

"Yet the continuing magisterial insistence upon the non-negotiability of priestly celibacy assigns it a greater importance and significance" than the simple statement that it is done for the good of the church, he said.

Archbishop Stafford told Catholic News Service that his presentation was not a denigration of the practice of married clergy in the Eastern churches nor of Christian marriage. "But we must be aware of the distinctive practice of the Western church as it is rooted in the universal practice of the apostolic church," he said.

The constant debate on the priestly and disagreements about priestly celibacy "only show how towering is the figure of the Catholic priest," said Cardinal Jose J. Sanchez, prefect of the clergy congregation. The priesthood "enjoys the respect of a great majority of men, both within

and without the confines of the church," the cardinal said in his presentation.

Because ordained ministry is a continuation of the mission of Jesus as shepherd and head of the church, the priest must not only lead activities and liturgies, he must lead in personal holiness, said Jesuit Father Herbert Alphonso, a professor of spirituality at the Gregorian University.

The priest's complete union with Christ must be made visible in his unity with his bishop or religious superior and "in his ministerial communion with the faithful through his total availability to them in loving service," Father Alphonso said.

Jesuit Father Mihaly Szentmartoni, also a Gregorian University professor, said celibacy should not be understood primarily as a renunciation of marriage or as a sacrifice. "It is a way of loving Jesus Christ and the church, which gradually becomes a way of life," he said.

Father Szentmartoni said citing the number of priests who have broken their promises of celibacy as evidence that celibacy is impossible is just as erroneous as citing the number of people who do not practice their religion as evidence that being religious is impossible.

Discussions of celibacy must see it not just as a problem, "but as a richness, joy and fullness, a style of life and a way of loving," he said.

Mgr. Karl Hillenbrand, head of the diocesan seminary in Würzburg, Germany, said celibacy does not mean a lack of relations with others. "Instead, the celibate is at the service of relationships of faith that go beyond a personal dimension and have meaning for the priestly life in general," he said.

A.W. Richard Sipe, an author and therapist who has

treated priests with sexual problems, said the conference "retreated the ideals" of celibacy and priestly life, but made no attempt to deal with practical problems and solutions. The vast majority of seminaries make the same mistake, he said.

Sipe and Harris L. Gruman, a literature professor at the University of Colorado at Boulder who also attended the conference, are writing a book and developing a seminary course using literature to present models of celibacy and the process of struggling and triumph involved in achieving a celibate life.

The book and the course are designed "to make celibacy practically accessible to those who wish to understand it and to live it," Sipe said.

The problem with presenting only the ideal, Gruman said, is that candidates to the priesthood are not fully aware that achieving celibacy involves a struggle, and they are not given practical advice for how to overcome the difficulties.

## Screen seminarians to stop sex abuse, psychiatrist says

ROME (CNS)—The best way to prevent cases of sexual abuse by clergy is to improve the screening of seminarians, said a University of Chicago professor of psychiatry. "Efforts at treatment of sexual abusers of children in or out of the clergy have been bitterly disappointing," Dr. Jarl E. Dyrud told a Vatican-sponsored conference on the priesthood.

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## GOOD ON SOCIAL TEACHING, WEAK IN SCRIPTURE USE

## New catechism is critiqued at meeting at Catholic University

by Jerry Filleau  
Catholic News Service

WASHINGTON—The new "Catechism of the Catholic Church" contributes to Catholic social teaching but is weak in its use of Scripture, speakers said at a four-day national workshop in Washington.

The catechism shows a "powerful new understanding of the 'organic' connection between unjust social structures and the traditional Christian focus on personal sin," Catholic University of America theologian James Nash said May 26. At the same time he cited several areas in which he thought Catholic social teaching should have been brought out more strongly.

"The catechism appears to be embarrassed by the study of the Bible of the last 200 years," Father Gerard S. Sloyan, a Scripture scholar and visiting professor at Catholic University, said at a session May 25.

At another session May 25 John Borelli, associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs, said the new catechism's treatment of other Christian churches and other religions is generally solid and positive. But he took issue with other parts.

"One set of passages is simply appalling," Borelli said, citing repeated references to pagans or paganism in the text. Aside from certain limited references in New Testament

times, he said, "the word 'pagan' and its cognates should simply not be used. . . . Pagan carries too much derogatory meaning and violates the spirit of the Second Vatican Council."

About 160 people from across the country, including religious education directors, pastors, theologians, catechetical writers and publishers—and a bishop from New Zealand—attended the May 23-26 workshop conducted by Catholic University's department of religion and religious education.

The catechism, approved last year by Pope John Paul II, could be seen on various desks around the workshop auditorium in its original French edition or in the translations in Italian or—apparently the most popular—Spanish. The English translation is awaiting final Vatican approval and is expected to appear in print this fall.

Father Sloyan summarized his view of the catechism: "It is marvelously informative in some matters but woefully deficient in others, hence its use cries out at many points for nuance, supplementation and correction."

"In the short run, adaptations of it should be attempted only by people who know as much theology as the authors do. It cannot be promoted as a dependable book for use as it stands because of the uneven quality of its treatments. In brief, it requires a second, revised edition very soon."

In Father Sloyan's view, the catechism fails to explain adequately the dynamic interrelationship of Scripture and tradition in Catholic belief.

"Often the status of a received tradition like the doctrine of purgatory or Jesus' descent into the nether world will be furnished with biblical texts (that do not account for it, or do so quite inadequately)," he said. "Meanwhile, the historical development that explains how the doctrine came to be, which might have been encapsulated in a few well-chosen sentences, does not appear."

He said Catholics need such explanations in order to deal with fundamentalist accusations that they do not believe God's word and belong to a church that requires belief in things not revealed by God.

He said the first time the catechism says Catholics should read the Bible is close to the end of the text.

In today's literate world with easy access to inexpensive Bibles, lack of a strong charge to read the Bible "is a gross omission," he said. "The problem is acute because Catholics in every corner of the globe are being told that their faith is inauthentic. Only the Bible—the text of which they do not know—contains authentic faith."

Nash said the new catechism represents significant advances in church teaching on justice and peace issues since the last official Roman Catholic catechism was issued. This took place more than 400 years ago, after the Council of Trent. As a starting point, he said the morality section of the catechism of Trent was simply titled "The Ten Commandments," while the new catechism uses the heading "Life in Christ."

Shifting to a more Christological understanding of moral life is important, he said, citing his own experience with university students. They often have a new openness with understanding of their faith and are by no means convinced that the church has anything meaningful to say to them about the urgent moral and political problems of our day," he said.

"I find it critical to emphasize repeatedly to my students that the church's moral doctrine is intrinsically connected to Jesus' disclosure of God's love for all human beings," he added.

The new catechism includes under the theme of justice "the love of preference for the poor, the critique of the structures of modern global capitalism and a very strong appeal for international justice," Nash said.

The section on killing in Trent's catechism dealt with war "as an inevitable part of human life" and treated peace primarily as "the right ordering of individual relationships," he said.

By contrast, he said, the new catechism treats peace as something to be cultivated structurally and politically as well as personally, and it links peace with overcoming structures of injustice.

In the new catechism, he said, "genuine peace is a positive reality which cannot be obtained without respect for the dignity of individual persons and nations."

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## Counseling Position

Our Lady of Mt. Carmel Catholic Church is seeking a part-time counselor to provide individual, marriage and family counseling, and to facilitate support groups.

MSW or equivalent required; Experience in individual counseling and group dynamics preferred.

Please submit resume to:

Search Committee

Our Lady of Mt. Carmel Catholic Church  
1045 W. 146th St.  
Carmel, IN 46032

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## PC Support Specialist

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A bachelor's degree in computer technology or a related field is required as well as at least three years of hands-on PC experience. Some travel is also necessary in order to properly serve outlying locations.

We offer competitive compensation and excellent benefits, including health insurance and a retirement plan. Please send resume and salary history, in confidence, to:

Ed Isakson, Director, Human Resources  
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