



The Criterion

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in Central and Southern
Indiana Since 1960

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United Catholic Appeal exceeds its goal

More than \$3.5 million is reported by parish representatives at final report meeting Monday

By John F. Fink

The 1995 United Catholic Appeal has exceeded its \$3.5 million goal by more than \$31,000.

More than 200 people representing 63 parishes and archdiocesan agencies were present at the final celebration Monday evening at the Archbishop O'Meara Catholic Center in Indianapolis. Representatives from parishes in attendance gave oral reports to Archbishop Daniel Buech-

lein. At the end of the evening, the total of pledges and gifts was \$3,531,432.

This year's total exceeded the amount reported at last year's report meeting by \$122,017. Last year's goal was \$3.2 million and the total at the time of the report meeting was \$3,409,415.

L. H. Bayley, campaign chairman, called each parish for its report and the totals for each of the 11 deaneries was posted. This showed that the contributions by deanery were as follows:

Indianapolis North Deanery: \$810,021.

Indianapolis East Deanery: \$337,498.

Indianapolis South Deanery: \$493,770.

Indianapolis West Deanery: \$406,479.

Batesville Deanery: \$259,705.

Bloomington Deanery: \$139,629.

Cornersville Deanery: \$200,415.

New Albany Deanery: \$353,628.

Seymour Deanery: \$246,934.

Tell City Deanery: \$64,947.50.

Terre Haute Deanery: \$166,148.

Undesignated gifts totaled \$52,259.

Helping to make this year's drive a success were the results from the Lead Gifts Division and the Family Division. The Lead Gifts Division solicited prospects who might be able to contribute \$500 or more to the campaign. This division received pledges totaling \$1,157,377. The

number of people who actually did contribute \$500 or more increased from 1,258 last year to 1,402 this year. Of those, the number of people who contributed \$1,000 or more increased from 541 to 555.

The Family Division raised \$116,348 this year, compared with \$60,260 last year.

Although the campaign has reached its goal, Bayley said that solicitation has not yet stopped. He said that the experience of past campaigns shows that contributions come in after the formal end of the drive. Last year \$294,329 arrived after the parish report meeting.

A telephone campaign is planned to contact parishioners who did not respond during the drive.



Photo by Elizabeth Bruns

Father Tom Clegg (at right), pastor of Good Shepherd Parish in the Indianapolis South Deanery, and Ed Aken, pastoral minister, break ground on the site of the parish's new church building on June 13.

Ground broken for new Good Shepherd church

Parish is consolidation of St. James & St. Catherine

By Elizabeth Bruns

About 200 members of Good Shepherd Parish celebrated a positive change with a groundbreaking ceremony on June 13. The center city parish is building a new church building on the St. Catherine campus located at 2345 S. Shelby St. on the southside of Indianapolis.

On May 2, 1993, St. James the Greater and St. Catherine of Siena parishes were officially consolidated into one parish—Good Shepherd. For many years, the two parishes had shared common resources and buildings, but remained two different entities. The two churches are eight city blocks apart.

After consolidation, the question of building use came up. A committee, made up of both former St. James and St. Catherine members, decided to construct a brand new church building.

For Emmett Miller, change is a familiar thing—at least in constructing new churches. A member of Good Shepherd Parish since the consolidation in 1993, Miller is the only living charter member of St. Catherine Parish who currently attends Good Shepherd. Miller was chosen to cut the ribbon at the groundbreaking.

"I didn't know that I was the oldest (charter member of St. Catherine's)," said the 86-year-old Miller. "I think building a new church is wonderful."

Miller sees the new church as beneficial for the community, neighborhood and children. "We are thinking about tomorrow," he said. "After all, we are doing it for them (the children)."

Miller remembers attending the first Mass at St. Catherine Church as an infant, carried in his father's arms, in 1909. "I just hope I make it to see the first Mass at the new (Good Shepherd) church."

John and Betty Fisher-Keller joined Good Shepherd Parish after the consoli-

See CHURCH, page 7

The collection for the work of the Holy Father is this weekend

By John F. Fink

"We Are the Hands of God" is the theme of this year's Collection for the Holy Father. It will be taken up in parishes throughout the world this weekend.

This annual appeal supports the pope's pastoral and evangelization efforts. In addition, the collection enables him to provide emergency relief through the Holy Father's Relief Fund to countries devastated by natural disasters, and helps the Holy See serve

700 million Catholics in more than 100 countries.

The collection also helps support the pope's pastoral visits throughout the world, enables the pope to offer moral leadership to the community of nations through papal representatives in 147 countries, and pays salaries and pensions for 2,300 employees.

For every dollar contributed to the collection, more than 98 cents goes directly to concerns the pope designates. Less than

two cents per dollar are used for the collection's administrative costs.

A letter about the collection from Archbishop Daniel M. Buechlein in on page 2 of this issue.

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Bishops Meet

Liturgy, land mines, abortion and euthanasia, disabilities and communications occupy bishops at their annual spring meeting.

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Marian Devotion

The Schoenstatt Movement is international and it's growing. Its mission is simple: the spiritual and moral renewal of the world in Christ through Mary.

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Seeking the Face of the Lord

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



Life of a priest is at center of reality

In the last month I have presided at two ordinations to the priesthood. At the biennial Priests' Convocation two weeks ago we celebrated priests who are retiring from active ministry and the 60th, 50th and 25th anniversaries of some dozen others. Reflection on priestly ministry has been much on my mind. As we concluded the dinner honoring these priests and our newly ordained Father Ken Ciano I mentioned that it is very difficult to find the right words to express gratitude and admiration for hundreds of years of faithful priestly service. How does one adequately praise humility, fidelity, generosity and courage without sounding trite?

By God's grace, these priests have touched the lives of thousands of people. They have certainly made a difference! They have had the joy and the privilege and the anxiety of being channels to peace and real freedom for countless burdened people. Faithful priests offer a largely unsung, steady witness to a different kind of love than one usually sees celebrated in our culture. I submit that we will never know the power of such witness, especially since it is supported by God's Holy Spirit. We can only imagine the stories of people who have found God because of a simple word of a priest. How many people have learned how to pray because of the encouragement of a priest's spiritual ministry?

It is also true that we can only imagine the crosses that have been carried by these priests in their many years of ministry. Crosses hurt, and priests carry their own suffering even as they accompany others in their pain and anxiety on the journey of life. Many a priest stands at the altar with a personal cross as he helps others, say a young couple, celebrate the joy of their wedding day. How many people have learned how to bear suffering because they have noticed how their pastoral leader manages to carry his cross?

We see the priests at community prayer, mostly at the celebration of the Holy Eucharist. No one can measure the power of their intercessory prayer. The prayer of a busy priest goes unnoticed as he steals time to pray as best he can in a busy day of ministry and administration. Because the needs for ministry are so great, it is sometimes

difficult to stop and reflect on the beautiful meaning of priestly ministry.

Clumsy as it is, I write these words in order to try to describe how the life of a priest is at the center of reality. I can't imagine a more meaningful life, nor can I imagine a more challenging life. I am often confounded by parents who put their time and energy into urging their children to pursue high-paying careers as the way to measure importance and fulfillment in life. I can't imagine another profession that has the potential for as much meaning as the ministry of priesthood.

Like anyone else, priests deserve thanks for their sacrificial love. Their ministry demands sacrificial love day in and day out, yet they are and should be the first to say that it is only by the grace of God that such a life is possible. Priests are channels and instruments of the priesthood of Jesus. It is not one's personal ministry, but the ministry of Jesus which touches the lives of people. Yet it is a privilege and a challenge simply to be that channel or instrument.

Sometimes it takes my breath away to see how some folks take the ministry of a priest for granted. And sometimes I am astonished to see what impossible expectations some people have of their priests. Hard as they try, priests are human just like the rest of the community of faith. But it is precisely faith and the grace of God that allows us to carry on the mission of Jesus.

No one except God can reward the generous and sacrificial love priests deserve. But in the end, that's what counts, God's reward. That is as it should be because priests serve in the place of Jesus who came to serve and not to be served.

Generous sacrificial love is the one condition necessary to say yes to God's call to priestly ministry in the church. Such love is counter-cultural and not praised very often in our day. I believe generosity and sacrifice are the two stumbling blocks that deter many of our youth from considering a call to priesthood today. Do they find support and encouragement for sacrificial love in our family homes? I sincerely hope so, because happiness is born of sacrificial love.

When we completed our strategic plan last year, objective 1.1 was to "redesign the newspaper to attract readers' interest editorial content by creative use of photos, headlines and decks, type design and faces, stock heads, graphics and color." We hope we have done that.

The last time we redesigned the paper, changing typefaces and standing heads, was with our Feb. 10, 1989 issue. So it has been six years since we had a change.

Most of the credit for the new look

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

Peter's Pence Collection benefits Third World

There was a time when all of the money collected for the annual Peter's Pence Collection went toward the Vatican's annual deficit. Fortunately, that is no longer the case.

Ever since Cardinal Edmund C. Szoka, who had been Archbishop of Detroit, was tapped by the pope to head the Vatican's budget office, the Holy See's financial condition has improved.

Today the collection, which has been renamed the Collection for the Works of the Holy Father, can be used to support the pope's spiritual and charitable activities. This enables him to extend the church's care and concern in the international community by providing emergency relief to countries devastated by natural disaster and wars.

The Peter's Pence collection began in nineteenth-century England when King Alfred

the Great, the only king of England to be crowned by a pope in St. Peter's Basilica in the Vatican, assessed a penny tax from each landowner as a form of financial assistance for the pope. The tradition was discontinued after the Protestant Reformation but then was reinstated in the 1860s by Pope Pius IX to compensate for the revenue lost from the Italian state's seizure of papal lands.

Catholics the world over can participate in the mission of the Holy Father through their contributions to this weekend's collection. Through our demonstration of support we can show that we are truly the hands of Christ, as the theme for this year's collection says.

The collection provides an opportunity for those of us who are truly blessed to assist those who need our help, through the charity of the Holy Father.



The Indiana delegation to the conference of the National Association for Lay Ministry at Colorado Springs, Col. from June 1-4 consisted of (from left) Catherine Schneider, director of lay ministry formation at the University of Notre Dame; Mary Pat Farnand, director of lay ministry personnel for the Archdiocese of Indianapolis; Dominican Sister Marilyn Winter, director of pastoral services for the Diocese of Lafayette; and David DeLambo, of Pastoral Research and Consulting Inc. of Indianapolis.

The Holy Father calls us to share in his mission of peace and freedom

Dear Sisters and Brothers in Christ:

This weekend, June 24-25, we shall have the opportunity to contribute to the charitable works of the Holy Father by giving to the annual Peter's Pence collection.

Through the generosity and sacrifice of the faithful in this country and in countries blessed in faith and comparable financial security, the Peter's Pence collection has helped the struggling churches of the Third World.

This year's theme, "We Are the Hands of Christ," expresses Pope John Paul II's plea for all of us to join with him in providing assistance to those suffering as a result of war, oppression and disaster. Together we can participate in serving Christ and a much-troubled world. Your praying for those in need and your giving will make a real difference in the lives of the poor.

The Holy Father calls us to share in his mission of peace and freedom as he makes his numerous worldwide pastoral visits. To the poor and oppressed, he brings comfort and courage. Let us be generous and join our hands with his and with the hand of Jesus Christ in love and support.

Sincerely yours in Christ,

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

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

Our new look: we tried to make paper more readable

By John F. Fink, Editor, The Criterion

You might not have recognized *The Criterion* this week. We are sporting the new look we have been planning for quite some time.

When we completed our strategic plan last year, objective 1.1 was to "redesign the newspaper to attract readers' interest editorial content by creative use of photos, headlines and decks, type design and faces, stock heads, graphics and color." We hope we have done that.

The last time we redesigned the paper, changing typefaces and standing heads, was with our Feb. 10, 1989 issue. So it has been six years since we had a change.

Most of the credit for the new look

must go to Jane Lee, director of production and graphics. She prepared a "dummy" issue for us in the editorial department to follow. Then it was a matter of changing our computers, preparing new layout sheets, learning new character counts for headlines, and myriads of other details.

The first thing we hope you noticed was our new nameplate at the top of Page One. It incorporates the archdiocese logo, also designed by Jane Lee. It is printed in a standard bold and we will use that color each week.

We have increased the size of our body type from nine point to 10 point (the typeface is called "Times") to make it more readable. We have also set each line flush left, ragged right, so there is

always the same amount of space between words—again to make it more readable. Our headlines are bolder (the typeface is called Berkeley) and we will use italics to create contrast.

As you page through this issue, you'll notice different layouts and different treatment of regular columns and features than you have been accustomed to. We believe the net result is a distinctive look and a sense of unity throughout the paper.

With all the design changes, though, let me emphasize that the content hasn't changed, except that the larger typeface will mean about 10 fewer lines per column. All our regular features are there and in the same places where you're accustomed to finding them.

We hope you like our new look.

The Criterion

06/23/95

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Disciples, Catholics advance dialogue

By Margaret Nelson

When Rev. Paul Crow Jr. returned to Indianapolis from Turin, Italy, recently, he was filled with excitement about the ecumenical dialogue that took place there May 17-24. Father Thomas Murphy was equally pleased.

Dr. Crow is president of the Council of Christian Unity for the Indianapolis-based Christian Church (Disciples of Christ). He is also co-president of the international dialogue between representatives of the Disciples and of the Catholic Church. Father Murphy is director of the Office of Ecumenism for the Archdiocese of Indianapolis, as well as pastor of St. John Church in Indianapolis.

The 1995 dialogue was a continuation of discussions that began in 1977 between the two churches. Archbishop Samuel Carter, S.J., of the Archdiocese of Kingston, Jamaica, was this year's Catholic co-president.

In June, 1994, the result of the dialogue between these two groups was published: "The Church as Communion in Christ."

The summary of the dialogue before 1982 was called "Apostolicity and Catholicity."

"It was a great meeting," Dr. Crow said about last month's gathering. "We reached far beyond what we anticipated in 1977." The theme for the 1995 Disciples of Christ/Roman Catholic dialogue was: "The Gospel of God and the Church of God."

As has been the style of previous meetings, two papers were read—one from a leader of each group. Dominican Father Jean Marie Tillard, of Ottawa, Canada, represented the Vatican with "The Gospel of God and the Church of God."

The document read by Dr. Jack Forstman from Vanderbilt Divinity School in Nashville, Tenn., was "The Gospel and the Church: A Probe for Understanding Difference in Unity."

These two papers were the stimuli for the discussion, according to Dr. Crow. After an eight- to 10-year study, the consensus has been that the rule of faith is the community which is handed on in Scripture and Tradition. They believe that Tradition is the Gospel as lived down through the centuries.

Those who represent the two churches are coming to a "common mind" that Scripture and Tradition are taught and handed on in the community of the church. So they agree that the faith of the church is more important than the faith of an individual.

"The confidence we have in the teaching of the church is the faith of the community," said Dr. Crow. "We reached far beyond what we anticipated in 1977." The theme for the 1995 Disciples of Christ/Roman Catholic dialogue was: "The Gospel of God and the Church of God."



Attending the May 19-26 Disciples of Christ and Roman Catholic International Commission for Dialogue at the Monastery of Bose, near Turin, Italy, are (from left): Father Thomas Murphy, director of ecumenism for the Archdiocese of Indianapolis; Msgr. John Mutiso-Mbinda, Pontifical Council for Christian Unity, Vatican; Rev. Paul A. Crow Jr., president of the Disciples' Council on Christian Unity in Indianapolis and co-chairman of the dialogue; Archbishop Samuel Carter of Kingston, Jamaica and co-chairman of the dialogue; and Bishop Basil Meeking of Christchurch, New Zealand.

ing of faith is that the church is guided by the Holy Spirit," said Dr. Crow.

"Another dimension was that we had biblical studies by two promising young scholars," he said. At the May meeting, there were two lectures on the Gospel of John by Father John Meier of The Catholic University of America. And there were two on the second chapter of Peter by Dr. Gene Boring at Texas Christian University, Fort Worth, Texas.

"We met in an ecumenical monastery at Bose, outside Turin," he said. The religious community consisted of about 50 members—half men and half women. There were two reformed church members—one of them French and the other Swiss. The rest of the community was Catholic.

"The intention of the group at Bose—which was started in 1965 by Father Enzo Bianchi—is to form an ecumenical religious community," said Dr. Crow. "They are trying to live out the vision of Vatican II."

At the council, the Catholic Church pledged "to work for Christian unity . . . (that) requires full visible communion of all Christians."

"Another distinction about the monastery of Bose is that they are developing new music for the singing of psalms in melody, instead of chant," he said. "It has such beauty and reverence."

Dr. Crow said that there was lots of interest in the fact that, next year, both co-chairmen come from the same city of Indianapolis. Archbishop Daniel M. Buehlein will co-chair the discussion with him. The meeting will be held in May at Bethany College in West Virginia.

He said, "Father Tom is highly respected by all." Father Murphy was a guest at the Turin meeting to help prepare for Archbishop Buehlein's leadership in 1996.

Father Murphy explained that the bilateral dialogue between the Roman Catholics and the Disciples of Christ is "to see where there is convergence." He called the Turin meeting "enjoyable and productive."

Part of the dialogue has been the reference to all of the contemporary ecumenical documents, he said. The Vatican published "The 1993 Directory for Ecumenism," which discusses the effects of the ecumenical movement on family, mixed marriages, parishes, preaching and catechesis.

The recent encyclical, "Ut Unum Sint" ("That All May Be One") stresses the importance of prayer.

At the regular meetings, Disciples representatives and Roman Catholics prayed together, Father Murphy said. Several of the Disciples—scholars from

England, the U.S., and Jamaica—attended the Catholic Eucharist.

"I played the organ for the Disciples eucharistic celebration," said Father Murphy, with a smile.

"Every day the strongest element of the dialogue was prayer," he said. "There was a characteristic openness, a deep respect for the position of each presenter. There was very careful listening and competence to ask each other questions."

Tell City parishioner spearheads 'Books for Babies' literacy project

Book of nursery rhymes invites parents to read aloud to their children

By Mary Ann Wyand

Once upon a time there was a woman from St. Paul Parish in Tell City who wanted to help people of all ages learn to read or improve their reading skills.

She thought and she thought and she thought about the need for a literacy program in the Tell City area, and finally she came up with a plan.

As a result of her plan, every person who learns to read or improves current reading skills has a better chance of living happily ever after.

How did she accomplish this wonderful goal? Bolstered by lots of community support, St. Paul parishioner Pamela Drake chaired the "Books for Babies" Committee of Perry County which has published a free book of nursery rhymes.

"To Baby With Love: Baby's First Nursery Rhyme Book" is given to new parents in Perry County to encourage them to read aloud to their children. Area children also receive the free book.

"The idea for the 'Books for Babies' literacy project came from an article I read in The Dubois County Herald two years ago," Drake said. "The Dubois Area Reading Council, made up of Dubois County teachers, made a similar book to give to new mothers at St. Joseph's and Jasper Memorial, their two county hospitals. My thought was that if Dubois County could do this project, so could Perry County. I didn't realize at the time that there wasn't a reading council in Perry County."

Starting from "scratch," Drake organized a project committee last June, which coordinated an art contest for Perry County elementary students to collect drawings for the book, and also selected a Perry County printer for the initial press run of 500 books.

"We wanted to be conservative for the first printing because we didn't know

"The Catholics would ask, 'What does this mean in the tradition of the Disciples of Christ?' and others ask, 'What is the Roman Catholic understanding of this?' The spirit of searching and the reflecting was there. And there was good scholarship and preparation," said Father Murphy.

The atmosphere at the meeting was casual, with participants sitting around a big square table, he said. "We spoke as equals and entered into positive discussion."

"It was never a case of refereeing, but of encouraging each other to go deeper in Scriptural and theological issues and in reference to the pastoral implications," said Father Murphy.

He said that the monastic community at Bose has adapted the Benedictine atmosphere and tradition of work and prayer. This spirit was most appropriate, he said.

Father Murphy noted the latest encyclical states: "If prayer is the 'soul' of ecumenical renewal and of the yearning for unity, it is the basis and support for everything the council defines as dialogue."

And the ecumenical directory states: "Dialogue is at the heart of ecumenical cooperation and accompanies all forms of it. Dialogue involves both listening and a deepening, seeking both to understand and to be understood."

"I have the deepest gratitude to Archbishop (Daniel M.) Buehlein for the opportunity to be a witness, and to feel part of the presence of the Spirit guiding the men and women who were present," Father Murphy said.

"The group looks forward to the presence of Archbishop Buehlein who will assume the role of co-president (with Dr. Crow) at the dialogue at Bethany College in 1996," said Father Murphy.

how well the book would be received by the public," she said. "As fast as these copies have gone, we will probably print a thousand copies the next time. Tell City High School has a graphics arts class, and the next time we need some books printed the teen-agers will do it."

Free books have been distributed to the county hospital and to area libraries, special education programs, preschools, and elementary schools.

Drake said the goals of the "Books for Babies" project were to contribute to the self-esteem of elementary school students who helped illustrate and design the book, to foster reading readiness and a lifelong love of learning in young children, and to encourage parents of young children to read aloud to them and, in the process, promote reading improvement for those parents who need it.

"To Baby With Love" consists of traditional nursery rhymes, she said, as well as lesser-known children's poems. Each page also includes advice and encouragement for parents in the form of short remarks enclosed in hearts.

One heart, for example, reminds parents that when they read aloud to young children, "The pleasure of being heard, listening to a parent's voice, and seeing colorful pictures promotes a warm inner feeling and stimulates a baby's sense of hearing, seeing and touch."

"Books for Babies" committee members hope to continue the project on an annual or biennial basis, she said. The first printing was made possible with assistance from the Kiwanis Clubs of Tell City and Cannelton, the Perry County Arts Council, the Perry County Library Council, The Perry County News, the Tell City Public Library, Wendy's, McDonald's and Taco Bell restaurants. Perry County elementary school art teachers, the Dubois Area Reading Council, and numerous other volunteers.

"We would like to see this kind of literacy project in every county in the state," Drake said. "I'm really proud of everyone involved with this project, especially the kids."

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From the Editor/John F. Tark

Separation of the churches of East and West



Pope John Paul seems determined to achieve unity with the Eastern churches while he is pope—and, if possible, by the beginning of the third millennium. Toward that end, on May 2 he issued an apostolic letter called "The Light of the East" and he devoted a great deal of space to relations with the Eastern churches in his encyclical on ecumenism, "That All May Be One."

This probably is not surprising since the pope comes from Poland where the Roman Catholic Church comes into contact with other Christian churches much more frequently than we do in the United States.

The pope sometimes speaks of a century of separation between the Eastern and Western churches. The separation is really longer than that because there was a gradual split between the two churches. But earlier tensions culminated in a real break in 1054 after the patriarch of Constantinople, Michael Cerularius, and the pope, Leo IX, excommunicated and anathematized each other.

The Eastern churches that were no longer in communion with Rome came to be called Orthodox churches. It's important to note, though, that there are also 21 Eastern-rite Catholic churches that are in communion with Rome. In the East these churches are sometimes called Uniate churches.

What caused the split in the first place? As the pope has acknowledged (and asked forgiveness for the actions of some of his predecessors), the fault lies with both sides and the problem goes back at least to the fourth or fifth centuries.

After Christ's death, the Christian religion began to spread. It was, of course, an Eastern religion to begin with, founded in Jerusalem. The Acts of the Apostles tells us that James, a relative of Jesus, was head of the church in Jerusalem. Peter is considered the founder of the church at Antioch, and Mark founded the church at Alexandria. Peter and Paul are usually considered the co-founders of the church at Rome, although Christianity existed there before the arrival of either one.

By the fifth century, five great Christian churches were recognized and arranged in this order of precedence: Rome, Constantinople, Alexandria, Antioch

and Jerusalem. Together they formed the "pentarchy" or "rule of five." By the sixth century, the heads of these churches were called "patriarchs," and even today one of the titles of the pope is the patriarch of the Western church. In order for there to be an ecumenical council, all five of the patriarchs had to be involved.

By this time the emperor of the Roman Empire actually lived in Constantinople rather than in Rome (the capital of the empire was transferred there in 330). So in 451 the Council of Chalcedon passed Canon 28 which referred to Constantinople as "the new Rome" and decreed that, since it was an imperial city, it should be elevated to second place in ecclesiastical affairs, after Rome.

Through the centuries, especially after the Muslims conquered areas of the world where the churches of Alexandria, Antioch and Jerusalem were located, Constantinople became the *de facto* head of the Orthodox churches. There arose constant friction between popes and patriarchs as the patriarchs tried to assert their independence from Rome and Rome insisted on the right of the pope, as successor of Peter, to rule the entire Christian church.

Part of the problem was also caused by the fact that the emperor was in Constantinople and many of the emperors interfered in the internal affairs of the church. In fact, in the East it was assumed that church and state formed a single organism, headed by the emperor. Furthermore, the church in the West developed along a monarchical model that was unfamiliar to those in the East.

Meanwhile, there also developed some ecclesiastical differences and a major theological question that widened the separation. The ecclesiastical differences concerned a married clergy in the East and the use of unleavened bread for the Eucharist, while the church in the West was increasingly mandating priestly celibacy and using unleavened bread for the Eucharist.

The major theological question, in addition to the role of the papacy, was what has come to be known as the *filioque*. This was the decision of the church of the West to add the *filioque*—that the Holy Spirit proceeds "from the Father and the Son"—to the Creed without consulting the church of the East.

Next week I'll go into a bit more detail about the history of the separation and about earlier attempts at reunion.

Everyday Faith/Lou Jacquet

A side helping of bigotry with our eggs and toast

For some reason, most of us tend to think that religious bigotry is behind us in these supposedly enlightened 1990s. In an era of ecumenism, few of us give much thought to tearing down members of other faiths. Aren't we light years past all that?



Then an incident from everyday life stares us in the face and we are forced to acknowledge that religious bigotry, like racial intolerance, is all too alive in this nation.

Such was the situation recently when my wife and I drove to a local restaurant for breakfast and some conversation. We did not expect the side helping of bigotry with our eggs and toast.

What should have been a pleasant morning soured almost immediately when a bigot served our breakfast. The waitress was loud and crude. She had been serving a table of senior citizens near us who had just arrived from morning Mass. The trial of a local businessman was the topic of conversation.

At this point, the waitress made an anti-Semitic remark so vile I cannot and will not repeat it here. As one who has followed the solid progress of Jewish/Catholic dialogue in my diocese, and found great hope in the improved relations between the Vatican and Israel, I was physically sickened by the remark. I was saddened as well that no one at that table said anything to refute her.

A moment later, she used two more words too crude for a public place and, indeed for the mouth of anyone with class. I put down my fork. We paid the bill. We left no tip. I am writing to the manager of that restaurant to explain why we will not be patrons there again.

So here's my tip to that waitress: Crude language is out of place and distasteful. But outright bigotry is much more. It is sickening, wrong, degrading of the human spirit. By lowering yourself to a blatant religious slur in an attempt to denigrate a Jewish businessman, you showed the patrons of that restaurant how boorish and backward a down-home bigot can be.

The incident rekindled my awareness that religious bigotry, like racial intolerance, remains very much alive among us. Unless we let people such as this waitress and her employer know that we will not accept such all-too-frequent slurs, the unfortunate fact is that bigotry will thrive in America. We can do better.

A View from the Center/Dan Conway

Opposites unite to oppose 'lyrics from the gutter'

It's not often that you find a conservative writer and lecturer (white male) in total agreement with a liberal political activist (African-American female). And it's unusual to find two people "from different parties and different ends of the political spectrum" united in their efforts to speak out against something—especially when they run the risk of being seen as "pro-censorship" or "insensitive to First Amendment rights."



But William J. Bennett, author of "The Book of Virtues," and former drug czar, and C. Delores Tucker, chairman of the National Political Congress of Black Women, have joined forces in an effort to raise public awareness about "lyrics from the gutter." Hoping to "forestall America's slide toward decivilization," Tucker and Bennett have been working together to educate the public "about the sponsorship of music with vulgar and misogynistic lyrics that glorify violence and promote it among children."

In a recent joint article in *The New York Times*, this ideological "odd couple" described their frustration at getting the attention of the news media. "We think the public needs to know exactly what is said and sung," Bennett and Tucker say, "but most in the media refuse to print or air for adults the lyrics their children can listen to."

According to their *Times* article, the lyrics that most media won't report describe subjects that are "so offensive and obscene" (for example, dismemberment and cutting off women's breasts) that "newspaper editors and television producers veto even the expletive-deleted versions of these lyrics."

"This is fair game for an audience of 12-year-olds," they ask.

Tucker and Bennett have taken their concerns directly to the corporate sponsors of "gangsta rap" and other performers "whose songs of violence are notorious." Their recommendation is straightforward: Time Warner Inc., and other corporations, "should stop their sponsorship and promotion of lyrics that celebrate rage, torture and murder."

Unfortunately, they say, their appeal has fallen on deaf ears. "When we read the lyrics to Time Warner executives and asked if they thought them offensive and ought not to be sold to children, we were told that it was a complex issue."

But Bennett and Tucker disagree. In fact, they believe that this is such a clear and compelling moral issue that even the most ideologically opposed liberals and conservatives should be united in opposing lyrics from the gutter. "There is now a wide consensus that our culture has grown increasingly vulgar, coarse and violent," they say. "Corporations that peddle filth for profit are doing enormous damage to children," Bennett and Tucker argue. "This is not a complex issue. For the sake of children, they should stop now."

"We are not calling for censorship," Tucker and Bennett insist. "We are both virtual absolutists on the First Amendment. Our appeal is to a sense of corporate responsibility and simple decency. There are things no one should sell."

Time Warner, and other "respectable" corporations, have a civic duty that extends far beyond the profit motive or "giving people what they want." Bennett and Tucker believe that we should hold accountable "corporations that peddle filth for profit" for their increas-

ing contributions to the "decivilization of American society."

The Roman Catholic bishops of the United States are among those who have spoken out against the increasing culture of violence that is so degrading to us as people formed in the image and likeness of God. Surely this is an issue which can unite all Christians (and all people of good will) regardless of where they stand on the political and theological spectrums. For the sake of our children, we should silence the lyrics from the gutter now.

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The Criterion



Viewpoints

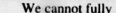
Are divided Christians any closer than they've been before?

Reaction to Pope John Paul II's new encyclical on commitment to the unity of all Christians ("That All May Be One") is likely to be "somewhat schizophrenic," says Jim Castelli. The veteran observer of religion in America tells why he believes there is "strong resistance to Christian unity at several levels." Sister Theresa A. Dion, however, believes that while an ecumenical winter has been weathered, the seeds of unity now are sprouting into an ecumenical springtime. The problem may be that people are frightened of the thought of achieving full Christian unity, she suggests. Sister Dion, a member of the Sisters of St. Anne, heads the desk for Orthodox-Roman Catholic relationships at the Graymoor Ecumenical and Interreligious Institute in New York. Castelli is the author of "How I Pray," interviews with 26 American religious leaders (Ballantine).

Yes, we've come a long way

By Sr. Theresa A. Dion, SSA

There is no turning back! I firmly believe that many of our attitudes toward each other—as Christians still divided—have improved over the years. We trust each other more, usually are friendlier and often like to be together. We want to be open to Christ.



We cannot fully understand the idea of complete unity, but we are willing to pray and work toward it.

More than 35 years have passed since Pope John XXIII announced he was calling an ecumenical council at which two major points were to be discussed: renewal and reform in the church, and work for Christian unity.

After Vatican Council II's "Decree on Ecumenism" in 1964, much of the world rejoiced at the idea of a greater relationship among churches. Almost immediately we started journeying together—Protestant, Orthodox and Roman Catholic.

We were enjoying the freedom and encouragement of sharing our Christianity with each other. We broke down many of the walls which divided us.

We were aware that Vatican II talked

of full unity, but that was not yet our greatest concern. We sincerely meant "unity," but we as yet were not ready for its fullness.

In the late '70s and '80s, ecumenism became more and more institutionalized and formalized, and less visible to the larger community. We started to talk of an "ecumenical winter." This remained for a number of years.

There is little doubt that the seeds of unity were sown among most Christian churches. And many seeds have broken through the "winter" frost.

But, still in the early springtime, we need time, activity and especially prayer—ecumenism's soul—to bring about a full harvest. Since Vatican II we've come a long way in our relationships as Christians, yet we are still in the early stages of reaching out to each other with ecumenism's full purpose in mind.

The number of baptized Christians praying and working and believing in unity has grown. Today Christians quite commonly are aware of the ecumenical movement.

For some this leads to joy and a sincere belief in Christ's Scriptural words "that they may be one."

For others it leads to insecurity and fear of losing their tradition or having another's tradition imposed upon them.

Many Christians remain indifferent to or even ignorant of ecumenism. Yet I believe that there are more sincerely aware of the work toward unity and many, though often still unsure of the call to unity, are convinced it must be taken seriously.

No doubt, difficulties and negative

opinions persist, often centering around social issues and often becoming a barrier to continued dialogue. Besides many social issues, the authority of the bishop of Rome still brings fear to many. How surprising that so many Christians recognize the see of Peter and its primacy as biblical, yet find within it the stumbling block for Christian unity.

Yet, ecumenical work can no longer be ignored. It is Scriptural, it is the desire of Christ, it is found in most of the teachings and works of the major denominations, and it will be the continued call to Christians by the Holy Spirit.

Within the past two or three years, I have felt that Christ's prayer "that they may be one" is being taken much more seriously in ecumenical circles. However, fear of what it would really mean if we truly sought this unity frightens many.

No, we're comfortable where we are

By Jim Castelli

While it sounds inspiring to talk about Christian unity, Christians of all varieties seem quite content with their differences.

We expect more cooperation and hope for more civility among Christians, but nothing terribly dramatic.

Pope John Paul II's latest encyclical calls for a new commitment

to ecumenism, which he describes as "an organic part" of church life and work. By "church" he means here all Christian churches.

Reaction to the encyclical is likely to be somewhat schizophrenic.

At one level there is broad support for ecumenism. The National Council of Churches praised the encyclical as "a welcome work" and an "urgently important study document."

Polls show that people like ecumenism. They like the idea that Christians should work in harmony on things like helping the poor. They like ecumenical worship services. But on a day-to-day level, people don't think about many of the theological questions dividing church leaders.

There is strong resistance to Christian unity at several levels. Protestant churches long ago rejected the papacy and don't want it back. Churches don't differ with the Catholic Church on priestly celibacy,

women's ordination, birth control and abortion aren't ready to change.

And it's not just that many Christian churches are more liberal than the Catholic Church. Many are much more conservative. These reject the Catholic Church's acceptance of religious pluralism. In fact, plenty of conservative Christian churches still consider the Vatican the "whore of Babylon."

There are also significant political differences across the Christian churches. To take a recent example, the Christian Coalition—not a church, but a political group composed of conservative Christians—rejects the U.N. Convention on the Rights of the Child as anti-family.

Besides the United States, Iraq is the only major country which hasn't ratified that convention. The Vatican, not exactly soft on the family, was the fourth state to ratify. There's quite a gap between the Vatican and a view holding, in effect, that Saddam Hussein is pro-family and the pope isn't.

Similarly, there are important differences of style and culture across religious lines. For example, while some Catholics agree with some Evangelicals on some issues, the obstacle to a significant Catholic-Evangelical alliance is that Catholics resent the efforts of some Evangelicals to convert them from a "false" to a "true" Christianity.

Finally, people remain comfortable in their religious identities just as they are in their ethnic identities. There was a lot of optimism about ecumenism among American Protestants in the early '80s after three Lutheran denominations merged.

But three black churches—African Methodist Episcopal, African Methodist Episcopal Zion and Christian Methodist Episcopal—were involved in merger negotiations. The United Church of Christ, based primarily in the East, and the Christian Church (Disciples of Christ), based primarily in the West, also were talking about joining together. They shared a similar congregational style and modernist-to-liberal theology.

Both mergers ultimately broke down. If churches that similar can't come together, think how much it will take for Catholics, Anglicans and Southern Baptists to merge.

The pope's encyclical will spark new discussions about cooperation on issues like feeding the hungry. It will lead to more local and national conferences on ecumenism and more ecumenical services. If we're lucky, some Christians will be a little more patient with one another when they disagree on the many things they disagree on.

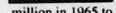
If those things happen, the encyclical will be a success.

© 1995 by Catholic News Service

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

The dwindling priesthood

Priests are dwindling in number, which means those who remain in active service are under greater stress than ever. Sociologist Richard A. Schoenherr writing in *Commonweal* (April 7, 1995) presents these alarming demographic facts. While the Catholic population will burgeon from roughly 45



million in 1965 to 74 million in 2005 (the steady immigration of Asian and Hispanic Catholics account for most of this growth), the diocesan priesthood will decline by 40 percent in the same time frame, almost doubling the laity-to-priest ratio. The current priestly work force has a median age approaching 60. Caught in this crisis, most priests cope in a saintly way, but there are those who carry feelings of anger and resentment. Some simply leave.

The traditional practice of ordaining celibate priests exclusively is in need of reform. Sean Caulfield in his article "Caught in the Crossfire" (*America*, Aug. 13, 1994), captures an added dimension to this dilemma: "The priest knows that the standard he is called to achieve is set by Christ. It is a grinding humiliation to be confronted daily with his failure to measure up to that impossible ideal. The priest is (also) caught between compassion for sinners and the need to uphold some sense of moral decency. People in the pew, the chancery, and the Vatican ask why he is

not preaching morality, condemning abortion, contraception, drug use and a whole spectrum of misbehavior (yet) when he addresses these issues others condemn him for being unfeeling . . . rigorous in his attitude to the law, or abusive of power."

Seeing the difficulties today's priests must face, many young men shy away from the priesthood as a vocation. Celibacy is also an issue. The need for human affection, which celibacy substantially denies, doesn't make it any easier. I make no case to change the current discipline, but I do believe we must do something to expand the available pool of priests.

For many years the Catholic Church in America, with Vatican approval, has been ordaining married Protestant clergymen who have converted to Roman Catholicism and want to serve as married Catholic priests. There are approximately 125 of them in the United States, and the experiment is working very well all things considered. Consequently, since we already have a married priesthood, wouldn't it be a good idea to expand this practice to include our most outstanding married deacons? There is no doubt in my mind that the ordination of married deacons to the priesthood would help ease today's structural tension. That's my opinion.

What do you think?

(For a free copy of the *Christophers News Note*—Living Peace, Giving Peace—, send your name and address to The Christophers, 12 E. 48th St. New York, NY 10017.)

To the Editor

Eliminate wasteful welfare system

Upon reading the letter from Raymond J. Flynn in the June 2 *Criterion*, I was indeed shocked by the politically indoctrinated mentality exhibited by a man who is now the U.S. ambassador to the Vatican. His letter, "War on Poverty or War on the Poor?" upholds a badly failed and damaging federal welfare system as necessary to help the poor of our country.

Our federal welfare system today is directly responsible for the proliferation of out-of-wedlock births. Single women on welfare today cannot afford to get married, for they will lose their benefits if they do. On the other hand, the more children they produce, the more benefits they are entitled to receive. The fathers of these children are unknown and irresponsible in most cases.

People must realize that the federal welfare "entitlement" is not primarily for the needy. Of every tax dollar that we send to Washington, 80 percent goes to bureaucrats, the government employees who administer the system. Only 20 percent of it comes back for the benefit of the poor people.

This is not charity! This is not helping the poor! We should eliminate this wasteful system completely. Families must be taught again to be responsible for their own. If there is no family, then we have

local churches and charities that will provide the support. This is truly and historically the American way. We must stop sending our hard-earned dollars to Washington bureaucrats for what they loosely term welfare. Families, churches and the good people who staff Catholic Charities, Goodwill and the many other charitable organizations will help the poor a lot more efficiently than the government.

We are caring people, and we do want to support the poor while encouraging them to join the mainstream and raise their self-esteem, but our means of caring has been replaced by political shenanigans which are in fact doing just the opposite.

Gregory J. Roth
Terre Haute

The *Criterion* welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues of concern to readers as long as those opinions are relevant, well-expressed, temperate in tone, reflect a basic sense of courtesy towards others and a willingness to hear the viewpoints of others, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. Letters for publication should be sent to The *Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

Cornucopia/Cynthia Dewes

Backing up to the future?

It's strange how entire decades take on personalities of their own. We speak of the "Roaring '20s" and the rebellious '60s and the greedy '80s.

We even call those years the "Fabulous '50s," when Betty Crocker and General Motors and President Eisenhower were leading us toward a brighter future. Peace and prosperity were the signs of the times.

It's also true, however, that people of the '50s were gluttons for punishment. They took on lifelong commitments without batting an eye, getting married until death would them part, taking jobs which they planned to keep for 30 or 40 years, having unpteen kids with only Dr. Spock to lean on.

Some of them regretted it along the way. Confused when a clean house and a steady paycheck no longer fueled the fires of romance, they got divorced in middle age. Or they had affairs, or played couples roulette, or became marriage counselors.

Others just took it in stride, possibly making a few wry observations as the occasions arose. One fellow we know, whose wife cost him huge dental bills, said, "I wish I'd looked into her mouth instead of her eyes."

The security of holding a lifetime job was wonderful when men (because back then it was almost always men) loved their work. But there were bothersome little flies floating here and there in the employment ointments: having to watch boot lickers and incompetents rise to the top of the corporate food chain, perhaps, or being forced to wait for death or undeniable senility to create opportunities for promotion.

A woman's usual lifetime job at the time was the house and the kids, plus some volunteer work for church and community if she took the women's magazines seriously and possessed an inordinate amount of energy. Like men's work it offered security.

There were also related drawbacks, such as boredom, fatigue, and loneliness of great blocks of time spent conversing with people whose vocabularies were lim-

ited to five or six one-syllable words.

Female intellectual activity was limited, if not by design, at least by circumstance.

Nevertheless, large families seemed kind of comforting after the strictures of the Great Depression and the terrors of WWII. It was as though the generation of home, family and financial security would provide us with protection from any recurrence of recent scary events.

We're more enlightened these days. At least that's the popular wisdom.

But let's remember that in the '50s child-rearing could be sent outdoors to play anywhere without much supervision, and students on every level expected, and

were expected, to learn. Women (and men) could go out at night without toting cans of mace or guns to protect themselves. Tradesmen, waitresses and other workers were proud of their work and valued for their skills, and professionals were serious about being professional.

So, should we go back to the '50s?

Heck, no.

But there must be a middle way between total denial of harsh realities by withdrawing from them on the one hand, and total immersion in them by wallowing in selfishness on the other. It's like true love, balanced between sentimental romance and rape.

Check It Out ...

The Ladywood-St. Agnes School Alumnae Association is looking for "lost" members of all classes and former faculty members in anticipation of its all-school reunion on Aug. 13. The group is also looking for members of the classes of '77, '78 and '79, who were unable to graduate from the school after it closed. Call 317-788-7922 for information.

The National Association of Pastoral Musicians will hold its national convention in Cincinnati, Ohio, July 24-28. The convention theme is, "As a Story Handed Down." Pastoral musicians, clergy, teachers and all those who love the liturgy have been formed by the stories of those who came before. For a brochure contact the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

The first graduating class of Roncalli High School, class of 1970, is planning a 25th reunion for Aug. 19. Organizers are trying to update the mailing list regarding members of the class. For more information or to give information, call Ann Koehler Mader at 317-783-4055.

"Fullness of Life: Laughter Intimacy, Freedom, Empowerment," will be the theme of the upcoming international conference sponsored by the North American Conference of Separated and Divorced Catholics (NACSDC) at the University of Notre Dame, South Bend, Ind., on July 6-9. It is preceded by a leadership workshop July 5-6. For more information, call the central office at 401-943-7903.

St. Meinrad Archabbey Library will feature an exhibit of Russian artwork and collectibles July 22-30. The artwork is from the private collection of the Joe Kuzmission family of Terre Haute. Many of the art pieces are from the 18-19th century Russia. Exhibit items will include Russian oil paintings, gold and enamel eggs, icons, portraits of the Czar Nicholas family, dolls, crosses and a scale model of the cupolas of St. Basil Cathedral. The art exhibit is free and open to the public Monday through Friday, 8 to 11:30 a.m. and again from 1 to 4:30 p.m.

The Promise Keepers Conference

VIP's ...

Benedictine Brother Peter Yock was ordained to the priesthood by Archbishop Daniel M. Buechlein on June 4 in the Archabbey Church at St. Meinrad. Father Yock is originally from Manistee, Mich. He graduated from St. Meinrad College in 1989, with a bachelor's degree in English. He is also a 1995 graduate of St. Meinrad School of Theology with a Master of Divinity degree. Father Yock professed solemn vows as a Benedictine monk in 1991. He has begun the study of ecclesiastical history at San Anselmo in Rome.

Benedictine Sister Dolores Ann Kiesler, a member of the Sisters of St. Benedict of Ferdinand, Ind., received her doctoral degree in English from Southern Illinois University at Carbondale. During the upcoming

scheduled for July 23-24, 1995 sold out in just 21 days. **Three prayer services**, to show support of the conference from the Catholic community, will be celebrated at St. Mary Church, 317 N. New Jersey St., Indianapolis, on June 23 at 7:30 p.m.; on June 24 at 9 a.m. and 4:30 p.m., followed by the liturgy of the Eucharist. Questions can be directed to Bob Buckner at 317-576-5716.

St. Francis Healthcare Foundation will sponsor its **ninth annual golf outing on July 27** to fund the development of a breast resource center at the St. Francis South Campus. Play starts at 8 a.m. and again at 1:30 p.m. at the Golf Club of Indiana. Cost is \$125 per person and includes green fee, cart rental and lunch. A dinner will accompany the awards presentation following afternoon play. For more information, call Joe Matis at 317-783-8949.

The 1995 **Handicapable Camp**, held at Bradford Woods on Sept. 15-17, is in need of donations and volunteers! Because it is a not-for-profit organization, the camp is operated by donations only. The camp provides recreation and overnight camping for mentally and physically handicapped individuals. If your organization is interested in helping, contact Cheryl Garvey at 317-299-5329 or Tim Wingate at 317-831-8529.

Volunteers are needed for St. Vincent-Community Hospice Program. St. Vincent Community Hospice July Volunteer Training Class will begin July 18, from 9 a.m. to 12 p.m., Tuesdays and Thursdays for 4 weeks at 8861 Boehning Lane, Indianapolis, 46218. Hospice is a program designed to care for the physical, spiritual and emotional needs of terminally ill patients and their families. Volunteers work with patients and families functioning as friends or good neighbors—running errands, assisting with personal grooming of the patient, or staying with the patient so the caregiver can have a break. Volunteers may also serve as chaplains, assist in bereavement, or work with program activities such as fund raising and clerical duties. For more information, call Trish Southard at 17-338-4011 to schedule an interview.

Criterion Coffee Break

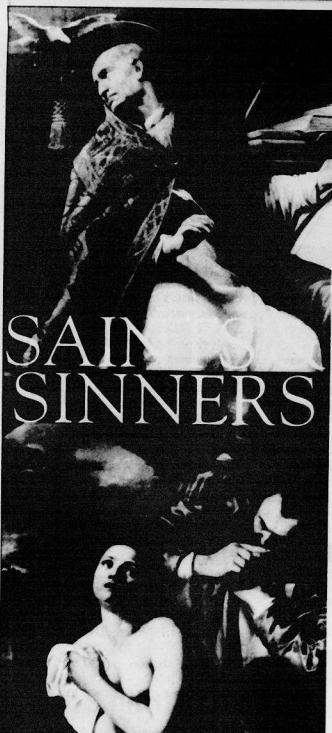
Lucky subscribers, if you see your name listed here, call in with your subscriber number and win at 317-236-1572! We supply the mug and coffee... just take along a copy of The Criterion to complete your break. We know you will find spending time with coffee and The Criterion time well spent.

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14 Sisters of Providence mark golden anniversaries

Fourteen Sisters of Providence with ties to the archdiocese will be honored for their 50 years of service to the church and community. The golden jubilee celebration will be held at the motherhouse at St. Mary of the Woods on July 1.

Sister Rita Black entered the community from St. Patrick in Terre Haute in July, 1945. She ministered in the archdiocese for 30 years. In Terre Haute, she worked at St. Benedict and St. Margaret Mary. She taught at St. Charles, Bloomington, and St. Philip Neri, Indianapolis. She is now a nurse educator in Uniontown, Ala.

Sister Mary Carol Bruck ministered here six years, serving at St. Mary of the Woods College in the registrar's office and the central business office at the motherhouse. She serves at the Providence Center at the Woods.

Sister Elizabeth Ann Flori ministered in the archdiocese for five years, teaching at St. Anthony in Indianapolis. She now serves at the motherhouse.

Sister Mary Eleanor Galvin ministered here for eight years. She taught at St. Ann in Terre Haute; St. Ann in Indianapolis; and St. Anne in New Castle. She served at the motherhouse in pastoral care and as assistant administrator in health care services. She is director of pastoral care in health services.

Sister Marie Paul Haas entered the community from St. Ann, Terre Haute, in 1945. For two years she was an applied music teacher at Holy Cross in Indianapolis. She now teaches applied music in a Chicago school.

Sister Marian Ruth Johnson has ministered here for 30 years. In Indianapolis, she taught at Holy Cross Central Catholic, Martin Center College, St. Catherine, St. Patrick, St. Philip Neri, and St. Rita. She is most recently an instructor at Martin University.

Sister Eugene Francis Keaveney taught at St. Paul in Sellersburg. She

served as a receptionist at Providence Retirement Home in New Albany. She serves as a foster parent and adult education teacher through Providence Sufficiency Ministries in New Albany.

Sister Eileen Ann Kelley taught in the archdiocese 18 years, at St. Joan of Arc and Immaculate Heart of Mary in Indianapolis; St. Patrick in Terre Haute; and St. Mary in Richmond. She is now congregation archivist at the motherhouse.

Sister Ellen Madigan, the former Sister Francis Denise, ministered in the archdiocese at Holy Cross in Indianapolis. Currently, she is on medical leave.

Sister Mary Patricia Peacock, the former Sister Alice Elizabeth, served five years at St. Philip Neri and St. Joan of Arc in Indianapolis. She is now pastoral associate and DRE at Assumption Parish in Coal City, Ill.

Sister Martha Steidl, the former Sister Marie Aquinas, taught music at Cathedral in Indianapolis for two years. Then she served at St. Mary of the Woods College, where she is professor of music.

Sister Mary Jo Stewart, the former Sister Joseph Maureen, was born in Terre Haute and entered from St. Ann Parish. Ministering here 13 years, she taught at St. Patrick in Indianapolis and St. Mary, Richmond. She served at the motherhouse as a member of the infirmary staff. She is now a licensed practical nurse with Sacred Heart Southern Missions in Mississippi.

Sister Marie Ellen Sullivan taught seven years at St. Philip Neri in Indianapolis and Our Lady of Providence in Clarksville. Currently, she is pastoral associate at St. Constance, Chicago.

Sister Winifred Mary Sullivan was born in Terre Haute and entered the convent in July, 1945, from St. Ann. She taught at St. Margaret Mary in Terre Haute, Holy Family in New Albany and St. Joan of Arc in Indianapolis. Currently, she ministers in Jasper.



Celebrating their golden jubilees as Sisters of Providence are (top, from left) Sisters Rita Black, Mary Carol Bruck, Elizabeth Ann Flori, Mary Eleanor Galvin, Marie Paul Haas, Marian Ruth Johnson, Eugene Francis Keaveney, Eileen Ann Kelley, Ellen Madigan, Mary Patricia Peacock, Martha Steidl, Mary Jo Stewart, Marie Ellen Sullivan, and Winifred Mary Sullivan.

Sr. Mary Jane Ofer marks 60 years

Benedictine Sister Mary Jane Ofer will celebrate the 60th anniversary of her religious profession on June 25 at Our Lady of Grace Monastery in Beech Grove.

Sister Mary Jane entered the Monastery of the Immaculate Conception in Ferdinand in 1933 and made first vows in 1935.

A teacher for 45 years, Sister Mary Jane ministered in schools in the Indianapolis Archdiocese and well as in the Evansville and Fargo, N.D. dioceses. She also served as parish minister at St. Mary Church in Mitchell from 1982 until her retirement in 1993.

Now a volunteer at the Beech Grove Benedictine Center, Sister Mary Jane assists with the monastery's guests. She accompanies the religious community's prayer on the organ and serves as organist for the adult choir at Nativity Parish.

Sister Mary Jane is a founding member of Our Lady of Grace Monastery.



Sister Mary Jane Ofer, OSB

said "the parishioners have sacrificed not only their money, but their time, prayer and heritage into this project. They have worked very hard give this center city parish vitality and encourage its growth."

At the beginning of the program, Father Thomas Clegg, pastor of Good Shepherd Parish, explained that the groundbreaking was a three-fold Trinitarian ceremony. Father Clegg, Aken, and Elaine Wilson, chairperson of the design committee for the new church, each broke ground with blessings of the Trinity.

Father Clegg said, "The parishioners have been very helpful in this whole process. The archdiocese has been very good to us, also."

"They (the archdiocese) has worked side by side with us and supported us in our work to build up the Catholic Church in the southside of Indianapolis."

A reception was held after the groundbreaking. Parishioners staked out the site of the building with luminaries which were lit for evening prayer after the reception.

CHURCH

(continued from page 1)

dition in 1993. "We enjoyed all the planning and are excited about it (the new church)," said John.

Fisher looks forward to the completion of the projects so he can start on outreach projects in the community. "So much time is spent on planning," he said. "I'm anxious to be able to work in the neighborhoods to bring more people into the church."

Fisher said he remarked that it was sad closing two churches but "we look forward to a new beginning."

The campaign for the new church building will cost approximately \$1.1 million. To start the project, a goal of \$400,000 was needed, with a "miracle goal" of \$500,000. The 490 families at Good Shepherd pledged \$700,000 for the new church building, far exceeding their aspirations.

Ed Aken, pastoral minister for the parish,

St. Athanasius Byzantine Catholic Church

(former Assumption Parish)

1117 Blaine Ave
(West Indianapolis)
317-632-4157



Saturday, June 24

Feast Day of the Nativity of John the Baptist

Sunday, June 25

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Wednesday, June 28

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Feast of SS. Peter and Paul
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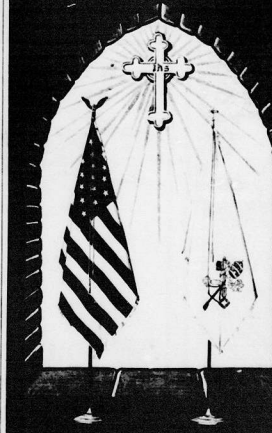
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New Albany Deanery

Enjoy a retreat at Mount St. Francis Friary and Retreat Center

By Peter Agostinelli

The seminary at Mount St. Francis Friary and Retreat Center closed in 1975. The Conventual Franciscans who ran the seminary could have seen its closing as the end of an era.

But anyone who knows the facility now can see that Mount St. Francis is as vital as ever to archdiocesan life.

These days the mission is different for "the Mount," as it's often called. The province of Conventual Franciscan friars functions as a residence or home base for friars who staff a number of archdiocesan parishes or plan and lead a diverse schedule of retreat programming.

This year is special because the friars are marking the 100th anniversary of the Mount's founding. The friars will observe the centennial with a year of celebration and activities starting in October and lasting through next year.

The series of events includes a grand opening liturgy scheduled for Oct. 1, with Archbishop Thomas Kelly of the Archdiocese of Louisville presiding. Archbishop Daniel M. Buechlein of Indianapolis will preside at a closing liturgy on Oct. 6, 1996. (The sidebar on this page includes a complete schedule of events with times and dates.)

Among the other special programs is a November celebration of the 800th anniversary of St. Anthony's birth.

The history of Conventual Franciscan friars at Mount St. Francis dates back to 1885 and the generosity of a well-known actress from Louisville who donated land in southern Indiana to the

Conventual Franciscan Fathers. Mary Anderson deeded 450 acres of land, which undoubtedly a welcome gift but nonetheless was located far from the center of the order's activity at the time. The Franciscans saw no immediate use for the land.

Despite the location, construction on a new friary began on the property in 1896, which is the reference date for the centennial that will be observed starting later this year. Work on the new friary was the beginning of the facilities and province centered today in the woody hills near Floyds Knobs.

The original building included 10 rooms for members of the community. A recreation room, parlor and chapel also were housed inside.

A Conventual Franciscan priest named Father Leo Greulich started a minor seminary in 1910 at Mount St. Francis for the training of boys who eventually might wish to enter the order and study for a religious vocation. The original building was reworked to meet these needs. That fall a staff of four Franciscans was ready to instruct the first student body of 23 young men.

The seminary grew over the years, with two years of college coursework added to the high school program. Graduates went on to study at facilities in upstate New York to complete their studies for the priesthood.

The early 1960s saw the height of enrollment in the seminary.

The friars of Our Lady of Consolation Province of the Franciscans selected Mount St. Francis in 1949 as headquarters for their officials. The provincial head-



Criterion file photo

The main offices at Mount St. Francis are housed in this main building off Anthony Drive.

quarters had been located at St. Anthony Church in Louisville.

The seminary at Mount St. Francis closed in 1975, but the province approved renovation of the buildings the next year and the retreat center opened to the public.

Retreat efforts at Mount St. Francis actually began many years before. Men's retreats were organized during the summer months, as were days of recollection for both men and women.

Currently the province is still home base to friars working throughout the United States. Conventual Franciscan

brothers and priests continue to serve at many parishes and facilities in this archdiocese, including several parishes in the New Albany Deanery and at two parishes in downtown Terre Haute.

More than a dozen Franciscan brothers and priests currently reside at the Mount. Conventual Franciscan Father Kent Biergan is the minister provincial.

As far as retreat facilities are concerned, the Mount offers more than 50 private bedrooms that are outfitted with air conditioning. Meeting rooms and a library are located in the main building. And the youth center is a dormitory-style facility

The Mount St. Francis Friary and Retreat Center is located near the Floyds Knobs area in Floyd County. Once a minor seminary, it now serves as a retreat center and provincial headquarters.

The Mount offers retreat programs all year for:

- men, women, married couples and families;
- singles and young adults;
- youth and confirmation groups;
- RCIA and parish groups;
- priests and religious;
- ecumenical groups;
- and other non-profit groups.

Call or write the retreat center office for upcoming retreat programs, prices and other information. The address is 101 Anthony Drive, Mount St. Francis, IN, 47146. The telephone number is 812-923-8817.

The following is a list of events scheduled for later this year and in 1996 for the centennial celebration. Most events will start at 2 p.m. All are open to the public and free of charge.

- Oct. 1—Grand opening with Archbishop Thomas Kelly presiding at the liturgy
- Nov. 19—Special St. Anthony program celebrating the 800th anniversary of his birth
- Dec. 17—Live nativity scene
- January—Scripture drama
- Feb. 11—Music festival
- March 24—Storytelling by Brian Fox (family event)
- April 14—Ecumenical program
- May 27—Young adult celebration
- June 7-9—Homecoming weekend for all former seminarians, students and friars
- July 7—Festival with Father John Judie
- Aug. 31—Annual Mount St. Francis picnic
- Sept. 15—Open house
- Oct. 6—Closing liturgy with Archbishop Daniel M. Buechlein

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with 51 beds, several meeting rooms and a youth chapel.

A group of friars and lay people have been working on plans for the centennial. The group, whose members told *The Criterion* about the past, present and future of Mount St. Francis, includes the following people:

- Conventual Franciscan Father Tom Smith, guardian of the Mount and head of the centennial celebration committee;
- Conventual Franciscan Brother Larry Eberhardt, archivist at the Mount;
- Conventual Franciscan Father Kevin Przybylski, director of retreat programming at the Mount;
- Jeanne Hand, a retired lay employee of the Mount who is handling publicity for the centennial;
- and Kate Carico, a former secretary to the provincial who now serves as a volunteer in the archive department.

Besides this important retreat work, Father Tom said the friars' mission is to respond to the local needs of the church. Fulfillment of that mission is evident in their parish work. Father Kevin thinks it will be important to continue providing this kind of a spiritual presence.

The Mary Anderson Arts Center

opened on the grounds in 1989. The facility serves as a year-round, multi-arts residency center—the only such place in Indiana—where artists can go to escape the distractions that plague their everyday lives. The center began as a secular outgrowth of the Franciscan heritage of cultivating spiritual, educational and cultural expression. Residencies run from a week to three months for visual artists, writers, musicians, artisans and scholars in arts and humanities. Call the center at 812-923-8602 for more information.

Another interesting part of life at the Mount is the hermitage located on the grounds for private retreat use. The facility, like the outdoor stations of the cross, is representative of the Mount's serene flavor.

Also, an organization called Mount St. Francis Sanctuary, Inc., was founded last year to help ensure that the grounds remain a natural place for meditation and prayer. A board of directors heads the organization and oversees work involved with caring for the lake and the rest of the grounds.

Things like the arts center and the hermitage may be unique, but their mission is reflective of the friars' overall focus, one that actively embraces ecumenism. Father

This statuary of St. Francis and a wolf sits in a wooded area near the entrance to Mount St. Francis Friary and Retreat Center.



Photo by Peter Agostinelli

Kevin thinks that mindset encourages people to connect with God, regardless of their faith.

"It builds bridges and it builds relationships... it just breaks down barriers and opens horizons on both ends," Father Kevin said.

That's the kind of hospitality that welcomed a local Lutheran congregation to hold services for seven years in a basement room at the mount. Also, many non-Catholic congregations and organizations hold events there.

That openness also is evident in the lay contributions to the mount. Brother Larry said many men and women contribute volunteer labor and skills to help with the effort. The ladies' guild meets monthly and holds regular fundraisers to contribute support.

The Mount enjoys good rapport with the New Albany Deanery. Many deanery youth ministry activities are held there.

Friars celebrate Mass at 11:45 a.m. on weekdays and at 10 a.m. on Sundays. The services are open to the public.

The Marian Schoenstatt Movement is growing

Its mission is simple: the spiritual and moral renewal of the world in Christ through Mary

By Peter Agostinelli

Robert Frost wrote that home is the place where they have to take you in when you go there.

But home, according to the Schoenstatt Movement, is also the place where family and the rosary come together.

The Marian Schoenstatt Movement began in 1914 in Germany with the goal of promoting sanctity among lay people. Now an international Catholic lay movement, a central focus is the recitation of the rosary in the home.

The mission is simple: the spiritual and moral renewal of the world in Christ through Mary. And it's a movement that's growing all the time, said Father Elmer Burwinkel, pastor of St. Peter Parish in Franklin County and Holy Guardian Angels Parish in Cedar Grove. The priest is a promoter of Schoenstatt in the southeastern part of the archdiocese.

Roberta Haas is one person who has become active in the movement. It brings a calming effect to her life that has made a difference. And since getting involved, she regularly prays the rosary, even when she's in the car.

"I just feel more in touch," said Haas, a member of St. Peter Parish with her husband, Stephen, and their two children.

The Schoenstatt Rosary Campaign focuses on the image of Mother Thrice Admirable (MTA), the Queen and Victress of Schoenstatt. She is three times admirable as Mother of God, Mother of the Redeemer and Mother of the Redeemed.

Followers send out pictures of Mary MTA from a shrine in Schoenstatt, Germany. The images are intended to bring renewal and grace to all who encounter it. Images come in versions for the home as well as portable images to put in cars.

Pallottine Father Joseph Kentenich, a German priest born in 1885, founded the movement. He later founded a chapel that became a shrine and place of pilgrimage for followers. He died in 1968.

These days there are Schoenstatt centers in several states, but for the most part followers live the movement in their home. Father Burwinkel said this important aspect shows the focus on family life.

The centers, which offer retreats and renewal days, promote Father Kentenich's goal of dedicating one's life to God through a covenant of love with Mary.

In homes a rosary campaign groups four



Mother Thrice Admirable, Queen and Victress of Schoenstatt

to 10 families or individual people who will welcome the MTA portrait in their homes for a few days each month for an entire year. They place the portrait in a prominent position in the home. The family is asked to pray the rosary together while the image is present.

Families can renew their commitment or discontinue their involvement at the end of a year. After two years they can apply to make their home a permanent shrine.

But the ultimate shrine, Father Burwinkel said, is in our hearts.

Haas has embraced the practical side of the movement, including the time it softened her anxiety as she was driving to deliver an important talk in front of an audience. Praying the rosary on the way calmed her by the time she arrived.

"It's interesting, the little stories I hear here and there," said Haas. "A friend of mine in the group was in Cincinnati one time and got lost, and Mary was in the car with her. And normally when you get lost you get afraid. But she said she had this great sense of calm, just having Mary with her. There's definitely a presence. You really feel it."

Followers have made the rosary campaign image in schools. A class receives an image of MTA, and students can take turns taking it home for a few days each month to pray with their families.

The movement also has taken root in prisons. Priests who follow Schoenstatt take the MTA portrait into prisons and pray with inmates.

Currently about 4,500 pictures of Mother Thrice Admirable are traveling through the United States. The highest concentration of these pictures is in Texas and the Midwest.

Father Burwinkel stresses that the Schoenstatt movement is unlike many Marian movements in that it doesn't focus on visions or locutions. The priest said it

works right from the heart of Catholic theology. "It's a spirituality and a way of life," Father Burwinkel said.

For more information about Schoenstatt call Father Burwinkel at 812-623-3670. Another resource is the Schoenstatt Heights chapter, which you can contact at 3601 Hwy. BB, Madison, Wis. 53716, or by calling 608-222-7208.

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St. Meinrad releases summary of bishops' team's 'visitation report'

Bishops' committee has both commendations and recommendations in four areas of seminary life

By John F. Fink

St. Meinrad Seminary has released a summary of the visitation report made by a team of representatives of the Committee on Priestly Formation of the National Conference of Catholic Bishops (NCCB). The visitation occurred during the week of March 6 and the summary was released June 13.

The summary and a response to the seminary visitation team report was made by Archbishop Daniel M. Buechlein, former Benedictine Archabbot Timothy Sweeney of St. Meinrad Archabbey, and Benedictine Father Eugene Hensell, president-rector of St. Meinrad School of Theology. The report was prepared before Archabbot Timothy resigned his position as archabbot on June 1.

Normally reports of visitations by ecclesiastical bodies or accreditation agencies to colleges or seminaries are not made public. However, the summary of the report was prepared because a news story about the visitation was reported by the National Catholic Reporter (NCR). That story concentrated on the dismissal of Irish Mercy Sister Carmel McEnroy from the St. Meinrad faculty after she

signed an open letter that criticized a statement by the pope that called for an end to public debate over the ordination of women. At the time, Dr. McEnroy had not yet been dismissed and the NCR article reported that the visitation team demanded that St. Meinrad do so.

The lengthy report includes both commendations and recommendations in the areas of spiritual formation, intellectual formation, pastoral formation and community life, and administration.

The issue of Dr. McEnroy's dismissal is addressed only briefly at the very end of the section on administration. The summary states, "Finally, the NCCB visitation team's report noted that, in accordance with the Program of Priestly Formation and church law, faculty members who engage in public dissent from official church teaching forfeit their right to teach in a Catholic seminary."

The St. Meinrad response says, "While we recognize the right and responsibility of every baptized Christian to respect the dictates of an informed conscience, we also acknowledge our responsibility to ensure that faculty and administrators at St. Meinrad School of Theology embrace the magisterial teaching of the church with personal conviction and enthusiasm. Although we do not impugn the integrity of anyone who chooses to publicly dissent from official church teachings, we acknowledge that by engaging in such actions, faculty or administrators separate themselves from our teaching and formation staffs, and we have acted, and will continue to act, accordingly."

St. Meinrad previously stated that it was taking steps to dismiss Dr. McEnroy prior to the visit of the bishops' team, a point that was also made by Archbishop Eldon F. Curtiss of Omaha, chairman of the visitation team.

The summary of the visitation team's report noted that "in every area, the team acknowledged St. Meinrad's distinguished tradition of priestly formation and the dedicated work of its faculty and administration. The team also acknowledged the debt of gratitude that dioceses in the United States owe to the Benedictine community at St. Meinrad and to the faculty and staff of the School of Theology."

In the area of spiritual formation, the visitation team commended St. Meinrad for its "impressive" program and for "the enthusiasm of seminarians for the program." It also noted "the strong commitment of the priests" for the program and the fact that "spiritual directors are deeply concerned for the spiritual growth of candidates and the discernment necessary for a life of consecrated celibacy and priestly ministry."

The recommendations in the area of spiritual formation included "greater emphasis on several areas of priestly spirituality." These included frequent reception of the sacrament of penance, personal devotional practices, "greater accountability in Mass attendance and morning and evening prayer, training in the use, theology and spirituality of the Roman breviary, and understanding and respect for the church's liturgical norms."

The visitation team acknowledged St. Meinrad's strong academic program and the commitment of faculty and administrators to their students' intellectual formation. Recommendations in this area concentrated on the design of the curriculum, the possibility of a six-year academic program, and specific recommendations in certain courses.

The team commended St. Meinrad for extending its mission to include preparation of people for non-ordained ministry in the church and for its efforts to develop an understanding of formation and spirituality for lay ministry. There were several other commendations in the area of pastoral formation.

Recommendations in this area included one that the school's mission statement be revised "to express the centrality of the existing program of priestly formation while continuing its preparation of students for other, non-ordained ministries."

In the area of administration, the team commended the school's leadership for "a sincere desire to work with bishops and vocations personnel in the dioceses served by St. Meinrad to maintain and strengthen its priestly formation programs in service to the church."

The team's recommendations in this area concerned the respective roles of the president-rector, the archabbot of St. Meinrad, and the archbishop of Indianapolis. The summary of the report did not specify those recommendations, but the response stated that "the three men are committed to working together to better understand and appropriately implement the visitation team's recommendations in this important area of our school's ministry to the church."

The response by the archbishop, archabbot and president-rector also said, "The Holy Father's appointment of one of our own monks to the See of Indianapolis may occasionally complicate the working relationships among us, but it does not in any way diminish the mutual respect and admiration that we have for one another. In fact, we believe that it strengthens the important connection between St. Meinrad and the archdiocese of Indianapolis. We are, of course, aware of the respective roles and responsibilities assigned to the archbishop, archabbot and president-rector in church law and in the constitution and by-laws of St. Meinrad School of Theology, and we are committed to working together in appropriate ways to provide leadership for this important resource for our church."



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CNS photo art from Gene Plaisted, Luz Losa, Frank Casella and Dwight Cendrowski

In church, people can all be one and love one another as the people of God and as sisters and brothers in Christ. The Lord's table calls Catholics to be united in faith.

Church celebrates diversity

By David Gibson

You might think that entering a church building would be easy, provided the door isn't locked. All that is required is to step over the threshold into a physical structure, one that "speaks" of God in special ways.

The harder part is that when you step over the threshold into this building, you also walk right into its people. They too are there to "speak" to you of God in special and diverse ways. Do they?

"The Catechism of the Catholic Church" observes that "to enter into the house of God we must cross a threshold," which symbolizes passing into a world of new life.

This process of entering a "visible church," the catechism suggests, is aided when all is "open and welcoming." Presumably that means not only the physical

building, but the people too (No. 1186).

People, of course, are not all alike. Some make demands, some see things only from their point of view, some have personal agendas, and all have a history of unique experiences.

The catechism says there are two reasons people are diverse.

- First, God's gifts are diverse; each person may be gifted by God differently from others.

- Second, those who receive God's gifts are diverse themselves (No. 814). They receive God's gifts in unique ways.

It adds up to a scenario in which people become a challenge to each other even while representing a gift to each other. They have to work at becoming that welcoming "place" they intend their church to be.

(David Gibson edits "Faith Alive!")

God unites people in faith through baptism

By Fr. Eugene LaVerdiere, SSS

In homilies, I often pause to ask the congregation to look around and reflect on the reality that "the person next to you is God's gift to you!"

In society, many people are threatened by anyone who is different. TV news is full of stories about people who are ready to attack anyone who is different.

It's wonderful that here in church we can all be one! We can love one another.

One of the greatest moments I experience as a priest is at the celebration of the Eucharist. I look at the people and see that they come from different peoples and races. Some are young, some old. Some are physically blind or deaf. That does not stop them from seeing in faith and hearing the word of God.

All these people belong to one people, a people of God. Just realizing and recognizing that brings us closer.

Communion is a great moment. That is when you see all kinds of people come forward to receive the Eucharist.

When I say, "The body of Christ," I am inviting each one to become more and more a member of the body of Christ.

When people respond, "Amen!" they accept the invitation to enter more intimately into the body of Christ, another expression for "the people of God."

For some people, differences can be traumatic. Somehow, they feel threatened by people who are different.

There are two ways around that.

- The first is through experience.

When we are in need and someone who is very different from us comes to our help, that really makes a difference. When we counsel others, we too, feel better about ourselves.

- The other way to overcome differences is to reflect on what people who are different have in common.

Having life in Christ and belonging to a people of God—no matter what our differences may be—makes a difference.

"I will be your God, and you will be my

people." That is a one-line summary of biblical theology. Everything else is related to it.

It does not even have to be spoken: "I will be your God, and you will be my people!" Those simple words, so straightforward, summarize the entire Old Testament as well as the New Testament.

Do we need to be reminded that Jesus is "Emmanuel," God-with-us? Christians become God's people through faith in Jesus. People who know God as their God have faith and hope. They also know how to worship.

As members of God's people, we know how to behave toward one another. Recognizing others as co-members, we learn to respect and love them.

Recognizing that we are God's people, we also know how to celebrate the Eucharist together.

From the very beginning, the church has been "the people of God." But it took until modern times for the expression "people of God" to move to the very center of our understanding of the church.

It is really something to be a people of God! But what does it mean? There are many peoples in the world. The Jews are a people. So are the Armenians, the Japanese, and most of the Chinese, who belong to the Han people.

Being a people is not like being a race or nation. But it does include blood ties as well as a long-shared history. It does not include belonging to the same country. People can remain part of the same "people" while living all over the world.

Being the people of God is different from every other people. For Christians, for the church, all it involves is sharing the same life in Christ.

Since Christ is "Emmanuel," that is, "God-with-us," he embodies the divine statement, "I will be your God."

All those who, through baptism, share in Christ's life are grafted into the people of God as brothers and sisters in Christ.

(Father Eugene LaVerdiere is senior editor of Emmanuel magazine.)

Discussion Point

People's gifts nourish others

This Week's Question

Think of someone who is gifted in a special way to serve your parish community. What is that person's gift?

"We have a volunteer in our parish who tirelessly coordinates all the catechists and nourishes us so we can teach the children. She knows how to tap our talents to get the most out of us." (Meg Wittman, Durham, N.C.)

"We have a pastoral associate in our parish. What I see in her is her gift to get people to talk. Everything seems to come from the people, and she remains in the background. Yet she is calling forth the gifts." (Cathy Reardon, Chicago, Ill.)

"The person I have in mind is very good at explaining God's word from the Catholic point of view. He explains the historical background of our faith so well—in both English and Spanish." (Rodolfo Martinez, Kansas City, Mo.)

"This person is able to speak about the Lord and the Lord's actions in his life as well as the Lord's promises—to explain how it fits in people's lives and how to respond to the Lord." (Jesus Hernandez, Kansas City, Mo.)

"To me the biggest gift a person can give to others in the community is the gift of compassion. It encompasses everything because compassion and love are what it is all about. It animates all the other gifts." (Judy McClellan, Henderson, Ky.)

Lend Us Your Voice

An upcoming edition asks: What does God ask of people that they might find difficult or demanding?

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

CNS illustration of photo by Chris Sheridan



People bring a wealth of diversity to parish life and enrich each other

By Leif Kehrwald

When I meet someone for the first time and discover that he or she is Catholic, I immediately feel more relaxed and trusting toward the person.

We have something in common that helps break the ice. We have a shared experience that begs to be explored.

Yet Catholics are not all alike. Far from it!

This diversity is illustrated by the stories of a few Catholics who are very different from each other.

Linda Stone is on a radical quest for spirituality. Back in the '60s, she was part of the hippie generation. While she has mellowed since then, she dabbles in a variety of spiritualities, including new age ideas, Native American traditions, etc. Lately, though, she has felt a strong desire for ritual and community and has fulfilled that need in her inner-city Catholic parish.

Meanwhile, Pam Kramer, who is about Linda Stone's age, sees no reason to experiment with spirituality. She thinks the Catholic Church should put more credence in the Bible.

"Everything we need is in there," she said, with complete confidence. "The Bible shows us just what is right and wrong. I don't understand why most Catholics don't study it."

Barry Fletcher recently returned to the church after dropping out nearly 20 years ago. He's impressed with the church's

efforts to connect with the day-to-day concerns of his life.

"When I dropped out, the church wasn't the least bit relevant to me," he said. "But now I find meaning and purpose in such programs as a recent parenting workshop and the noon series on spirituality in the workplace."

In their 45-plus years at St. Patrick Parish, Al and Jean Ankeny have been through nearly a dozen pastors and countless potluck dinners. Their children all went to the parish school, as have several of their grandchildren. It would never occur to the Ankenys to worship anywhere but at their longtime parish church.

An important part of their life would be missing without their parish, just as an important part of St. Patrick's community life would be missing without them.

The Nguyen family of seven are members of St. Rose Parish. While their family has always been Catholic, they are first-generation immigrants to the United States. Their faith appears to be simple and unassuming, yet fellow parishioners who have heard the courageous story of their harrowing escape from Vietnam during the fall of Saigon are inspired by them.

What a diverse group! Hard to believe they're all Catholic!

Yet, think for a moment about folks in your own parish. Surely you've encountered people resembling all those Catholics I've described in this story.

You may not agree with all of their viewpoints. I don't. But each person



CNS photo by Michael Hoyt

People bring a multitude of diverse personalities to parish life. Think for a moment about the folks in your parish. Each person is searching for God's gracious presence in life. And because each person is a unique individual, community worship is an enriching faith experience.

mentioned is searching for God's gracious presence in life. Can they enrich each other?

Clearly, we don't all have the same personalities. And part of the diversity in the community is found in the differing personality traits people bring to their search for God.

I'm not an experimenter like Linda Stone, and some of what she does makes me nervous. Nonetheless, I was fascinated by her interest in finding spiritual bonds between Christian and Native American religious practices. I listened intently when she analyzed the incensing of the

altar and the church on Holy Thursday with a traditional Native American smudging ceremony.

My views on the Bible aren't the same as Pam Kramer's. Nonetheless, she challenges me to at least sit down and read the Bible more often.

As diverse as we all are, we share some core spiritual interests. The people who gather at church on Sunday morning all want authentic encounters with the real but unseen God.

(Leif Kehrwald is director of the family life office for the Archdiocese of Portland, Ore.)

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Question Corner/ Fr. John Dietzen

Bishops and pastors offer prayers for the people



Q I have noted that in some parishes one Sunday Mass is specifically for the intention of the parishioners. Is there some reason this practice isn't universal? In these times, I know at least I need all the help I can get. (Ohio)

A All bishops and pastors of parishes are required by church law to offer a Mass each Sunday and holy day for the intention of the people under their pastoral care (Canons 388, 534).

I'm sure this is being done in your parish just as in the others you speak of.

Don't overlook the fact, however, that every Mass, wherever it is offered, includes your intentions as part of the body of Christ.

You will discover how true this is if you read carefully, for example, the eucharistic prayers we use at Mass.

Q Your column some months ago attempted to respond to a reader concerned about "the lack of common sense among parents of small children at Mass."

Family Talk/Dr. James and Mary Kenny

Try incentives to keep exercising regularly

Dear Mary: I believe in the importance of regular exercise. I have tried brisk walking, and I feel better after I have been walking regularly for a few weeks. However, I always seem to slack off. Something happens—the weather is bad, I get very busy—and suddenly I haven't exercised for a week or two. Then I find it very difficult to start again. Any suggestions? (Pennsylvania)

Answer: Many people share your problem. Unused exercise equipment fills attics, basements and garages.

You believe in fitness, and you have already started a program. You made a good start. Here are some suggestions to help you with perseverance.

- Most exercise advisers agree that the No. 1 way to persevere is to exercise with a friend. When you have a fixed time to meet your friend for a brisk walk, it is not easy to skip. Each of you encourages the other.

- Set a regular time for exercise each day and stick to that time. You avoid the "I was too busy" excuse.

- Build some days off into your plan. Instead of exercising seven days a week, plan to exercise four to six days. When you miss a day or simply choose to skip a day, the missed day is within your schedule. You need not get discouraged, feeling you have failed your plan.

- Develop more than one exercise activity and change your activity regularly. You might make brisk walking your core activity and do that three or four times per week. In addition you might bicycle or join an aerobic dance class once or twice a week. In bad weather, you might have a step exerciser, a simple and inexpensive piece of indoor equipment. Cross training is an excellent way to improve fitness and motivation. You will be exercising different muscles with each activity. To avoid injury, start at an easy level of effort in each activity and work up gradually.

- Change scenery. Walkers frequently develop two or three routes starting from home, and they use those routes over and over forever. On occasion, drive or bicycle to a new neighborhood or a park and walk a new route.

- Set a goal such as entering a road race for walkers or joining a bicycle tour. You will continue to exercise in order to prepare for the event.

- New exercisers often become enthused because they experience dramatic physical improvements. Their blood pressure drops; they sleep better; their weight gradually comes down; they increase the speed at which they walk or jog. Then they plateau. Speed and weight level off. Don't be discouraged. A physical plateau means that you have achieved such a high level of fitness that your exercise no longer demands so much from your body. If you wish to reach a higher fitness level, you must exercise longer or more intensely. In this case, seek guidance so that you can increase your exercise level without injuries. Even better, enjoy the current high level of fitness you have achieved with your current exercise program.

- A free copy of the Kennys' pamphlet, "Exercising Well," is available to readers by sending a business-size, self-addressed, and stamped envelope to the address below.

(Address questions on family living and child care to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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When our pastor built a church from scratch, he decided to build the church without a "cry room" because, he said to us, children's formation into good Catholics was the responsibility of all the parish.

My own observations as bachelor, as parent, as single parent, and as widower confirm the wisdom of his decision. I don't ever recall hearing any "instruction" on how small children should be educated to the Mass and other liturgies.

We baptize our infants and give them early introduction to the Eucharist. It seems clear our customs require that small children be present in church. We must accept them and do our best. (California)

A I agree with you. I'm sure your words will provide a little encouragement to parents, perhaps particularly single parents, who try to bring their children to Mass, sometimes only with heroic patience and effort.

It is important, of course, for parents to be thoughtful of others and not permit behavior during Mass that makes it impossible for people around them to hear or attend to what is going on in the liturgy.

Most parents are intelligent and courteous enough to do that. And my experience is that most other people feel very much as you do.

As you obviously are aware from your own experience as a parent, it isn't always easy for mothers and fathers to know how to teach children to be quiet in church.

People in our parish always find many helpful suggestions in a small pamphlet titled "Taking Your Toddlers to Church," by Mary Ann Kuharski.

It includes insights and practical suggestions about attitudes toward Mass, what to do before leaving home, and how to arrange situations in church in ways that offer the best promise of some tranquility. The publisher is "Our Sunday Visitor." To order the pamphlet, telephone 800-348-2440.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs 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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Entertainment

Viewing with Arnold/James W. Arnold

'Forget Paris' glosses over moral dilemmas

So how bad are the problems faced by couples in romantic comedies these days?



In "Forget Paris," a short National Basketball Association referee, Mickey (Billy Crystal), meets a beautiful airlines customer relations specialist, Ellen (Debra Winger), in the French capital. They have one of those Parisian weeks,

holding hands and seeing the sights (the Seine, the Louvre), backed by soft soundtrack ballads, beloved by Hollywood screenwriters.

As Bogey said to Ingrid at the airport in "Casablanca," "We'll always have Paris." So, of course, will the movies.

Since it would be only a short travogue if it ended with "boy meets girl in Paris," the writers must invent the "boy loses girl" scenario. Sometimes this can reveal the current fault lines between the sexes. Jobs? Kids? Religion? Credit cards? The insight can even be outrageously trivial. In "Sleepless in Seattle," it was about "chick" movies and "guy" movies.

The efforts to drop obstacles on the path to true love is especially strained in "Forget Paris." You can almost hear producer-director-star and co-writer Crystal working them out with writers Lowell Ganz and Babaloo Mandel ("City Slickers") and "Mr. Saturday Night") as they shoot pool.

First Mickey tries out the "beautiful memory" scenario. He returns to the U.S. and the NBA grind. He invites his fellow refs to spend an off-day at the art museum (in Indianapolis). Totally loveless, he throws all the players out of a game in Detroit. (Basketball fans may love this, since all the faces are famous.)

Next Mickey goes back to Paris, where Ellen drops a major boulder on the relationship. She's already married. Give us a break! Not only is she a terrible person to have kept this secret (no surprise her marriage is falling apart) but we've suddenly got a huge moral headache. It's no big deal in the film, though. He's mad and goes home, but she soon joins him, and they begin wedded bliss.

Well, not quite. First there is the issue of "Jobs." (He's on the road a lot, and she's working at the complaint counter at the airport in Burbank.) So he quits his job, and she gets promoted to executive. Now he's unhappy. (Not bad: romantic love being tested by the two-career marriage.) But it's just a brief pothole on the bumpy road.

Next we're into "In-Laws." Her mumbling aged father comes to stay (an occasion for tasteless "old" jokes). Then it's "Kids"—in this case, "No Kids"—so viewers get the Fertility Clinic sketch where Mickey has to donate sperm. (This escalates to a wild chase scene along the jammed freeway.) Anyhow, it doesn't work, and adoption is not an option. Soon it's Splitville, and Ellen's turn to go back to Paris.

True love, of course, will somehow triumph in a cornball conclusion. The point is that all these issues (plus several others, ranging from sex to chick-guy conflict over "Phantom of the Opera") seem to come off index cards from the complications file in Drama 101.

Much of it isn't funny because big problems, like aged parents or *in vitro* fertilization, are glossed over quickly and carelessly. There is also a nasty edge. Although "Paris" emerges ultimately as in favor of marriage (it has to, doesn't it?), the film reflects the trendy cynicism of its creators. All the marriages we see are



In the romantic comedy "Forget Paris," actor Billy Crystal plays Mickey Gordon, a National Basketball Association official whose on-again, off-again relationship with Ellen Andrews (portrayed by actress Debra Winger) plays center court in his life. The U.S. Catholic Conference classifies the film A-III for adults.

"bad" or precarious, and all the parental figures are objects of ridicule.

E.g., how come this American couple meets in Paris? It's because Mickey goes there to bury his dead father, whom he detested. The casket is lost by the airline, which explains why he meets Ellen. At the lonely funeral service, where the Dad is buried among his World War II buddies, the only nice thing Mickey can think of saying is, "Thanks for not getting killed so I could be born."

The film's pasted-together quality is also emphasized by clumsy story-telling. The saga of the Mickey-Allen marriage is told in flashback by their friends, waiting in a bar to celebrate the upcoming nuptials of increasingly nervous characters played by Joe Mantegna and Cynthia Stevenson. The various ups and downs are narrated by a total of six people, and we go back and forth to the bar so often we're ready for a drink.

Still, Crystal has made a career of being infectiously funny and likeable, and the veteran Winger catches what is intended as the charming spirit of things. It's hard to make a bad movie

about the gauzy delights of Paris, set to such music as Billie Holiday's "For All We Know" or Ella Fitzgerald's "April in Paris" or Gene Kelly's "Our Love Is Here to Stay."

Like Bogart and Bergman, all lovers have (or should have) their "Paris" even if it isn't precisely in Paris. As this movie makes clear, the trick is making it last forever.

(Imperfect comedy, high on charm, low on surprises; satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

Film Classifications

Apollo 13	A-II
Batman Forever	A-III
The Postman (Il Postino)	A-II
Smoke	A-III

Recently reviewed by the USCC

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

'Egypt: Quest for Immortality' profiles fascinating era

By Henry Herz and Gerri Pare, Catholic News Service

The significance of what lies below far-off desert sands is the subject of "Egypt: Quest for Immortality," the first of a 10-part series, airing Sunday, June 25, from 7 p.m. to 8 p.m. on NBC. (Check local listings to verify the program dates and times.)

Sam Waterston hosts the weekly programs, "Time-Life's Lost Civilizations," based on the *Time-Life* books which chronicle the stories of 10 noteworthy civilizations from the dawn of recorded time to the present.

The program is somewhat innovative in its presentation. Ancient historic events, such as the burial of Ramses, are re-created using studio actors, who are subsequently matched onto new film footage of actual ancient ruins, which are "rebuilt" in archaeologically correct detail by computer to give viewers the best idea of what the scene was like.

As written and briskly directed by Robert Gardner, this program focuses on the pharaohs and their emphasis on bringing their worldly goods into the afterlife—and how through the centuries their lavish burial places have been ruthlessly plundered.

Though by now an over-familiar subject, the enigma of the great pyramids is dusted off as speculations are made about how the Egyptians could build on such a mammoth scale and with such uncanny accuracy—before the invention of the wheel.

For this incredible feat, the Great Pyramid's architect, Imhotep, was named a god; sadly, his monuments became a beacon to grave robbers, including what was termed "plunder with a pedigree" as European archaeologists arrived to take whatever they uncovered to fill the museums of the world.

Nowadays, the Egypt Antiquities Police are a preventative measure, and one interesting scene is devoted to their capture of thieves who had removed a huge head of Ramses from a secluded temple in 1992.

The hour is a very absorbing journey into the past,

blending history, ancient religions, archeology and the modern marvels of computer science into an entertaining and educational whole.

TV Programs of Note

Sunday, June 25, 8-9 p.m. (A&E cable) "The Cormorant." A writer falls under the spell of a wild seabird willing to him by his uncle in this eerie drama. The terms of the uncle's will leave a fine old home in coastal North Wales to nephew John Talbot (Ralph Fiennes), provided he personally care for the man's beloved cormorant, which had washed ashore injured and can no longer live in the wild. John and wife Mary (Helen Schlesinger) relocate from England, pleased that John can now devote his energy full-time to writing and that they have a big house and yard for toddler Tom. The bird's dark side becomes apparent when it kills the family cat in this haunting adult tale.

Monday, June 26, 8-9 p.m. (A&E cable) "Pocahontas." A "Biography" program relates the facts behind the story of the Indian princess who saved the life of English explorer John Smith. The Native American stateswoman dreamed of peaceful coexistence with the European settlers.

Monday, June 26, 9 p.m.-midnight (PBS) "Ballet." Filmmaker Frederick Wiseman's special profiles the American Ballet Theatre in rehearsal in their New York studio and on tour in Copenhagen, showing choreographers and ballet masters working with principal dancers, soloists and the corps de ballet, plus sequences about administration and the fund-raising aspects of the company.

Tuesday, June 27, 8-9 p.m. (A&E cable) "Daniel Boone." From the "Biography" series, this program profiles the outdoorsman who became the symbol of the rugged pioneer, from his early years as an explorer in Kentucky to his trail-blazing days on the famed Wilderness Road.

Tuesday, June 27, 10-11:30 p.m. (PBS) "The Uprising of '34." The longest labor strike in U.S. history—and the least known—is looked at from all sides in this com-

elling documentary. Some half-million workers walked off their jobs during the General Textile Strike of 1934, an event caused by poor working conditions and recalled by one participant as being "the closest thing to a revolution we ever had." Presented as part of the "P.O.V." series, the documentary was partially funded by the Catholic Communication Campaign.

Wednesday, June 28, 8-9 p.m. (PBS) "Dog's Best Friend." This special stresses that humans are a dog's best friend by featuring a home for retired greyhounds, a dog show where the pooches are on the best-dressed list, and dogs who bring comfort and cheer to hospital patients. The show also tells the story of Echo, a guide dog who saved his blind owner's life.

Thursday, June 29, 8-9 p.m. (A&E cable) "Lewis & Clark." A "Biography" program details the extraordinary 1804-06 explorations of Army officers Lewis and Clark, commissioned by President Jefferson. The men traveled to the Pacific Ocean and returned with many exciting adventure stories. They also charted a route to Oregon, which enabled the U.S. to lay claim to that region.

Friday, June 30, 10-11 p.m. (PBS) "America, 200 Years and Counting." The relationship between the government and the people is the subject of this program, with a debate focusing on how much, and in what ways, government should be a part of American life.

Sunday, July 1, 8-10 p.m. (cable Family Channel) "Race to Freedom: The Underground Railroad." How many determined blacks escaped the yoke of slavery is deftly dramatized in this narrative, a broadcast which centers on two male and two female plantation slaves in 1850 North Carolina who dare to spirit off into the night. An abolitionist has arranged to get them started on the life-threatening trek to freedom in far-off Canada, but there are many perils along the way in this historical family film.

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

Twelfth Sunday in Ordinary Time/Fr. Owen F. Campion

The Sunday Readings

Sunday, June 25, 1995

- Zechariah 12:10-11
- Galatians 2:26-29
- Luke 9:18-24

The first reading for this weekend's Liturgy of the Word is from the prophecy of Zechariah.



Zechariah was of the priestly caste. He was born in Babylon to which his forebears had been exiled several generations earlier. His childhood and youth would have been spent as outcasts in the Babylonian capital. Without doubt he knew abuse and prejudice firsthand, since he would have experienced both at the hands of the Babylonians.

Not only would he and his family and kinspeople have been at the bottom of any political or economic scale, their cherished belief in the one God of Israel would have been regarded by the learned and the powerful as uttermost nonsense. Yet, cherish this belief they did.

So, when Babylon fell to the superior forces of Cyrus, the Persian king, and then when Cyrus freed the exiles, they were convinced that God at last had rewarded their faithfulness by rescuing them from their unhappy plight.

Freed by Cyrus, they began the long, difficult walk back to their ancestral homeland. The route passed through desert land, territories within modern Iraq and Syria. Many surely perished along the way. Still, the survivors persevered. For generations, they had yearned to be in their own land, although probably none had ever seen the land since so many years had elapsed since the exile. The survivors, like Zechariah, would have been born in Babylon and knew only Babylon.

Arrival at their destination brought a rude shock. They came as strangers. Furthermore, the land was wrecked. Its fruits were scarce. There was hardship and hunger all around. Many must have asked in anger if indeed this sad place was the "reward" God had given as recognition of long, loyal years in pagan environments.

To this situation, Zechariah wrote as a young man, only 24 years of age when he began to prophesy. Even though lifespans were shorter then than now, age and maturity had meanings different from today's definitions. Zechariah still would have been regarded as young.

His writings use interesting literary techniques to paint their pictures. Zechariah challenges the weary and depressed to renew their faith. Life is hard. It will be hard. But God will gather the faithful into a new Jerusalem, where peace and prosperity will abide.

This weekend's second scriptural reading is from Paul's Epistle to the Galatians. (Galatia was an area in modern Turkey.) This reading, one of the most emphatic and familiar of the Pauline writings, stresses Paul's great theme that, in baptism, Christians unite with Christ. Their destiny is eternal life, bonded as they are to the Resurrection, God is their Father. Nothing separates Christians from each other, for they are one in Christ. So there is neither male nor female, Jew nor Greek, slave nor free.

St. Luke's Gospel supplies the Gospel reading. The story recalls a conversation between Jesus and Peter, a test of Peter's faith. Peter calls Jesus "the messiah."

The Lord then warns that hardship and suffering will befall the faithful. In the end, of course, there is triumph.

Reflection

Peter stands in this Gospel reading as the ideal Christian disciple. He recognizes Jesus as Redeemer. In Peter, the Lord's predictions came true. Peter died a martyr in the Roman arena but lives into eternity, for he was united with Christ, the Risen.

Circumstances differ for Christians from place to place, from age to age. In this country, there is no political onslaught against the personal practice of Christianity because it is not a crime. In other places in the world, life is not so blessed.

However, even in this America of free religion, Christians still suffer heartbreak, doubts, illness, loneliness, rejection, disappointment, and death itself.

We are as the contemporaries of Zechariah were, as were Peter and his companions, hunted by the persecuting Romans. Life is not always easy and blissful for us.

The readings summon us to the awareness of life eternal. It is in this everlasting life that we will find the ultimate peace and security. Our key to the entry of this life is our continuing, constant faith.

Faith is more easily spoken than achieved. What is our strength in maintaining this faith? It is Jesus, our brother in human nature, the Son of God who up-lifts us and carries our needs to God, bringing from God our strength and Christian insight to continue in lives of discipleship.

Daily Readings

Monday, June 26
Genesis 12:1-9
Psalm 33:12-13, 18-20, 22
Matthew 7:1-5

Tuesday, June 27
Cyril of Alexandria, bishop, doctor
Genesis 13:2, 5-18
Psalm 15:2-5
Matthew 7:6, 12-14

Wednesday, June 28
Irenaeus, bishop, martyr
Genesis 15:1-12, 17-18
Psalm 105:1-4, 6-9
Matthew 7:15-20
Vigil Mass
Acts 3:1-10

Psalm 19:2-5
Galatians 1:11-20

Thursday, June 29
Peter and Paul, apostles
Acts 12:1-11
Psalm 34:2-9
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

Friday, June 30
Genesis 17:1, 9-10, 15-22
Psalm 128:1-5
Matthew 8:1-4

Saturday, July 1
Blessed Junipero Serra, presbyter, religious, missionary
Genesis 18:1-15
(Response) Luke 1:46-50, 53-55
Matthew 8:5-17

The Shaping of the Papacy/John F. Fink

Popes and emperor clash during the sixth century

Throughout much of its history, the Christian Church has had trouble trying to live peacefully with civil rulers. The sixth century was one of those times.

The troubles began when Justinian I became emperor in Constantinople in 527. He was married to the Empress Theodora, notorious in her youth but living a reformed life at the time of her marriage. Theodora was impressed by the ascetic life of the monks—but these monks were Monophysite monks who continued to believe that Christ had only one nature despite what the Council of Chalcedon said in 451. Influenced by Theodora, Emperor Justinian restored the Monophysites to power. The patriarch of Constantinople, Anthimus, was a declared Monophysite.

Emperor Justinian was also preparing to invade Italy to try to restore it to the empire. The pope at the time, Pope Agapitus I, traveled to Constantinople to try to talk Justinian out of the invasion. That mission failed, but, while he was in Constantinople, Agapitus was able to convince Justinian that Patriarch Anthimus was a heretic. He was deposed, much to Theodora's chagrin.

Pope Agapitus died while he was in Constantinople and his body was returned to Rome. He was succeeded by Pope Silverius, the son of Pope Hormisdas (514-523). Silverius was the candidate of Theodorus, king of the Ostrogoths, who controlled Italy at the time. Empress Theodora, though, made a compact with the Roman deacon Vigilius, the Holy See's nuncio to Constantinople, that she would support him as pope if he would secure the rehabilitation of Anthimus as patriarch and disavow the Council of Chalcedon. Vigilius agreed but by the time he got back to Rome, Silverius had already been installed.

Justinian's general, Belisarius, attacked Rome in 536 and occupied it. He accused Pope Silverius of plotting with the Goths, deposed him as pope and deported him to Lycia. Vigilius was then elected pope.

Justinian, though, demanded that Pope Silverius be returned to Rome, given a fair trial and, if found innocent, restored to his throne. Justinian's wishes, though, were thwarted by Pope Vigilius who, when Silverius arrived back in Rome, saw to it that he was quickly dispatched to Palmaria, an island in the Gulf of Gaeta. Silverius died there the following year and Vigilius, who had not been recognized as pope by all of the Roman clergy, was now the undisputed pope.

Soon Vigilius was in trouble with Justinian. In 544, Justinian published an

edict condemning the "Three Chapters," writings of three anti-Monophysites—Theodore of Mopsuestia, Theodoret of Cyrus, and Ibas of Edessa. He managed to get ... endorsement of the condemnation from the patriarchs of the eastern churches by threatening to depose them. Then he demanded that the pope also endorse it.

At first Vigilius resisted, but the emperor had him arrested while he was saying Mass on Nov. 22, 545 and forcefully taken to Constantinople. Eventually worn down, Vigilius agreed that the "Three Chapters" should be condemned. This, though, provoked indignation from the bishops of the West. The African bishops met in a synod and excommunicated Pope Vigilius.

Vigilius was at first allowed to withdraw his agreement that the "Three Chapters" should be condemned. But then Justinian issued a fresh edict again condemning the writings. This time the pope called for the withdrawal of the edict and took refuge in a church. It did him little good, though, because he was physically attacked there. Afterward, he was allowed safe conduct back to his quarters, but he escaped across the Bosphorus to Chalcedon.

Eventually the pope and the emperor agreed that the matter should be settled by a council. Vigilius proposed that it be in Italy, but Justinian ignored that suggestion and convoked it at Constantinople. The pope refused to attend.

The council conceded to the emperor's wishes and in 553 condemned the "Three Chapters." Justinian then proceeded to try to get the endorsement of the pope. After six months under strict house arrest, ill and his spirit broken, Vigilius agreed to the condemnation of the writings and endorsed the council's decisions.

That accomplished, Justinian permitted Vigilius to return to Rome. He had been forced to live in Constantinople for eight years. He didn't make it back to Rome though; he died en route at Syracuse, Sicily in 555. His remains were taken to Rome but, because of his unpopularity there, were not buried in St. Peter's.

Historians and theologians have written that this episode throws a shadow, not on the doctrinal soundness of Vigilius, but upon his courage, because the question at issue was not the Catholic doctrine of the person of Christ but the expediency of publishing a condemnation of the "Three Chapters." Vigilius repeatedly affirmed the teachings of Chalcedon that condemned Monophysitism. Still, his capitulation to the emperor caused a storm of protest in the West and led to several schisms.

My Journey to God

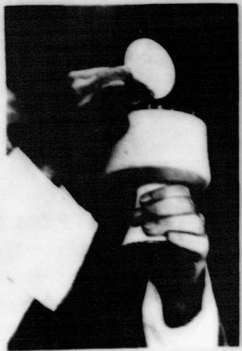
The Essence of Blessings

I set my soul
in the Eucharist divine,
I lift my eyes
to that glorious light
of life and sacred words,
for there is no finish
to the trial life gives.

When the mission
grows too big,
I ask God to speak to me
and thank him for his love.
I taste of the bread and wine
and feel his being
hovering in the great beyond.

by Helen Lair

(Helen Lair is a member of St. Jude Parish in Fort Wayne. She formerly attended St. Ann Parish at New Castle.)



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 23

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

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

Sacred Heart Church, 1530 Union St., will celebrate the feast of Sacred Heart at 5:30 p.m. with liturgy. A pitch-in supper will follow. For more information, call the parish office at 317-638-5551.

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

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fel-

lowship. For more information, call 812-246-4555.

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

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

Devotions to Jesus and the Blessed Mother are held each Tuesday from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St. in Indianapolis. For more information, call 317-786-7517.

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information call 317-546-4065 or 317-842-8805.

June 23-24

Holy Name Parish, Beech Grove, will hold Summer

from 5 to 11 p.m. each night. Games, rides, food, Monte Carlo. No admission. For more information, call Tim Griffin at 317-881-7642 or the parish office at 317-784-5454.

St. Luke Parish, 7575 Holiday Dr., will hold an all-night vigil for the feast of the Sacred Heart of Jesus and Immaculate Heart of Mary. The vigil will begin with 5:30 p.m. Mass and ending at 7 a.m. with Benediction. Call the parish office at 317-259-4373 for more information.

June 23-25

St. Jude Parish, Indianapolis, will hold its parish summer festival. Games, raffle, dinner and rides. For more information, call the parish office at 317-786-4371.

Central Indiana Marriage Encounter will hold a marriage encounter weekend at Fatima Retreat House, 5353 E. 56th St. For more information, call Dave or Mary Timmerman at 317-897-8052.

June 24

The Catholic Widowed Organization will meet at 5:30 p.m. for a social at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Members are to bring a salad or dessert. Cost is \$1 per person. For more information, call Mary Koors at 317-887-9388.

Holy Cross Parish will hold a services auction at 7 p.m. in Kelley Gym, 125 N. Oriental St. Food, drink and entertainment will be available.

St. Anthony Parish, Indianapolis, will host the 14th anniversary of the reported apparitions of the Blessed Virgin Mary in Medjugorje with Mass at 2:30 p.m. Father Jonathan Stewart will be the mail celebrant. For more information, call the Medjugorje Network at 317-255-7076.

The Young Widowed Group will gather to eat at Laughner's Cafeteria at 7 p.m. 82nd St. and I-69. Call Mike at 317-872-8426 for details.

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

Positively Singles will gather for dinner at Rick's Boat Yard at 3 p.m. Call Sue Ann Pflum at 317-254-1715.

June 24-25

St. Michael Parish, Brookville, will hold the 23rd annual June Fest 95 on Saturday from 4 to 10 p.m. and Sunday from 10 a.m. to 9 p.m. Pork chop and chicken dinners. Games for all ages, craft booths. For more information, call Thomas J. O'Connor at 317-647-4156.



June 25

St. Nicholas Parish, Sunman, will hold its parish festival beginning at 10:30 a.m. with dinners served. Homemade quilts, cog dancing performances, genuine turtle soup and horseshoe pitching contest. For more information, call Kenneth Hountz at 812-623-2894.

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

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., at 1 p.m. for ongoing formation classes, Benediction, service and business meeting follow-

ing. For more information, call 317-872-8833.

St. Patrick Church, Indianapolis, will hold an anniversary celebration of its church today. Call the parish for more information.

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

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

—See ACTIVE LIST, page 17

Here's Something to Cheer About!

ST. JUDE'S

5353 McFarland Road, Indianapolis, (Adjacent to Roncalli H.S.)

Annual

SUMMER FESTIVAL

Fri., June 23 5 PM-Midnight Sat., June 24 3 PM-Midnight Sun., June 25 1-8 PM

(FOR TICKETS CONTACT ANY ST. JUDE PARISHIONER)

—ENTERTAINMENT FOR ALL AGES—

Youngsters: ✓ Clowns ✓ Puppets

✓ Games ✓ Kiddie Rides

✓ Dance Troupes

Teens: ✓ Basketball ✓ Dunk Tank

✓ Big Rides

Adults: ✓ Beer Garden ✓ Adult Games

✓ Big Rides ✓ Dancing ✓ Country Store

✓ Bingo ✓ White Elephants ✓ Crafts

✓ Live Entertainment

on Friday & Saturday Night

—FOOD—

• Hot Dogs • Elephant Ears • Pizza • Brats

—ANTICIPATION MASSES—

5:00 PM and 6:30 PM on Saturday

—PLENTY OF FREE PARKING—

BLAZE A TRAIL TO

ST. PATRICK'S GREAT WESTERN BBQ AND CONCERT.

FEATURING,

"CODY" ROCKY MOUNTAIN MUSIC

June 24th

Knights of Columbus Hall

at Thompson and US 31

Gate opens 5:00

Concert starts 6:00

Also:

A GIANT PIONEER STYLE RAFFLE

Grand Prize: One Week Vacation

In Wyoming's Rocky Mountain Country

Over 100 other prizes to be Awarded

FOR MORE INFORMATION CALL 631-5824

The Active List, continued from page 16

...
Sacred Heart Parish, Indianapolis, will hold its annual parish festival from 12 to 7 p.m. at German Park, 8602 S. Meridian St. Food, crafts, games, bingo, raffle at 7 p.m. For more information, call the parish office at 317-638-5551.

...
SS. Peter and Paul Cathedral Parish will hold a 90th anniversary celebration at the 10:30 a.m. liturgy. For more information, call the parish office at 634-4519.

...
The Fletcher Place Neighborhood Association will hold the Fletcher Place House and Garden Tour today. It will show the historic neighborhood—nine homes and three condominiums—to the public. The tour is scheduled today from 1 to 6 p.m. Tickets are \$6 in advance and \$7 at the gate, available at the Indianapolis City Center or O'Malia's Lockerie Market-Place. Proceeds from the tour will support the continuing efforts to beautify the public spaces and parks of Fletcher Place. For more information, call David Edy at 638-6802.

June 25-30

...
Fatima Retreat House, 5353 E. 56th St., will hold a retreat for women religious, "Christ Alive in Me!" Father Al Ajamie will moderate the retreat. For more information, call Fatima at 317-545-7681.

...
Fatima Retreat House, 5353

E. 56th St., will hold a silent directed retreat for women religious with Franciscan Sister Janet Born. For more information, call Fatima at 317-545-7681.

June 25-July 1

The Beech Grove Benedictine Center will hold a retreat, "Benedictine Values and Women in Scripture," with Benedictine Sister Ruth Fox. For more information, call 317-788-7581.

June 25-July 2

The Beech Grove Benedictine Center will hold a holistic directed retreat. Cost is \$300. Liturgical prayer and guided meditation will be available. For more information, call 317-788-7581.

June 26-30

Coach Gene Sartini's Providence High School Football Camp will begin today from 10 a.m. to 12 p.m. for incoming 5th through 8th graders. There is no charge and participants should bring tennis shoes and T-shirt. For more information, call Sartini at Providence High School at 812-945-2538.

...
Bishop Chatard High School boys' basketball program will host its annual "Back to Basics" summer basketball camp in the school's gymnasium. Cost is \$75.00 per camper. Varsity boys' basketball coach Clovis Stinson is the director of the camp.

The week-long camp, geared for boys entering 5th through 9th grades, will feature guest speakers, prizes, and tournament games. For more information, call Coach Sinson at 317-254-5443.

June 29

The Athenaeum Foundation, Inc., will present a "Block Party," from 5:30-7:30 p.m. in the historical Biergarten as part of its summer series. Cost is \$3. Refreshments may be purchased. The Athenaeum is located at 401 E. Michigan St. in Indianapolis. For more information, call 317-630-4569 or 317-685-9705.

...
Individuals of pre-retirement and early retirement age are invited to attend "You're Too Young To Feel Old" at Kordes Enrichment Center in Ferdinand today. The free program will be held from 7

to 9 p.m. Call 1-800-880-2777 or 1-812-367-2777 for information.

June 30-July 9

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

July 1

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

July 2

St. Anthony Church in Clarksville will host the Apostolate for Family Consecration Holy Hours from 6-7 p.m. Rosary, confession, Benediction. Novena

topic is "Our Lady of Guadalupe—The Immaculate Conception."

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

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

...
St. Maurice, Decatur County, will hold its annual picnic today. Chicken and Roast Beef dinners and Mock Turtle Soup will be served from 10:30 a.m. to 3:00 p.m. (EST). Adults \$5.50; children under 12, \$2.50. Carry-outs \$6. Games and amusement rides will be featured. Take I-74 to St. Maurice exit; then County Rd. 850 E. for four miles, north.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.



HOLY SPIRIT

7243 East Tenth St.,

Indpls.

FESTIVAL & MONTE CARLO

July 7th, 8th & 9th

HOURLY DRAWINGS — \$20,000 IN AWARDS

Friday & Saturday — 7:00 PM to 11:00 PM — \$500 Each Hour
Sunday — 6:00 PM to 10:00 PM — \$1,000 Each Hour
GRAND AWARD — \$10,000 — Sunday at 11:00 PM
NEED NOT BE PRESENT TO WIN

Catered Buffet Dinners Nightly

Friday — FISH
Saturday — SPAGHETTI & MEATBALLS
Sunday — CHICKEN

ADULTS AND CHILDREN — \$6.50

Special: Children's "One-Price-Ride" Matinee — Sunday 1:00-5:00 PM

ENTERTAINMENT IN THE BEER GARDEN

Nightly and Sunday Afternoon

Advance Ride Tickets May Be Purchased at a Savings until 6:00 PM, July 7th

Advance Ride or Drawing Tickets Available at Above Address or by Mail. — Call 353-9404 for Details.

★ Games ★ Rides ★ Beer Booth ★ Prizes

— Monte Carlo —

Friday & Saturday — 6:00 PM-Midnight Sunday — 5:00-11:00 PM

ADDITIONAL PARKING

on the East Side of Eastgate Shopping Mall.
Continuous shuttle bus provided from 6 PM on.
Uniformed Patrol in Parking Lot All Festival Hours.

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'95 Holy Spirit Summer Festival '95
and Monte Carlo
July 7, 8, 9

7200 E. 10th Street, Indianapolis, IN 46219

\$20,000 in prizes • 16 Winners

Friday, July 7th — 7 p.m. thru 11 p.m. — \$500.00 each hour
Saturday, July 8th — 7 p.m. thru 11 p.m. — \$500.00 each hour
Sunday, July 9th — 6 p.m. thru 10 p.m. — \$1,000.00 each hour
Sunday, July 9th — 11 p.m. — \$10,000.00 Grand Prize
Donation \$2.00 per ticket or six tickets for \$10.00.
(We'll fill out additional tickets) Do not send cash.

ST. MAURICE, INDIANA, Decatur County

Annual Picnic
Sunday, July 2

Chicken or Roast Beef Dinners • Mock Turtle Soup
Serving from 10:30 AM to 3:00 PM (EST)
Adults \$5.50 — Children under 12 yrs. \$2.50

Carry-Outs \$6.00 — Evening Lunches
Come Dine in Our Parish Hall!

Games & Amusements

Take I-74 to St. Maurice Exit then
County Rd. 850 E. 4 miles, north

St. Nicholas Festival
and Chicken Dinner

Sunday, June 25, 1995

Turtle Soup



Mass Begins at 10:15 AM (EST)

Serving Begins at 10:30 AM (EST)



St. Nicholas Church

Take I-74 to the Sunman-Milan exit and
turn south on S.R. 101 and follow the signs;
3 miles west of Sunman.

CLOGGERS
at 1:00 PM and 4:00 PM (EST)

\$1,000 Raffle
Games, Amusements

Easy access and parking for the
handicapped available.

Youth News/Views

Youth gain leadership skills through service

By Mary Ann Wyand

Third in a series

Ideally, youth ministry programs and activities in parishes, deaneries and dioceses "set young people up to succeed" in a variety of leadership roles, Tony Cooper explained, by providing them with adult mentors who affirm their ideas and gifts while empowering them.

"It's a partnership," the associate director of the archdiocesan Office for Youth, Young Adult and Campus Ministries emphasized. "Adults can share their years of experience and the youth can share their vitality, creativity and energy. That's what youth ministry is all about . . . youth and adults sharing their wisdom with each other."

Successful youth ministry programs in parishes, deaneries and dioceses evolve from intergenerational collaboration, Cooper said, and thrive when spiritual-based activities blend the faith and talents of youth and adults in diverse settings.

Youth ministry programs need adult volunteers "who draw young people into service, who can be their advocates, listen to their needs, and put them into words or a format or structure that enables young people to be represented too," he said. "When this happens, youth want to be actively involved in church."

Peer ministry also is an important aspect of youth ministry, Cooper said, as teen-agers learn to serve and affirm others.

"A leader doesn't have to be the teenager who stands up in front of a group," he said. "Maybe the leader is the youth who reaches out a hand in welcome to a new person and says, 'Come on in and join us. We've got some fun things here.' These behind-the-scenes kind of leaders may never lead a meeting, but they'll bring friends in to Christ. That's important leadership too."

Because parish-based youth ministry is the foundation for lessons in service and leadership as well as a source of encouragement and affirmation, Cooper said, youth ministry programs and activities are essential components of parish life.

"It's the parish's total responsibility to provide ministry to its young people, just as it is to provide ministry for other segments of the population," he said. "About 75 to 80 percent of youth ministry should be happening on the parish level."

Youth ministry programming on the deanery, diocesan and national levels are other important components of leadership formation for young people, he said, because teen-agers also need to experience church on a larger level.

"This week the combined youth group from Holy Cross and St. Philip Neri parishes in Indianapolis have been participating in a new national program called Young Neighbors In Action," Cooper said. "They're part of a group of 40 young people from around the Midwest who are participating in this justice and service program in downtown Indianapolis. It's a team approach that inte-



Photo by Janet Roth

Sacred Heart Parish youth group member Amanda Nolte of Terre Haute talks with 90-year-old Wayne Groves of Center Point, W. Va., during a recent community service trip to Nazareth Farm in Appalachia. By serving the church and community in various ways, teen-agers gain leadership and occupational skills which help them in a variety of life situations. Teen-agers from Sacred Heart, St. Ann and St. Benedict parishes in Terre Haute volunteer at Nazareth Farm each year.

grates service and learning. Both youth and adults work in small groups to help people in need. The program provides creative approaches to learning about justice and service and also combines cross-cultural sharing, prayer and recreation."

Indianapolis is also one of 14 sites in the United States chosen for a new Youth Leader program this July which was developed by the Center for Youth Ministry Development at Naugatuck, Conn., to teach leadership skills to teen-agers.

"The center also developed the Christian Leadership Institute that has been so popular in the archdiocese for the past 12 or 14 years," Cooper said. "We've had hundreds of young people go through that program. Recently the center decided that the church

needed a new leadership development program to train youth for Christian leadership in the '90s and beyond."

Youth Leader programming pairs teens with adult mentors and trains these small groups as parish teams.

"It helps form youth to bring their Christian values to their leadership roles in the church as members of the young church of today," Cooper said.

"It's exciting that one of the purposes of the program is to form young people in the vision and values of Jesus and help these young people make the connection between their Catholic faith and their values and the actions they take in leadership."

(Next: Spiritual growth.)

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Foreign exchange students still need host families

A number of Catholic teen-agers from other countries who will spend a year in the United States as foreign exchange students are in need of Catholic host families in the archdiocese.

The high school students will arrive in August as part of the Aspect Foundation's foreign exchange program. Host families provide a bed, meals, and a caring environment.

To find out more about the Aspect Foundation's foreign exchange program, telephone Kay Crocker, an international coordinator for the foundation, at 317-736-9451, or call the foundation headquarters at 800-879-6884 (1-800-USYOUTH).

American Field Service foreign exchange students are also in need of host families in the archdiocese.

The students will arrive in Indianapolis on Aug. 8-10, according to Cindy Roberts Greiner, an AFS coordinator. Contact her at 317-848-7988 for information about serving as a host family for the 1995-96 school year.

As part of another AFS Intercultural Program, several international students will arrive in Indianapolis on July 7 for a one-week visit on the first leg of their journeys home. Host families also are needed for their July 7-13 visit. For information about this temporary opportunity, telephone Fran Kandrac at 317-283-7705. AFS Intercultural Programs serve youth in more than 50 countries.

The University of Indianapolis was the site of the Catholic Youth Organization's 1995 Cadet League baseball championship game on June 8. St. CYO assistant director Jerry Ross said the St. Plus X P team won the Cadet

League baseball championship with a win over the St. Barnabas A team.

Ross said 34 teams in four divisions competed in CYO baseball in the Cadet League this spring.

Catholic Youth Organization soccer trophies were awarded May 20 to the Immaculate Heart B team, the winner of the 56 League competition, and to the Our Lady of Mount Carmel G team, the Cadet League champion.

The St. Barnabas G team was runner-up in the 56 League finals, and the St. Matthew W team finished in second place in the Cadet League tournament.

Both championship games were played at St. Matthew Parish in Indianapolis.

Teams from St. Roch, Our Lady of the Greenwood, and Our Lady of Mount Carmel parishes were winners in the Catholic Youth Organization's 1995 spring kickball league tournaments.

In a May 11 game at Little Flower Parish, St. Roch's team won the Cadet A championship over St. Malachi.

On May 10, Our Lady of the Greenwood's Cadet B team took that league championship in a victory over St. Simon at Holy Spirit Parish.

Nativity Parish was the site of the 56-A tournament on May 15. Our Lady of Greenwood's team claimed that trophy with a win over St. Barnabas.

In the 56-B championship on May 15, also at Little Flower Parish, Our Lady of Mount Carmel's G team triumphed over the Our Lady of Greenwood G team for that league trophy.

St. Roch Parish earned the 56-C championship based on the team's won-loss record in league play this spring.

Young Adult Scene

Archdiocesan collegians find reality in Nicaragua

By Elizabeth Bruns

Ten Xavier University students took the Jesuit mission of serving others to a foreign culture through a new educational service program in Nicaragua.

Two students who attend the Cincinnati university and participated in this new program have permanent homes in the Archdiocese of Indianapolis. Erica Martin, a member of St. Thomas Aquinas Parish in Indianapolis, and Amy Harpenau, a parishioner of St. Bartholomew Parish in Columbus, spent an eye-opening semester in Nicaragua.

Martin is a currently a senior at Xavier studying elementary education with a peace studies minor. She is involved in many activities at the Dorothy Day House (peace and justice program) on the campus.

Harpenau, a Catholic Social Services 1994 Spirit of Indy award winner for her service work in the archdiocese, is now an alumna of Xavier. She majored in social work with minors in women's ministry and peace studies. She just began a new job in Cincinnati at Canale, a group resi-

dence for homeless people with AIDS. Her job consists of finding low-income housing for those in the home.

The group travelled to Managua, Nicaragua, where they boarded with local families and began 12 weeks of service in agencies that provide health care, youth groups and housing for the homeless. Martin and Harpenau stayed with the same family. Both women served at Jorge Dmirov Barrio, a children's nutrition center in Managua. Their service placements were based on community needs and their individual interests and skills.

The program combined academic study and community service under the guidance of Xavier faculty members. The students had daily courses in Spanish, political science and theology, acquainting them with the people and issues they encountered in Nicaragua. The semester-long program began in Jan. 1995 and ended in late April.

Xavier faculty involved in creating the program are Susan Namei, assistant professor of nursing; Jesuit Father Leo J. Klein, vice president of religious develop-



Several Xavier University students pose for a quick photo during their semester-long trip in Nicaragua. They are (front row, from left): Teli Perkins; Erica Martin, parishioner of St. Thomas Aquinas in Indianapolis; Matt Eisen and Kristen Wilbur; Amy Harpenau, (back row) parishioner of St. Bartholomew in Columbus; John Poffenberger; Jesuit Father Joe Mulligan, the group's Nicaraguan-resident coordinator; Brian Zralak; and Rafael Rosario, a junior from Evansville.

ment; Dr. William Daily, chairman of the communication arts department; Dr. Timothy White, assistant professor of political science; Mike Gable, theology department; and Dr. Mark Bates, assistant professor of modern languages. Bates accompanied the students on the trip.

In addition to seeing the United States

from a foreign perspective, the students maintained a journal of their personal and spiritual experiences during the semester. When they returned to Xavier, they met with faculty to evaluate the program.

Look for more about Martin and Harpenau on next week's Young Adult Scene.

Butler to host all star volleyball match

Butler University will host the 1995 ICGSA-Mizuno Indiana All Star Classic Volleyball Match on July 8 at 2 p.m. A battle between North and South will take place as some of the best graduated high school seniors compete for first place honors. Dana Bibbs, 1995 alumna of Chatham High School, and Karrie Harper, 1995 alumna of Cathedral High School, will play. Tickets are \$4 each. For tickets, call 317-786-3939. Or mail checks (payable to ICGSA) to Jean Kesterson, 5225 E. 56th St., Indianapolis, Ind., 46226.

The University of Indianapolis will hold summer computer classes for everyone in the family. A camp for students in grades 1-3 will be held July 17-21 from 9 a.m. to 12 p.m. in the Krannert Library computer lab. Participants will learn how to use the keyboard, laser discs, and CD-ROMs. They will also be introduced to educational computer games. A camp for grades 4-6 will meet July 24-28 also in Krannert Library from 9 a.m. to 12 p.m. Students will be introduced to HyperCard and the Internet. A third class, "Introduction to the Internet" for adults only, will be held in an all-day session on July 15 from 9 a.m. to 4 p.m. The hands-on workshop will teach participants how to actively use the Internet and move at ease in gathering world-wide information. Cost of \$60 for the children's camp includes a computer camp T-shirt for each participant. The adult Internet workshop is \$82. Registration deadline is July 10. Enrollment is limited to 20 per class. Call 317-788-3271.

Marian College announced the appointment of Dr. C. Edward Balog as the new dean for academic affairs. His assignment will begin July 1, 1995. Balog and his wife, Catherine, as well as their four children, will move to Indianapolis from St. Charles, Mo., where Balog has been serving as a professor of history at Lindenwood College for 22 years. He was also the director of the Student Exchange Program, acting dean of faculty and dean of social sciences. He also served as assessment officer for school accreditation. He earned his bachelor's and master's degrees in history at the University of West Virginia and completed his doctorate in history at the University of Illinois.

Marian College will host the National Youth Sports Program beginning on June 27 and runs weekday mornings until July 29. Enrollment is open to all youngsters, ages 10-16, in the community whose parents meet Department of Health & Human Services income guidelines. Youngsters receive physiscals prior to their participation in NYSP, transportation to and from Marian and lunches daily. NYSP provides a positive alternative to drugs and crime for youth who reside in the inner-city. In addition to sports instruction in swimming, soccer, tennis, basketball, volleyball and softball, the program will provide participants with a USDA-approved meal, instructions in activities such as dance, water safety and martial arts as well as education in alcohol and other drug prevention, math and science and computers. For registration information, call Marian College at 317-929-0444.

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Bishops approve new statement condemning abortion, euthanasia

It compares legal abortion and legal euthanasia to the nation's former denial of human rights to blacks

By Jerry Fitouso, Catholic News Service

CHICAGO—The U.S. Catholic bishops overwhelmingly approved a statement condemning abortion and euthanasia as "particularly grave" attacks on human life during their June 15-17 spring meeting in Chicago.

The 29-page statement, titled "Faithful for Life," calls advances in abortion and euthanasia in the name of human freedom "freedom gone wrong."

In a meeting marked by sharp divisions and lengthy debates over liturgical issues, the bishops approved "Faithful for Life" by a 207-1 margin with almost no debate.

The statement compares legal abortion and proposals of legal euthanasia in America to the nation's former denial of human rights to blacks in slavery. It also compares them to this century's Nazi campaigns to exterminate Jews, Slavs, Gypsies and the mentally ill on the basis of theories that classified those groups as "subhuman."

It addresses the major themes and teachings of Pope John Paul II's recent encyclical on life issues, "Evangelium Vitae" ("The Gospel of Life").

The papal encyclical, it says, "reminded us that the modern phenomena of abortion and euthanasia high-

light a crying need to respect, protect, love and serve human life."

According to the statement, the widespread "disdain for life" that has made abortion and euthanasia acceptable to many Americans today has its roots "in the breakdown of the family."

There has been a "decay of inviolable trust" within families—between spouses, between parents and children and between adult children and their elder parents—it says.

Cardinal accepts cancer news with equanimity

By Jay Copp, Catholic News Service

CHICAGO (CNS)—Cardinal Joseph L. Bernardini of Chicago accepted news of his cancer with good spirits and equanimity, according to doctors and Chicago archdiocese officials.

Doctors said the pancreatic tumor removed from Cardinal Bernardini June 12 was malignant but caught in time before it spread. Yet doctors gave the cardinal only a 20 to 25 percent chance to survive the next five years and will begin chemotherapy and radiation treatment to prevent a recurrence.

The announcement came during a June 14 press conference at Loyola University Medical Center, two days after the cardinal's surgery. The seven-hour surgery removed the cardinal's right kidney, 40 percent of the pancreas and parts of other organs.

Doctors initially believed a tumor found on the kidney was cancerous though unrelated to the tumor on the pancreas. At the press conference they said they were unsure if the kidney growth was cancerous.

The cardinal, who was progressing remarkably well from the surgery, left the hospital after one week. He

The statement emphasizes the primary role of the bishops as oral teachers. It says the church's primary concern is to form consciences on these issues, even though the bishops are sometimes perceived as being interested only or primarily in legislation.

"Faithful for Life," which is subtitled "A Moral Reflection," was drafted by the Committee on Pro-Life Activities of the National Conference of Catholic Bishops, chaired by Cardinal Roger M. Mahony of Los Angeles.

The bishops adopted the statement for release "at a time designated by the pro-life committee, most likely in conjunction with the Respect Life Program which begins on Oct. 1, 1995."

Cardinal Mahony said the committee intends to issue the text formally in connection with this fall's Respect Life observances around the nation.

will undergo intensive chemotherapy treatment for four to six weeks and will receive intermittent treatment for two years. Although he will be in some discomfort during his treatment, he is expected to resume his work duties.

"We have all been inspired by the cardinal's deep faith and resignation to God's will," said Auxiliary Bishop Raymond E. Goedert, who as vicar general is running the archdiocese while the cardinal is ill. "He has been willing to accept whatever God has in store for him."

The bishop said he met with the cardinal not long after he learned of the tumor's malignancy, and the cardinal calmly explained his medical status.

"He was so matter of fact you'd think he was building a building or something," said Bishop Goedert.

Dr. Warren Furey, the cardinal's personal physician, described how eager the cardinal was to begin his recovery. Soon after he received the news from his doctor, the cardinal said, "Let's get on with that walk I'm supposed to take."

Dr. Gerard Aranha, chief of surgical oncology at Loyola, said he was encouraged in finding the cancer had not spread other than to a lymph node, which had been removed.

"We've passed a lot of hurdles," said Dr. Richard Fisher, head of Loyola's Cancer Center.

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ACROSS
1 The Apostles - 6 Stormy winds at the Red Sea
11 Descriptive gates to heaven
12 Fictional heaven
14 Splinter
15 Blacksmith's tool
17 "And the - favoured and lean fished king did eat up the seven well favoured and fat king" (Gen 41:4)
18 False god of the sun
19 Posts
20 Part of 'Old MacDonald's' refrain
21 And others (Lat)
24 "And he went, and - him in the mount of God, and kissed him" (Ex 4:27)
25 Smiling Lisa
27 Monk's black hooded robe
29 Leaven bread ingredient (Pl)
31 Doctor's group (Abbr)
32 Gene I.D.
33 - every man according to his - shall make your count for the lamb" (Ex 12:4)
36 Kirt of tiger
39 Dismount
40 Moses edicts (Abbr)
42 Air, prefix
43 Compass point
44 Book of the fall of Nineveh
46 Eng. Bible trans.
47 Time span
49 A cubic meter
50 Short for Abraham
51 "How can I myself alone bear your cumbrance, and your burden, and your -?" (Deu 1:12)
53 Partner to 8 Down
55 Logic, rationale
56 Garden prop
DOWN
1 As Satan, having horns (Gr)
2 Jewish teacher (Abbr)
3 Son of Judah
4 Son of Shem, leader of the tribe of Ephraim
5 Dynamic person man - "his own image"
6 "Then it shall be, because he hath sinned, and is -" (Lev 4:4)
7 Atlantic abbreviations
8 Partner to 53 Across
9 Before center or demic
10 " - , and the wicked shall be - in darkness." (1 Sam 2:9)
11 Pockles
13 Simon to Peter
16 Content
22 Italian violin maker
23 Amount or speed
25 Wilderness food
26 Ohio Indian
28 Nancy to friends
30 City of the Netherlands
33 Aboles
34 Wams
35 Partial whiskers
36 Brief ads
37 Suitable for plowing
38 "For God so - the world, -" (John 3:16)
41 "In - beginning, -"
44 Overdrinks (Abbr)
45 Gather
46 Where - you?
50 Perfect (Hych)
52 "So God created man - his own image"
54 Laughter word

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Book Reviews/By Eugene J. Fisher

Text should be required reading

REQUIEM FOR THE SUDAN: WAR, DROUGHT, AND DISASTER RELIEF ON THE NILE, by J. Millard Burr and Robert O. Collins. Westview Press (Boulder, Colo., and Oxford, England, 1995). 385 pp., \$19.95.

For many of us in the Philadelphia area, the primary association we make with Sudan is with Manute Bol, the gangly seven-and-a-half foot former center of professional basketball's Philadelphia 76ers. Less publicized, though not unknown to sports fans, is his involvement with famine relief in the confusing, continuous and intensely bitter civil war in his homeland.

For most of us, however, this conflict blends seamlessly into the tragic mélange of human misery that has afflicted the Sahel

and East Africa for the past two decades. For just this reason, "Requiem for the Sudan" ought to be required reading.

Like many African conflicts, the roots of Sudan's present troubles may be found in the confinement of mutually antagonistic linguistic, ethnic, and religious groups within borders based on colonial convenience rather than national kinship.

However, the conflict intensified following the founding of the Sudanese People's Liberation Army, or SPLA, in 1983, and the country's agony was further compounded by the ongoing drought and famine of the mid-1980s. The volatile mix of Islamic fundamentalism, anti-Western rhetoric and the drive to suppress the "communists"

SPLA—led by the charismatic, American-educated John de Mabior Garang—led to the ouster of the government of

Jaafar Numayri in 1989, and the installation of a military junta ideologically dominated by the fundamentalist National Islamic Front.

It is against this background that the story of mass starvation, of the deaths of more than 1.6 million people and of the reduction of millions more to refugee status takes place. The international effort to ease their plight—"the biggest emergency relief operation of its kind in the world," according to the United Nations—was Operation Lifeline Sudan headed by co-author J. Millard Burr.

In lean, jargon-free prose, developing its tragic force by the steady accumulation of detail rather than by polemic, the book becomes a powerful brief against those who would use food as a weapon in the name of ideology or religion.

(Charles Desnoyers teaches Third World history and is director of Asian studies at La Salle University in Philadelphia.)

(Purchase at your bookstore or order prepaid from Westview Press Inc., 5500 Central Avenue, Boulder, CO 80301. Add \$2 for shipping and handling.)



Rest in peace

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

ANDERSON, Dorothy Mae, 64, Prince of Peace, Madison, June 7. Mother of Susan L. Morgan, Jennifer K. Schmidt, Jill A. Holt, Sandra J. Jones, Michael V. Anderson and John J. Anderson; sister of Gilbert Hill, Fabian Hill, Ralph Hill, Donald Hill, Irma Mick, Edith McElfresh and Bernice Bruce; grandmother of 13.

BUERGLER, Thelma Dullens, 86, St. Roch, Indianapolis, May 31. Sister-in-law of Sister of St. Joseph Francis Clare Buegler; aunt of several nieces and nephews.

COLLINS, Mildred S. Schmalstein Moynahan, 92, St. Barnabas, Indianapolis, June 9. Mother of Frank Moynahan and Rosemarie Baker; grandmother of seven; great-grandmother of 11.

DAGON, Frances, 76, St. Pius X, Indianapolis, June 11. Mother of John Dagon and Mary Field; grandmother of four.

DEFFNER, Emma E., 87, St. Louis, Batesville, June 15. Wife of Sylvan J. Deffner; mother of Wanda Lee Swain, Lorraine Hentz, La Donna Borchelt; sister of John Kramer; grandmother of 11; great-grandmother of six.



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ETIENNE, Ernest, 88, St. Augustine, Leopold, June 2. Uncle of several nieces and nephews.

FITZGERALD, Robert, 75, St. Lawrence, Indianapolis, June 13. Husband of LaVerne McDougal; father of Tom Fitzgerald, Tim Fitzgerald, Pat Fitzgerald and Mary Fitzgerald; grandfather of 13.

FORMAN, Dorothy, 85, Christ the King, Indianapolis, June 11. Aunt of several nieces and nephews.

HOCK, Julius A., 83, Holy Family, New Albany, June 1. Father of Joseph A. Hock, Daniel M. Hock, Jonathan Hock, Helen Donaldson, Judith M. Beall, Susan J. Scott, Mary Catherine Hock; brother of Jerome Hock, Paul Hock and Bernard Hock; grandfather of 19.

HOOVER, Lucas E., 22, Nativity, Indianapolis, May 31. Son of Julia Baldwin Agard and Jack C. Agard; brother of Jeffrey Hoover, Kevin Hoover, William Hoover and Deborah Hoover; stepbrother of Jeffrey Agard and Christopher Agard; grandson of Elsie and Cecil Hoover.

IVANCIC, Frank, 82, St. Michael, Indianapolis, June 3. Husband of Mary Ivancic; father of Richard Ivancic and Frank Ivancic.

KUEHN, George A., 81, Holy Trinity, Indianapolis, June 6. Husband of Marie Kuehn; father of George A. Kuehn, Jr., Collette Lambert, Roberta Hurst; brother of Charles Kuehn, Lillian Barrett and Margaret Olson; grandfather of 11.

MC DONOUGH, Phyllis J., 64, St. Gabriel, Connersville, June 10. Sister of John McDonough, Mary Reiser, Betty Johnson, Charlotte McKinley, Alice McDonough and Helen Coleman; aunt of several nieces and nephews.

RATZ, Eugene G., 56, St. Michael, Brookville, June 6. Husband of Marian Rappenger Ratz; father of Susan Ratz, Debbie Schoettkotte, Connie Ratz; brother of Joseph Ratz,

William Ratz, Tom Ratz, Pat Moody, Delores Bossert, Bonnie Hornbach, Irene Bruns and Alice Gessell; grandfather of one.

REUTER, Raphael, 87, St. Joseph, Shelbyville, June 11. Husband of Elizabeth "Betty" Deiner Reuter; father of Dorothy Childs, Tom Reuter, Mark Reuter, Matthew Reuter and Steve Reuter; brother of Otto Reuter and Justin Reuter; grandfather of 12.

RILEY, Herbert, 72, St. Lawrence, Indianapolis, May 26. Husband of Theresa Gianotti Riley.

RYAN, Julia Marie, 80, St. Lawrence, Indianapolis, May 25. Wife of Ray Brenton Ryan; sister of Frank Bardash, Robert Bardash, John Bardash and Loretta J. Hardesty; aunt of several nieces and nephews.

SCHICKEL, Edna O. Hartman, 87, St. Mary, New Albany, June 10. Mother of Ray Schickel and Ruth Schickel; sister of Curtis Hartman; grandmother of five; great-grandmother of four; great-great-grandmother of one.

SHOLTES, Lawrence E., 60, St. Pius X, Indianapolis, June 8. Husband of Barbara Sholtes; father of Lynne A. Foytich and Mark A. Sholtes; brother of Eugene Sholtes; grandfather of three.

STAHL, Robert M., 73, St. Lawrence, Indianapolis, June 7. Husband of Margery E. Norris; father of Michael Stahl, Thomas Stahl, Daniel Stahl, Patricia Mowery and Linda M. McCreary; brother of George C. Stahl, William R. Stahl and Mary Jane Porcelli; grandfather of 11.

TAYLOR, Doris Ann, 68, Little Flower, Indianapolis, June 9. Sister of Rosemary Proctor.

THEISING, Cleo, 65, St. Mark, Tell City, June 4. Husband of Irene Theising; father of Wayne Theising, Lesa Lasher, Lynn Rogier; brother of Robert Theising, Cletus Theising, Dennis Theising, Adelle Schepers and Helen Davis.

WEBB-LONBARD, Sharon K. Mitchum, 52, Sacred Heart, Indianapolis,

May 22. Wife of Vincent L. Lombardo; mother of Colin M. Webb; daughter of Kathleen Mitchum Kremer; stepdaughter of LeRoy Kremer; sister of Michael Mitchum, John Mitchum; stepcousin of Kenneth Kremer, Daniel Kremer, Karen Kremer and Debbie Bullington; aunt of several nieces and nephews.

WIESE, Margaret, 72, St. Joseph, Indianapolis, June 7. Wife of Floyd Wiese; mother of David Wiese; sister of John Galante, Manuel Galante, Gilbert Gilante, Dorothy Gasky, Olivia Martin, Ann Murphy and Susan Norman; grandmother of two.

WILEY, Andrew Charles, infant, St. Gabriel, Connersville, June 6. Son of Glen Wiley and Beth Grohman Wiley; grandson of Mr. and Mrs. Norman Wiley and Mr. and Mrs. Hank Grohman; great-grandson of Frances McFee and Elizabeth Manhard.

ZOHLRAUT, Marie, 79, St. Mary, North Vernon, June 8. Sister of Robert Tompsett, Floyd Pete Tompsett and Dorothy Campfield.

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Pope John Paul II, Evangelium Vitae



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Liturgy, land mines, life issues occupy bishops at spring meeting

Changes in the Sacramentary used for Mass took up most of the debate but voting was inconclusive and absent bishops must be polled

By Catholic News Service

CHICAGO—The U.S. bishops took action on topics as diverse as land mines and life issues, disabilities and telecommunications at their June 15-17 spring meeting in Chicago. But the issues that prompted the most debate and took up the most time—liturgical questions and the possible restructuring of the National Conference of Catholic Bishops and U.S. Catholic Conference—remained unresolved as the bishops headed home.

The bishops agreed, by a 207-1 vote, on a 29-page statement, titled "Faithful for Life," which calls advances in abortion and euthanasia in the name of human freedom "freedom gone wrong." (See article on page 20 for more about this statement.)

The bishops also gave unanimous approval to a 10-page statement, "Sowing the Weapons of War," which calls for a sharp curb on international arms sales and a worldwide ban on land mines.

Bishop Daniel P. Reilly of Worcester, Mass., who introduced the statement as head of the bishops' International Policy Committee, said that by approving the statement the bishops were "committing ourselves to a campaign to restrain the arms trade and to eliminate land mines" from the world.

He expressed hopes that soon land mines—which kill or maim more than 25,000 people a year around the world—will be viewed by the international community in the same way as biological or chemical warfare.

Near-unanimity greeted the new "Guidelines for the Celebration of the Sacraments With Persons With Disabilities." The 20-page document seeks to improve access to the sacraments by persons with disabilities and to reduce inconsistencies in pastoral practice. Approved by a vote of 205-1, it marks the first time that the bishops have issued such guidelines at a national level.

In a series of seven separate votes, the bishops decided to disband their Catholic Telecommunications Network of

America this summer and set up a planning process to develop a new telecommunications plan within three years. The bishops had subsidized the network by more than \$14 million in a little more than a decade.

The bishops were less successful, however, in reaching consensus on liturgical matters. They disposed of hundreds of amendments on proposed liturgy changes, but final written votes to approve or reject the revised texts after the amendment process were inconclusive.

Because Vatican rules require liturgy decisions to receive two-thirds approval of all bishops in a nation who are eligible to vote, mail balloting of bishops who did not attend the Chicago meeting was needed.

Segment 3 of the Sacramentary—consisting of the core prayers and alternatives used day after day at Mass—was the focus of debates that took up the major portion of the bishops' two-and-a-half days in Chicago.

One of the biggest debates of the meeting centered around a proposal submitted by Cardinal Joseph L. Bernardin of Chicago before his surgery for cancer. Cardinal Bernardin had asked for a change in American adaptations in the Mass so that pastors or bishops could permit standing as an optional posture of worship from the Sanctus to the Lord's Prayer.

Bishop Donald W. Trautman of Erie, Pa., chairman of the Committee on the Liturgy, said his committee accepted the cardinal's request in principle. But it felt it should be done by changing the 1969 American rule—which says people are to kneel during that time—to reflect the standing option as permitted by the Vatican's general rule.

"The permission is there in the general instruction," he said. The instruction, in force throughout most of the world, says people are to kneel except when there is lack of space or some other good reason to stand.

More than a dozen bishops spoke for or against the change. Backers argued that standing was the common ancient practice, is considered the preferable posture by

many liturgy experts and has been widely adopted since the council in many other countries.

Among those who led the opposition were Cardinal Bernard F. Law of Boston and Archbishop Oscar H. Lipscomb of Mobile, Ala. They argued that creating an option will confuse Catholics because practices will vary from diocese to diocese or from one parish to the next.

As the strength of opposition to a change became clear, Bishop Trautman withdrew the proposed change from consideration, leaving the 1969 American rule unchanged.

That led Archbishop Rembert Weakland to complain that the rule puts the bishops in the position of telling Catholics "they can't follow the tradition of the universal church" in the way they worship at Mass.

Among changes that went to a general vote without opposition were an option for the people to pray the Lord's Prayer with hands outstretched and an option for the exchange of peace to take place at the beginning of the Liturgy of the Eucharist instead of just before Communion.

After extensive debate the bishops approved a plan presented by Coadjutor Archbishop Jerome G. Hanus of Dubuque, Iowa, for a forum of scholars and a small team of U.S. bishops on the liturgy. The forum is to cover not just translation questions but other issues surrounding liturgical texts.

The bishops also heard reports on several topics that will arise again at future meetings.

Coadjutor Bishop Robert J. Carlson of Sioux Falls, S.D., chairman of the Committee on Vocations, gave a short preliminary presentation of a three-year national vocations recruiting plan which his committee intends to submit for the bishops' approval in November.

Mercy Sister Laura Reicks, associate director of the Tri-Conference Retirement Office, reported that orders of U.S. men and women religious still need to add \$6.9 billion to their retirement funds in order to cover expected needs of their aging members, even though the orders already have \$5.8 billion set aside.

The report was presented as advance information to help the bishops prepare for a decision in November about whether to continue the yearly national collection for retired religious.

Bishop John F. Kinney told the bishops that his Ad Hoc Committee on Sexual Abuse is finishing a second volume of "Restoring Trust," a comprehensive resource manual to help bishops deal with all aspects of clergy sexual abuse of minors. The second volume should be ready to put out at their meeting this coming November, he said.

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'JESUS' FILM SEEN BY HALF-BILLION WORLDWIDE

In 1977, while ill and in failing health, Bishop Fulton J. Sheen welcomed to his New York City apartment "JESUS" film producer John Heyman and consultant Paul Eshelman.

"I explained our project to Bishop Sheen," Eshelman recalls. "I told him we wanted to produce a full-length motion picture, done by a major Hollywood producer, faithful to the text of the Gospel of St. Luke, that would powerfully portray the life of Christ. And, that we wanted to show the film around the world. I remember him saying to me, 'Sometimes you are in the trough of the wave, while other times you are riding the crest. I encourage you to continue and reach the crest of this project.'"

Prior to the meeting with Bishop Sheen, producer John Heyman spent five years writing, researching and filming the movie. Father Tom Forrest, C.Ss.R., Executive Director of Evangelization 2000, called the film "inspiring and touching." "Jesus," carefully filmed on site where events occurred in the Holy Land 2,000 years ago, has now been seen by more than 578 people worldwide.

The film has also been translated into 300 languages, meaning people around the world can view it in their own language. They can see the story of Jesus' life in a presentation which the Rev. Louis Kihneman, director of Religious Education and Evangelism in the Diocese of Corpus Christi, Texas, said "will definitely have a great effect on the lives of all who see it whether they be of Christian churches or not."

In its national theatrical release, more than 200,000 Catholic school children viewed the film at separately scheduled matinee showings.

The movie was produced entirely in Israel over a period of seven months and had the benefit of consultation with 200 Catholic, Protestant and Jewish scholars to ensure its biblical and historical faithfulness. In many instances, film crews worked with village officials to have power lines, television antennas and other 20th century symbols removed from visibility, so filming could be undertaken at the known locations where the life of Christ unfolded.

Shakespearean actor Brian Deacon played the role of Jesus in the movie. His portrayal of our Lord was termed "sensitive and engrossing" by *The Southern Cross*, the Catholic newspaper

serving four Southern California counties. "This story of Christ is not another 'Superstar' or 'Godspell.' 'JESUS' is a documentary. It is St. Luke's investigative reporting, par excellence, put onto film," the newspaper's reviewer said.

Fr. Stephen Kardegen, O.F.M., while director of the U.S. Center for the Catholic Biblical Apostolate in Washington, D.C., called the film a "singular service to Christians and indeed to all people at home and abroad that they may see and understand that everything written about Jesus in the Law of Moses and the Prophets and Psalms had to be fulfilled."

Eshelman, who has traveled the world to recruit volunteers to

show the film in motion picture theaters, at universities and public schools, behind the Iron Curtain before its collapse, and throughout the often turbulent Far East, still remembers his afternoon spent with Bishop Sheen when the monumental motion picture project was just an idea.

"When I left his apartment that afternoon, I knew he was seriously ill and perhaps I would never see him again. But his words of encouragement were all I needed to hear. Since then, I have traveled the world and seen how God has worked through this film to bring many to a knowledge of Jesus. And I can still remember Bishop Sheen's words: 'You will be carried forward by God — as if on the crest of a wave.'"

Just prior to his death, Bishop Sheen viewed the completed film and declared, "You have produced a masterpiece." In a letter dated only weeks before his passing, Bishop Sheen said, "Not only will all Christian churches support a masterpiece of this kind, but so will all who love history and the portrayal of a life that has affected millions."

The "JESUS" film is available on home video for \$29.95 by calling 1-800-432-1997 and may be ordered in either Beta or VHS format. The two-hour film is available on videocassette in 234 language versions. In 16mm, all 300 translations are available.

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—The late Archbishop Fulton J. Sheen

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Every word spoken by Christ in the "JESUS" film is taken directly from the Gospel of Luke. Award winning motion picture producer John Heyman spent five years researching the life of Christ in order to create this remarkable two hour color film. After viewing it, Rev. Billy Graham described the film as "a vivid portrayal of the life, death and resurrection of Jesus."



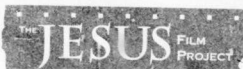
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Since the film was first made, it has been translated into over 320 languages and shown in every corner of the world. Jack Valenti, President of the Motion Picture

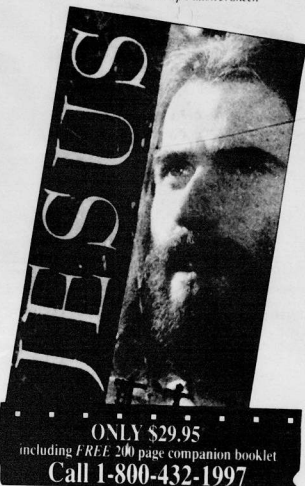


Association of America, noted that the "JESUS" film is the most extensively translated feature

film in motion picture history. Once you view the film, you'll understand why villagers in New Guinea walked miles each night to see this film again and again. And how word of its power brought 30,000 to a single showing in the jungles of Burma.



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