



The

# Criterion

Serving the Church  
in Central and Southern  
Indiana Since 1960

Vol. XXXV, No. 35

Indianapolis, Indiana 50c

June 7, 1996

## Archbishop tells plans for 'Journey of Hope 2001'

*It will be a five-year celebration that will focus on spiritual renewal, evangelization and stewardship*

By John F. Fink

Archbishop Daniel M. Buechlein has announced an archdiocesan *Journey of Hope 2001*, a five year celebration of the 2,000th anniversary of the birth of Christ. The "journey" will have three themes: spiritual renewal, evangelization and stewardship.

(See special interview with Archbishop Buechlein on page 3.)

The archbishop announced his plans during a meeting of the priests of the archdiocese on Monday and Tuesday of this week.

In an address to the priests, the archbishop said, "This five-year celebration is meant to focus our attention on the challenges and opportunities of the future, especially in the three areas of spiritual renewal, evangelization and stewardship. This *Journey of Hope* is also meant to be a symbol of unity and solidarity among all Catholics in central and southern Indiana as we join with our Holy Father, Pope John Paul II, and our sisters and brothers throughout the world who are joyfully anticipating the 2,000th anniversary of the birth of Christ and the dawning of a new millennium."

Archbishop Buechlein told the priests that his idea for the "journey" grew out of the listening sessions he has had with the priests of the archdiocese during the past two years. "As a result of the careful listening that I have tried to do," he said, "I am convinced that we must make spiritual renewal, evangelization and stewardship 'top priorities' during the next five years."

In his interview about the *Journey of Hope 2001*, the archbishop said that it would officially begin on the first Sunday of Advent, on Dec. 1 of this year, and would continue until the solemnity of Christ the King in the year 2001.

He emphasized to the priests that the "journey" will not mean "a lot of new programs and activities to make us even busier than we already are." Rather, he

said, it will mean "a clearer focus or emphasis on these three general areas of our church's life and ministry."

He said that he deliberately used the language and imagery of a journey "because I want to connect our shared vision for the future with the practical issues and concerns that all of us must face during the next five years as we 'cross over' into the new millennium. I also use the imagery of a journey to emphasize that we can get where we are going only one day (and one step) at a time."

In commenting to the priests on the three themes of the *Journey of Hope 2001*, Archbishop Buechlein said that the Catholic community must renew itself "through revitalization of personal and community prayer and through a genuine growth in sacramental participation (especially the Eucharist and the sacrament of reconciliation)."

He also said that "we must unite . . . in defense of our Catholic beliefs, traditions and values, which are frequently threatened by cultural influences and other economic or political factors that are beyond our influence or control."

Regarding evangelization, the archbishop said that, as Christians, we are compelled to share our faith. He said, "We need to take much more seriously our responsibility to reach out to those who are alienated, angry or alone in their search for God."

As for the third theme, Archbishop Buechlein said, "We must learn to be counter-cultural and to resist the powerful temptation to define ourselves either by what we do or what we can afford to buy. In short, when it comes to the material side of life, we must see ourselves as stewards and not primarily as consumers or producers."

The archbishop has assigned to various people in the archdiocese the task of making the three themes top priority for the next five years.

Benedictine Father Noah Casey and a committee of priests will strengthen the opportunities for spiritual direction,

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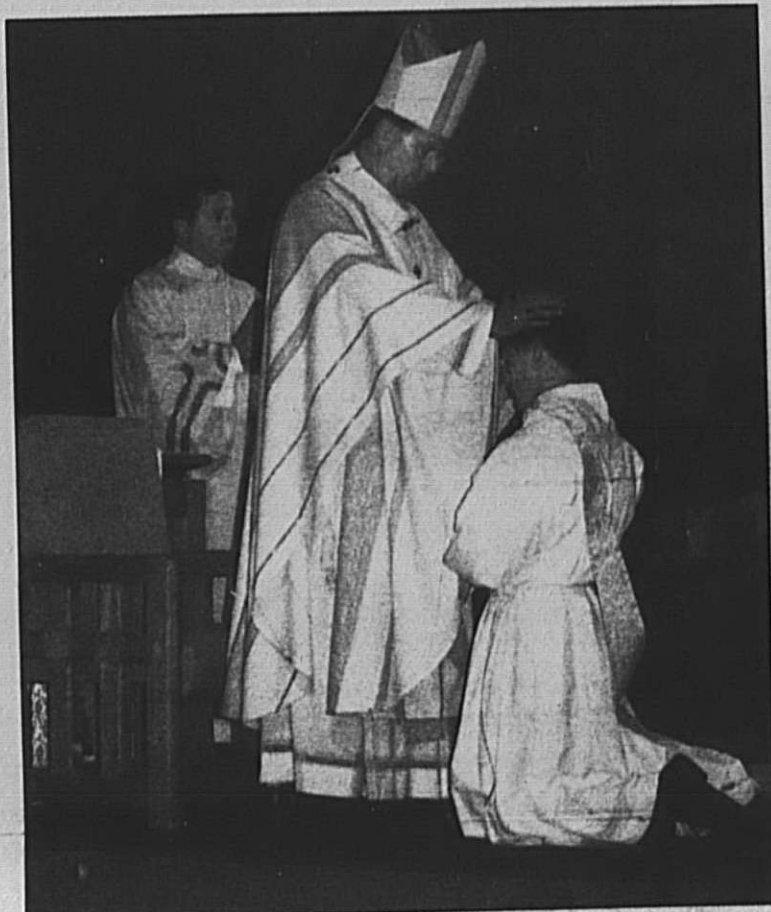


Photo by Margaret Nelson

Archbishop Daniel M. Buechlein lays hands on Gregory Donald Bramlage to ordain him as a priest at a Mass at SS. Peter and Paul Cathedral on June 1. Donald Roszkowski served as a deacon at the liturgy.

## Gregory D. Bramlage is ordained a priest

By John F. Fink

Gregory D. Bramlage was ordained a priest by Archbishop Daniel M. Buechlein in SS. Peter and Paul Cathedral on Saturday, June 1. The new Father Bramlage said his Mass of Thanksgiving at St. Anthony Church in Indianapolis on Sunday, June 2.

The Rite of Ordination began after the Liturgy of the Word when Father Paul Etienne, archdiocesan vocations director, presented Deacon Bramlage and testified that he had been found worthy of ordination to the priesthood. The archbishop then formally spoke the words of election and the people in the congregation consented with their applause.

In his homily and instruction, Arch-

bishop Buechlein emphasized that the calling to Bramlage was God-given. He then said that Bramlage was giving his life to the church and to the people of God, "to live alone for life so that others need not be alone."

The archbishop said that priests are called to share in the priesthood of the bishop: "Greg Bramlage will be ordained

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### Politics

Although Clinton currently holds a 2-1 margin over Dole among Catholics, political analyst Larry Sabato doesn't expect that to hold.

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### Missionary

Camboni Father Michael Barton, former Little Flower parishioner in Indianapolis, now ministers to the Dinka people in faraway Sudan, Africa.

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## Seeking the Face of the Lord

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



# Ecumenical dialogue

**O**n Sunday, May 19th, I preached at Bethany Memorial Church in Bethany, W.Va. The occasion was a session of the Disciples of Christ (Christian Church)-Roman Catholic International Dialogue. I was appointed the Roman Catholic co-chairman of the ongoing dialogue by the Holy See, more precisely by Cardinal Cassidy who heads the Pontifical Council for the Promotion of Christian Unity. The Disciples' co-chairman is Rev. Dr. Paul Crow Jr., president of the Council of Christian Unity, headquartered at the Disciples of Christ national office here in Indianapolis. Since the Disciples were hosts this year, the eight-day meeting was held on the campus of Bethany College which was established by Alexander Campbell, one of the founders of their church.

I found the experience of the dialogue very interesting and thought I would pass on some of what I learned. This particular, ongoing ecumenical dialogue began in 1977. After its first phase (1977-1981) a report "Apostolicity and Catholicity" was published in 1982. This report noted that there was "more in common between the two traditions than might be supposed. The concern for the unity of the church and the fact that there had never been a formal separation between the two bodies provided starting points for international dialogue that were different from those of other dialogues."

The second phase met from 1983-1992 and its report, "The Church as Communion in Christ," was published in 1994. The third phase is now in process.

The hosting of the annual session rotates between the two parties of the dialogue. Meetings have been held in Rome, Indianapolis, Venice and Cambridge in England. Members of the Dialogue Commission are from Canada, Jamaica, Great Britain, the United States and the Vatican.

Each year a theme is chosen for discussion and two members of the Dialogue Commission are asked to prepare and present papers representing both the Catholic and the Disciples understanding of that theme. This year the topic for discussion was "The Authority of Ecumenical Councils in the Church's Teaching."

We examined to what extent our respective churches view and make use of creeds and other decrees of the councils in the life of our faith communities. This is an important topic for discussion since the founders of the Christian Church rallied around the cry "No Creed but Christ!" We

discovered, however, this was rather more a matter of rhetoric. Yet to say anything other than what the Bible says was considered suspect human speculation. Hence, the concern about whether the Disciples accept the teachings of the councils of the church.

The Rev. Dr. William Tabbernee, president of Phillips Theological Seminary in Enid, Okla., delivered the Disciples' paper in which he presented a case study on the views of Thomas and Alexander Campbell regarding creeds and councils. He wrote, "Perhaps most significantly, almost a century of active involvement in the modern ecumenical movement has enabled Disciples to catch a new vision of the ecumenical creeds of the early church and is potentially facilitating Christian unity rather than disunity. . . . Indeed, it is clear that joint study of these councils has and can continue to bring about a greater sense of communion between partner churches."

Dr. Margaret O'Gara, professor of St. Michael, Toronto, Canada, presented the Roman Catholic paper. She titled her report "A Roman Catholic Perspective on the Content and Authority of the Councils of the Church." She wrote: "In general, councils are presented and approached with the expectation that they taught something true and central about the same faith we profess and live today. . . . Roman Catholics believe the ecumenical councils have authority because they speak for the faith of the whole church, defending the faith or presenting its meaning in new ways."

Among a variety of issues we discussed, the question of how you judge whether or not creeds and decrees of the ecumenical councils are authentic expressions of gospel faith surfaced differences of understanding. For example, the Disciples do not as a whole believe anyone should be barred from receiving communion in their church just because they do not accept the Nicene Creed. For them, nothing more should be required than professing their faith in Jesus Christ as savior.

Ecumenical dialogues are complex. I was impressed at the quality of faith and scholarship represented in the commission. There was admirable honesty and respectful consideration about our differences. No one tried to shade the truth or reach for untrue compromise on difficult issues of difference. We do not share communion at our respective celebrations of the Eucharist. We prayed the Liturgy of the Hours and other scripturally-based prayers together. Meeting during the 10 days before the feast of Pentecost was appropriate as we called often on the guidance of the Holy Spirit.

## Editorial Commentary/John F. Fink, Editor

# The widespread custom of couples living together

Can anyone doubt that marriage is in trouble these days? In a matter of only a few years the practice of cohabitation—living together—before marriage has become commonplace and accepted in American society. Most couples now do it.

Even Catholic young people have come to see nothing wrong with premarital sex. A recent study done for the U.S. bishops showed that 40 percent of the couples married in the church in the last seven years had lived together before marriage, for an average of about 14 months. In some parts of the country, that percentage is even higher.

This is one of the reasons the Vatican has issued new guidelines on marriage preparation. This 30-page document was written by the Pontifical Council for the Family as a response to what Cardinal Alfonso Lopez Trujillo, president of the council, called the "moral tempest" that has weakened the traditional stability of marriage. (See article on the front page of last week's *Criterion*.)

Cohabitation presents serious pastoral problems for pastors. They know that statistics show that marriages by couples who have lived together first probably will fail. According to studies, there is a 50 percent greater chance that such couples will divorce, often within the first year of marriage, than there is for those who were not living together before marriage. "Trial mar-

riages" don't increase the probability of the success of the real thing.

Some pastors insist that couples stop living together before they will marry them. Others, knowing that the couples won't stop living together but might hide the fact, go ahead with the wedding, fully aware that any other decision might lose the couple from the church. Priests find themselves in a dilemma.

The Archdiocese of Indianapolis, like most other dioceses in the United States, has a strong marriage preparation policy that requires couples to think seriously about their marriages before the wedding. That policy is currently being studied to see how it can be strengthened.

The new Vatican document stresses that such preparation should be centered on basic Christian doctrine regarding matrimony. Couples should be instructed in the Christian vision of the husband-wife relationship, including the idea of free consent in matrimony, the permanence of the marriage vows, the purpose of sexual relations and the raising of children. In this way couples will better understand the church's teaching against premarital sex, cohabitation and trial marriage, it said.

Too many of our young people have adopted the practices of our secular society. Somehow there must be a return to an emphasis on the spiritual dimension of marriage.

## Pope accepts Gary bishop's resignation

**GARY, Ind. (CNS)**—Pope John Paul II has accepted the resignation of Bishop Norbert F. Gaughan of Gary, effective June 1, it was announced by the Gary Diocese. He had been Bishop of Gary since 1984.

The bishop turned 75 on May 30. Under church law, bishops must submit their resignations upon reaching 75. The last seven years of Bishop Gaughan's tenure were marked by health problems.

He suffered a mild stroke in 1989. A second stroke in 1992 affected his mobility and speech, and required him to have 24-hour care. He was later confined to a wheelchair and limited his work to several office visits a week and occasional appearances at diocesan functions.

During the early years of his tenure, Bishop Gaughan introduced eucharistic ministers in parishes, reorganized the marriage tribunal, established a missions office and provided adult education programs for Catholics.

In 1986, he moved diocesan operations from offices at the cathedral in Gary to a new \$1.3 million Pastoral Center in Merrillville, a move he said would provide "high visibility and greater communication and accessibility" for Catholics in Northwest Indiana.

The bishop wrote a column for several diocesan newspapers and other publications, including *Our Sunday Visitor*, *Commonweal*, *Catholic Twin Circle* and the *National Catholic Register*. He also published two books, "Shepherd's Pie" and "Troubled Catholics: The Lessons of Discontent."

His successor is Bishop Dale J. Melczek,



Bishop Gaughan



Bishop Melczek

57, who has been apostolic administrator of the Gary Diocese since 1992 and coadjutor bishop with the right of succession since last October. Bishop Melczek is the third bishop of the diocese.

A native of Detroit, Bishop Melczek was ordained for that archdiocese in 1964. He served at parishes in Warren, Mich. and Detroit. He held several archdiocesan posts until his appointment as auxiliary bishop of Detroit in 1982.

Bishop Melczek is a member of the U.S. bishops' Committee on Aid to the Church in Central and Eastern Europe.

## The Criterion

06/07/96

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## Justice blocks ruling on assisted suicide ban

**WASHINGTON (CNS)**—Supreme Court Justice Sandra Day O'Connor imposed an emergency stay May 29 temporarily blocking an appeals court decision that struck down a Washington state law banning physician-assisted suicide.

Her stay came just hours after the 9th U.S. Circuit Court of Appeals had declined to further review the 8-3 ruling handed down by a panel of the appellate court in March.

O'Connor's emergency order blocked the appeals court ruling from taking effect at least until written arguments asking the Supreme Court to take the case were filed in early June.

O'Connor handles emergency appeals of rulings by the 9th U.S. Circuit Court, which covers nine Western states.

## Corrections

The summer Mass schedules for St. Anthony of Padua Parish in Clarksville and St. Philip Neri Parish in Indianapolis were incorrect in the May 24 Vacation/Travel Guide. The correct Mass times for St. Anthony are Saturday at 5 p.m. and Sunday at 8 a.m., 9:30 a.m. and 11:30 a.m. The correct Mass times for St. Philip Neri are Saturday at 5:30 p.m. and Sunday at 10 a.m. *The Criterion* regrets the errors.

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## An Interview with Archbishop Daniel M. Buechlein, O.S.B.

## Our five-year celebration of the birth of Christ

**The Criterion:** Archbishop Daniel, earlier this week you announced an archdiocesan-wide celebration called *Journey of Hope 2001*. Can you tell our readers what this celebration means and what led you to the concept of a journey of hope?

**Archbishop Daniel:** I'm grateful for the opportunity to discuss *Journey of Hope 2001* with readers of *The Criterion* because I believe this is an exciting time for our archdiocese, and I want every Catholic to participate actively in this important and timely celebration.

*Journey of Hope 2001* is a five-year, archdiocesan-wide celebration of the 2000th anniversary of the birth of Christ and of our church's "crossing over" into the third Christian millennium. We are undertaking this "journey" in solidarity with our Holy Father, Pope John Paul II, and our sisters and brothers throughout world who are joyfully anticipating the dawning of a new era.

*Journey of Hope 2001* is also an opportunity for us, as an archdiocesan family, to focus our time, energy and resources on three areas of Christian life that I believe are essential to our growth and vitality as a church in the 21st century: spiritual renewal, evangelization and stewardship. It's my hope that during the next five years all of the ministries of our archdiocesan church—including our prayer and worship, our education and formation programs, and all of our pastoral services—will emphasize these three overarching themes (spiritual renewal, evangelization and stewardship) under the "banner" of our *Journey of Hope 2001*.

**The Criterion:** Will this celebration of the *Journey of Hope 2001* include new programs or services sponsored by the archdiocese or by individual parishes, schools or agencies?



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

## JOURNEY

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retreats and days of recollection, and other methods of spiritual renewal that are available to priests. For the laity, Charles Gardner, head of the Secretariat for Spiritual and Sacramental Life, and Benedictine Sister Rachel Best, prioress of Our Lady of Grace Monastery, will promote spiritual renewal opportunities.

In the area of evangelization, Father Paul Koetter and a committee of priests will investigate and propose concrete ideas for the "re-evangelization of our presbyterate." Suzanne Magnant, chancellor and head of the Secretariat for Leadership, Pastoral Formation, and Services, will design and implement a comprehensive plan for lay ministry development. The Evangelization Commission and Jesuit Father Joe Folzenlogen, evangelization coordinator, will give counsel on how to make existing programs more effective.

For stewardship, the archbishop has asked Father Joe Schaedel, vicar general, to lead a group of pastors in a review of all administrative and financial requirements with a view toward greater pastoral sensitivity and simplicity. He also asked Father Paul Etienne, vocations director, to head a committee that will look closely at issues and concerns in the areas of recruitment and support of priests and other pastoral leaders. Finally, he asked Dan Conway, head of the Secretariat for Planning, Communications and Development, to work with the Council of Priests and the Catholic Community Foundation board to broaden stewardship education efforts.

**Archbishop Daniel:** No. *Journey of Hope 2001* is not a new "program" or a series of new activities or events. *Journey of Hope 2001* is intended to be an overall theme for the hundreds of ministries, activities and events which are already taking place in our parishes, schools and archdiocesan agencies throughout central and southern Indiana. I am firmly convinced that we do not need to increase the number or frequency of our programs and activities.

If anything, we need to help one another (as individuals, families and communities) to slow down and to allow more time for the things that really matter—family life, prayer and reflection, hospitality and service to others, exercise and healthy living, productive work and leisure.

In fact, I have proposed to the priests of the archdiocese that we place a moratorium on new programs or activities—no matter how good they might be—so that we can place greater emphasis on spiritual renewal, evangelization and stewardship. With this in mind, our goal for *Journey of Hope 2001* is not to do a lot of new things, but to take what we are already doing and give them a clearer focus.

**The Criterion:** What do you have in mind when you call for a "greater emphasis on spiritual renewal, evangelization and stewardship?"

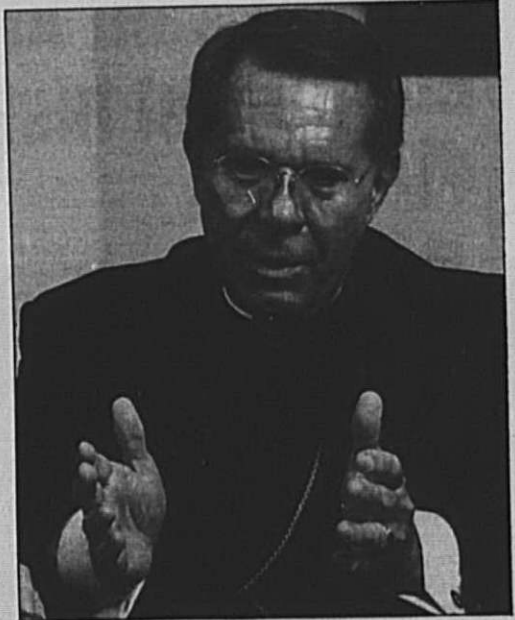
**Archbishop Daniel:** One of the reasons for calling this five-year celebration a journey of hope is the fact that modern living too often causes high levels of frustration, stress and sometimes even despair. As disciples of Christ, we are called to announce the good news of salvation to a world on the brink of hopelessness. This is especially true in times of personal crisis (such as the death of someone we love) or in an era of significant cultural transition (such as we have witnessed in the last half of the 20th century). But to be successful in our mission, we must first hear the Word of God, accept it, and integrate it into our daily lives. Only then can we effectively share our faith (and our hope) with others.

Each of the three overarching themes of our *Journey of Hope 2001* (spiritual renewal, evangelization and stewardship) addresses essential elements of our responsibility as Christians to be messengers of hope for the 21st century. Spiritual renewal, which means ongoing personal conversion and a renewed commitment to prayer, is essential if we want to hear God's word, and if we want to accept it as an integral part of our daily lives. Evangelization, which requires our own ongoing education and formation, means reaching out to others in faith and service to share with them our beliefs, traditions and values. And stewardship means acknowledging before God that everything we have, and everything we are, comes to us as a gift that is meant to be cared for and shared with others. These three fundamental concepts are essential to the Christian life in any age, but I believe they are especially important in times of significant cultural change such as we are experiencing now.

**The Criterion:** How does an archdiocesan capital campaign fit into this broader concept of the *Journey of Hope 2001*?

**Archbishop Daniel:** The one exception we will make to the moratorium on new programs or activities is the archdiocesan capital campaign. I believe we have to make this exception for two reasons: First, as many of your readers have experienced first-hand in their parishes, the dramatic growth and the increase in the demand for pastoral services that we are experiencing in all areas of the archdiocese simply has to be addressed. To ignore the rapidly growing need for new capital and endowment resources—at the parish, deanery and archdiocesan levels—would be poor stewardship. It would also be very shortsighted. As our pastors know only too well, we can only defer capital needs so long, and then we must take action! Otherwise crowded church or school buildings, leaking roofs and outdated boilers can turn into severe financial problems!

The second reason for moving forward with our capital campaign is that it can actually help us in our celebration of the *Journey of Hope*. As many parish and school leaders have learned through local efforts, a well-planned and properly conducted capital campaign can be a genuine source of unity. It can also provide diverse groups of people with concrete opportunities to participate directly in the work of the church. In any case, an archdiocesan-wide capital campaign should never simply be about bricks and mortar or about endowment funds—as important as these are to the mission and ministries of our church. When we talk about the capital and endowment needs of our parishes, schools and archdiocesan agencies, we should always place our financial needs in their



proper context—as necessary resources for building up the Body of Christ and for carrying out our work of spiritual renewal, evangelization and stewardship. *Journey of Hope 2001* gives us an excellent opportunity to place our capital and endowment needs in the context of the our church's responsibility to extend the ministry of Christ into the new millennium.

With this in mind, plans for our capital campaign will move forward. But we will not let the tail wag the dog. Our capital campaign will be fully integrated into our *Journey of Hope 2001*. It will also be designed to provide maximum benefits to parishes through the 60/40 concept and other ideas which were recently reported in *The Criterion*. With this in mind, our capital campaign will be folded-in to the broader *Journey of Hope* celebration, and all of its activities, materials and themes will reinforce our three-fold emphasis on spiritual renewal, evangelization and stewardship.

**The Criterion:** When will this *Journey of Hope* begin and what do you hope it will accomplish?

**Archbishop Daniel:** We are using the concept of a "journey" or "pilgrimage" to underscore the fact that Christian life is never accomplished "once and for all." Christian living is an ongoing process of conversion to Christ (spiritual renewal), developing and sharing our faith with others (evangelization), and caring for the gifts we have received from a generous, loving God (stewardship). We undertake this journey one day at a time, and one step at a time, until we reach our final destination—the kingdom of heaven.

As many readers of *The Criterion* may recall, this fall I will lead a pilgrimage to the sacred shrines of southern Europe. This pilgrimage, which will be chronicled in *The Criterion* and in a special videotape documentary, is intended to be a journey of prayer—following in the footsteps of thousands of Christian pilgrims throughout the past 2,000 years—to prepare for our five-year, archdiocesan-wide celebration.

Following this pilgrimage, and the planning efforts which will take place this fall, *Journey of Hope 2001* will officially begin on the first Sunday of Advent, which this year is observed on Dec. 1. Our celebration will continue for five years until the Solemnity of Christ the King in 2001.

What do we hope to accomplish? An authentic renewal of Christian spirit among our priests, religious and lay people. An informed and enthusiastic sharing of our faith with all our sisters and brothers in central and southern Indiana and throughout the world community. And a genuine experience of what it means to be, in St. Paul's words "stewards of the mysteries of God" and collaborators in the work of building up the body of Christ, the church.

We know that this great vision of who we are called to become as disciples of Christ will not be realized overnight. But because we are people with a profound hope in the coming of God's kingdom, we dare to believe that God's work can be done here on earth—one day at a time. That's why we can confidently set out on this *Journey of Hope 2001* trusting that the Holy Spirit will be our constant companion as we cross over into the third Christian millennium.

May the Lord who walked with us 2,000 years ago on the road to Jerusalem be with us now in central and southern Indiana as we prepare to celebrate this *Journey of Hope* and as we extend our church's mission and ministries into the 21st century.



From the Editor/John F. Fink

## Castel Sant'Angelo: Rome's most historic fortress



Of all the monuments and buildings in Rome, the one that has been the scene of the most historical events is probably Castel Sant'Angelo. The ancient Roman Forum is pretty much in ruins and the Colosseum and Circus Maximus haven't been used for many centuries. But Castel Sant'Angelo, now a museum, was a functioning fortress until relatively recently.

It's difficult to travel from Rome to the Vatican without passing Castel Sant'Angelo and it's impossible to miss the imposing structure with the bronze statue of St. Michael the Archangel at the top. The Ponte S. Angelo (the Angel Bridge) from the Rome side of the Tiber River goes to the castle. For centuries, whoever controlled the castle controlled Rome.

The castle is quite a fortress. It's similar to many forts. It's interesting to visit the various rooms where popes lived, together with some of the art in those rooms. The view from the top is exceptional since you can see much of Rome across the Tiber.

In my series of articles, "The Shaping of the Papacy," I've mentioned Castel Sant'Angelo frequently because both popes and anti-popes have taken refuge there, or have been imprisoned and murdered there.

The castle was originally built from 135 to 139 by the Roman Emperor Hadrian as his tomb, and his statue was originally on the top instead of the archangel. Roman Emperors through Caracalla, who died in 217, were buried there. It was then turned into a fortress in the fourth century, complete with apartments, chapels and prison cells.

Pope Gregory the Great was responsible for its present name. During a penitential procession, he looked at the mausoleum and saw a vision of Archangel Michael sheathing his sword over the fortress. A marble angel that used to be at the top of the fortress was replaced by the present bronze angel in 1752.

Until the popes returned from Avignon in 1377, their residence in Rome was usually at St. John Lateran. That's where the Lateran Palace was. But popes frequently traveled to St. Peter's, and they had to use the Ponte S. Angelo to get across the Tiber. From the time of Charlemagne at the end of the eighth century, the papacy was under the protection of the Carolingian emperors, who controlled Castel Sant'Angelo.

At the end of the ninth century, though, there was a long period of civil strife as different Roman families controlled Rome and the papacy. The fortress belonged to the Theophylact family at the beginning of the 10th century. The family was opposed by Pope John X, who was imprisoned and eventually strangled in his cell on the orders of Marozia Theophylact. Pope John X was succeeded by Pope John XI, who just happened to be the illegitimate son of Marozia.

At the end of the 10th century there were fights over the papacy between Pope Benedict VI and the anti-pope Boniface VII. Boniface got the upper hand, imprisoned Benedict in Castel Sant'Angelo and had him killed. Later, Boniface had to take refuge in the fortress when he was removed as pope, eventually regained the papacy, imprisoned Pope John XIV and had him starved to death in the castle. He killed two popes in the castle.

Over four centuries Castel Sant'Angelo passed into the hands of Rome's most powerful families. By the 13th century, the Orsini family was the most powerful and in 1277 a member of this family, Giovanni Gaetano, became pope under the name of Nicholas III. He planned to move the papal residence from the Lateran to the Vatican and he constructed a corridor above the wall in order to connect the Vatican residence with Castel Sant'Angelo.

Then, however, the papacy moved to Avignon for 70 years. When Pope Urban V was talked into returning to Rome in 1377, he agreed to do it on the condition that the Romans would turn over Castel Sant'Angelo to the papacy. That was done and the fortress has been the property of the church ever since.

Various popes have made alterations in the fortress, mainly to fortify it. One of them was the Borgia pope, Alexander VI (1492-1503). His rooms in the castle can still be seen today.

Another pope who had to take refuge in the fortress was Clement VII, a member of the Medici family, in 1527. He took advantage of the passageway in the wall that connected the fortress with the papal residence in the Vatican and managed to get to the fortress just ahead of enemy troops. The ensuing siege of the castle went on for the next seven months until Clement surrendered. Clement's rooms at Castel Sant'Angelo are one of its features today.

There's much more fascinating history at Castel Sant'Angelo than I can fit in this column. Don't miss visiting there if you have a chance to go to Rome.

Everyday Faith/Lou Jacquet

## Easier to be angry than to be grateful for what we have

On the drive home from work today, I was listening to one of those advice shows. The psychotherapist taking questions from listeners had handled a few calls and finally heard one too many complaints.



"Why can't you just be thankful for what is," she asked a caller, "rather than being angry over what is not?"

That is advice for the ages. Think of the millions of people undergoing counseling who express unhappiness with their lives because they have not yet grasped the truth of what the psychotherapist on the radio was saying.

I am quick to judge this fault of being ungrateful in others. Yet if I am honest with myself, I know how often I too hold onto past hurts and disappointments rather than being grateful for what I have.

I see this apparently widespread problem in microcosm when I am out working in the yard. Life holds few pleasures more enjoyable than a weekend spent working around the house and out in the backyard. My wife plants flowers, while I work on a variety of tasks in between long periods of relaxation on the chaise lounge. Yet, surrounded by all this pleasant in a nice neighborhood located five minutes from a world-class park, I find myself more upset with the minor problems in my life than grateful for the many good things that I have.

True, our backyard is no paradise. The kid down the street insists on revving the engine in his '56 Chevy for what seems like hours on end. The mini-kennel of dogs in the yard behind us can get pretty noisy at times. We have enough landscaping to do here to carry us into the next century. Most immediately, I am facing an angry wasp at 10 paces.

But if I drew a line down the center of a paper and listed blessings in one column and crosses in another, it wouldn't even be close. I believe most people could say the same thing if they gave it some thought. How quick we are to complain, how slow to thank God for every good thing we have been given. The radio host was right: How often we let pointless anger over something long since said and done dominate our lives, preventing us from enjoying what we have today.

With so much to be grateful for, Lord, I can live with that revving engine and the barking dogs. Now about that wasp . . .

ality that are perfectly compatible with Catholic teaching and practice, the 12 steps offer recovering alcoholics a way of dealing with their disease that is truly liberating. Beginning with an honest admission of powerlessness over alcohol (which can be an extremely difficult first step), this remarkable program leads (step-by-step, one day at a time) to removal of the compulsion to drink and to a way of life that is, in many ways, better than anything the suffering alcoholic has ever known. So, although it's probably too soon for Archbishop Kelly to see the light at the end of this very long tunnel, the decision he has made to seek treatment has set him on a road that can lead to a full and complete recovery—if he can accept God's grace and "let go" of his dependence on alcohol and other drugs.

It's not unusual for Archbishop Kelly to lead by example. But this kind of leadership always exacts a price—especially when it exposes a very private man to extensive public scrutiny. As a pastoral associate in Louisville recently said to me about the archbishop, "We don't need him perfect; but we do need him." Let's remember Archbishop Kelly in our prayers.

A View from the Center/Dan Conway

## Louisville's Archbishop Kelly leads by example

On May 23, Archbishop Thomas C. Kelly, O.P., of Louisville wrote a letter to the Catholic people of his archdiocese informing them that in mid-June he would enter Guest House, a treatment center in Rochester, Minn., for clergy and religious who suffer from the disease of alcoholism. In his letter, the archbishop said, "When I was in the hospital [for treatment of a broken ankle and an arterial blockage], the doctors told me that they were concerned about my use of certain medications prescribed after my 1994 lung surgery and about my use of alcohol." In making this public announcement, the archbishop said, "I hope my own vulnerability will help all of you who are struggling with this problem or know someone who is."



In the nearly 20 years that he has been a bishop, Archbishop Kelly has made a significant contribution to the church in the United States, especially through his service as general secretary of the National Conference of Catholic Bishops. Since 1981, he has also been a caring pastoral leader to the Catholic people of Louisville and central Kentucky. I had the privilege of working closely with Archbishop Kelly for six years, from 1987-1993, and during those years he taught me (by example) the meaning of the term "servant leadership." Since I came to work for the Archdiocese of Indianapolis three years ago, the archbishop and I have stayed in close contact, and I continue to learn from his warm sense of humor and his deep love for the church.

When my 16-year-old daughter, Suzanne, learned that Archbishop Kelly was going to Guest House, she was shocked. "I didn't know the archbishop had a drinking problem," she said. "Did it affect his ability to be archbishop?" Others have now asked me the same question, and I've tried to answer them as honestly and straightforwardly as I can: In all the years that I've known Archbishop Kelly (and I worked closely with him in every conceivable situation—from large public gatherings to face-to-face meetings on a wide range of important and controversial subjects), I have never seen him intoxicated, and I have never had a reason to question his leadership or to doubt his pastoral care for the people of his archdiocese.

Of course, many people who suffer from alcoholism do not display the kind of stereotypical behavior that we frequently associate with this disease. Archbishop Kelly is an intensely private man—in spite of his public responsibilities and his high visibility in the church and in the Louisville community. My guess is that the effects of his suffering were very quiet and very personal.

When I asked my daughter what she thought about the archbishop's announcement, she said, "It must have taken a lot of courage." Many others have said the same thing since Archbishop Kelly first announced that, "after consulting with close advisers and giving this serious thought and prayer," he was entering Guest House. Unlike others who suffer from alcoholism an archbishop cannot quietly leave town to undergo treatment. He must stand before the community and acknowledge his vulnerability. And he must accept the feelings of humiliation and failure that must inevitably come with this kind of very public decision. An archbishop can have trouble with alcohol (because he is a human being), but he cannot be anonymous.

The only truly effective treatment for the disease of alcoholism is the 12-step program of recovery recommended by Alcoholics Anonymous. Built on basic principles of spirituality,

## Official Weekly Newspaper of the Archdiocese of Indianapolis

Price: \$20.00 per year 50 cents per copy  
Periodical Postage Paid at Indianapolis, IN  
ISSN 0574-4350

Published weekly except the last week in July and December.  
1400 N. Meridian Street, Box 1717  
Indianapolis, IN 46206-1717  
317-236-1570 1-800-382-9836 ext. 1570

Circulation: 317-236-1573 1-800-382-9836 ext. 1573

Postmaster: Send address changes to  
The Criterion, P.O. Box 1717, Indianapolis, IN 46206

World Wide Web Page: <http://wt1.giou.com/criterion/>

E-mail: [archindy@giou.com](mailto:archindy@giou.com)



The Criterion





## To the Editor

### Truth about founding of Holy Trinity Church

The *Criterion* (May 3, front page) carried a photo of Father Kenneth Taylor rededicating Holy Trinity Church, Indianapolis, on the 90th anniversary of the parish's founding. The caption tells us that "on April 29, 1906, parishioners walked from St. Anthony in Indianapolis to found the parish."

The truth is, the Slovenes refused to attend Mass at St. Anthony after the Irish-American pastor there upbraided them publicly for selling and consuming alcoholic beverages at a parish function. In 1905 they bought three lots on the northwest corner of St. Clair and Ketcham streets, and offered them to Bishop Chatard when they petitioned him to organize a Slovene national parish. Father Joseph Lavric, founding pastor, wrote the date given in the caption on the first page of the parish's baptismal register. It was the Sunday on which he celebrated Mass for his new congregation in a rented hall. The present church was finished in spring 1907.

The inscription "Slovenian Roman Catholic Church" marks the success of these charter members. The caption says it is carved in concrete over the door; I think it's carved in Indiana limestone.

James J. Divita  
Indianapolis

### Archbishop's letter wasn't read in church

Are we Catholics really anti-abortion? If we are, why do we hide it so well?

During the weekend of May 18 and 19, we were supposed to have heard the letter from the archbishop concerning late-term abortions, asking all Catholics to write to their congressmen asking them to override President Clinton's veto of the bill outlawing this procedure.

On Saturday evening, my wife and I went to Mass in one parish, and would you believe it, we did not hear this letter read. Then, on Sunday morning, we went to Mass at another parish and, lo and behold, it wasn't read there either.

The first parish did, on the preceding weekend, include the letter in its bulletin, but it was reduced down so much that I had to use a magnifying glass to read it. How many would go to that trouble?

Of course, the letter was in *The Criterion* a few weeks ago, and *The Criterion* does go into almost every Catholic household, but, from what I gather, many do not ever read it. That is not meant as a slam to *The Criterion*. It's just the way things are.

I can't help but wonder in how many parishes this letter was read.

It has been on my mind to write this letter for some time, but I have neglect-

ed to do so. The fact that two parishes that I know of failed to read the letter, as instructed, prompted me to do so without delay. I am deeply concerned about the lack of respect for life in our country and in the world today. Someone has to excite the people who feel as I do to act, and act now, or conditions will only get worse. Look what's happening on the assisted suicide front today. And who is in a better position to do this exciting than our church leaders? Who is in a better position to lead their flock in this most important mission?

When did you last hear, during the prayers of the faithful, a petition regarding respect for life? When was the last time you heard abortion mentioned in a homily?

On Life Chain Sunday, usually the first Sunday in October, what percentage of the members of your parish were in line? What percentage of the members of your parish are members of the Pro-Life Committee, St. Vincent de Paul Society, or of another committee that devotes its efforts to make life better for some segment of society? And what percentage of the diocesan priests do you see in line on Life Chain Sunday?

How often do you see anything in the church bulletin telling about the magnitude of the sin of abortion?

We will be held accountable someday for the things we did for our fellowmen, both born and unborn. How do I know? The Bible tells me so.

Winferd E. (Bud) Moody  
Indianapolis

(Although *The Criterion* received several phone calls from parishioners telling us that the archbishop's letter was not read in their parishes, I feel sure that it was read in most parishes of the archdiocese. In some the Pro-Life Committee distributed sample letters that parishioners could send to their Washington representatives. In some parishes, too, abortion is frequently a topic for homilies, in bulletins and in prayers for the faithful. All parishes, or all priests, should not be criticized as this letter seems to do.—Editor)

### Thinks article endorsed Clinton

Not endorsing any political party or candidate is a commendable position adopted by *The Criterion*. However, by publishing "Values Seen as a Major Issue in Presidential Election" in your May 24 issue, I can only assume it is at best not an intractable position.

This article endorses President Clinton, and since it was published in a Catholic newspaper, it presupposes all "good" Catholics should vote accordingly.

Quoted in this story is a "research fellow" for the Brookings Institution (a left-leaning liberal think tank), who denounces the "chattering class" of pundits and journalists and then proceeds to morph into a chattering class pundit and journalist.

Also quoted is a national correspondent, Thomas Edsall of *The Washington Post*, the liberal newspaper of the Democratic elite in D.C. Mr. Edsall seems to believe that quantity beats quality when it comes to having values.

Finally, a syndicated columnist, Mary McGrory, weighs in with absolute tripe and falsehoods. House Speaker Newt Gingrich did not admit he shut down budget talks due to being snubbed by Mr. Clinton. House Majority Leader Dick Armey did not suggest revenue lost from a gas tax cut be made up by cutting education. These are flagrant, outright lies, not to mention slovenly journalism.

McGrory continues by denouncing Republican ideology and concludes with the assumption that Catholic voters will continue to support Mr. Clinton even though he vetoed the late term "partial-birth" abortion bill, saying in effect to Catholic voters, "Do not have any apprehensions about the murder of a totally

defenseless human being, instead be confused and wary of minor arguments over language of a Republican Party platform issue which may or may not change in the future."

Publishing articles with this yellow journalistic slant is unacceptable in a Catholic newspaper. For an article on "values" this one is sorely lacking. *The Criterion* should aim to publish facts and truisms on political issues. You can do better. To paraphrase our spiritual leader, John Paul II, "It's time to start calling a spade a spade."

Michael E. Schuck  
Indianapolis

(The article referred to was a straight news story, without editorializing, about a forum held at Georgetown University. It was no more an endorsement of President Clinton than the news story "Dole Preaches Values to Catholic Press Leaders," in the May 31 issue, was an endorsement of Senator Dole. Both reported accurately what was said. We intend to continue to report on the issues in the election, as space permits.—Editor)

### Disappointed with Catholic schools' band

Our family very much enjoyed watching the 500 Parade again this year. However, we couldn't help but notice the extreme contrast in the outfitting of the Catholic High Schools Marching Band compared to the other bands.

All the other high school (including Indianapolis Public Schools) and college bands, of course, had on their absolute dressiest and most professional-looking uniforms; they were all decked out from head to toe. But we were dumbfounded to see the Catholic High School Band dressed in white T-shirts (with a logo) and plain black shorts (of many different varieties). That was it! The temperature was in the 50s and 60s, hardly hot enough to worry about overheating.

This is a sad way to represent the

Light One Candle/ Fr. John Catoir

### Ruling on the ordination of women

Pope John Paul II made a definitive statement in May of 1994 in his apostolic letter "Ordinate Sacerdotalis" on the inadmiss-



ability of women to the ministerial priesthood. But there were still doubts and reservations raised by some theologians about whether this was merely a disciplinary matter, or one that belonged to the deposit of faith.

On Nov. 18, 1995 Cardinal Ratzinger, prefect of the Congregation for the Doctrine of the Faith, speaking for the pope, announced that this teaching "requires definitive assent because it is founded on the written word of God, and from the beginning was constantly preserved and applied in the tradition of the church, and so has been set forth infallibly."

Some theologians and priests questioned the infallibility issue. In fact, one retired cardinal stated publicly, "The perfect of the Congregation for the Doctrine of the Faith is not infallible." One bishop wondered if a future ecumenical council might restore collegiality to a more collaborative level. If so, could the ordination of women ever find its way back on the church's agenda?

Pope John Paul II calls himself a "restorative pope." He believes the collegiality called for by the council fathers is severely limited. According to Vatican II the bishops of the world were to meet every three years for a synod, to keep the Holy Father informed on the "signs of the times," among other things. However, the agendas of these meetings have always been pre-set, the speeches pre-approved, and the conclusions totally predictable. Nothing seemed left to the winds of the Holy Spirit.

Catholic high school system of Indianapolis. With all the money parents are paying into these schools, we're surprised they aren't concerned as well. To put it bluntly, we felt embarrassed as Catholics and embarrassed for the students marching. Is anybody listening?

Sandy & Dave Gillmore  
Indianapolis

### Articles are source of spiritual help

This letter is to thank you so much for printing articles that help us to learn from the wisdom of others. These articles can be a tremendous source of spiritual help. One was for me.

The article that came to my attention a few months ago discussed the book "The Practice of the Presence of God," by Brother Lawrence. It is a small paperback published by Doubleday. I read it during Lent and have highlighted important points. I keep the book handy as a continuing reference.

Again, my thanks to you, *The Criterion*, and the contributing authors for providing your readers with sources of wisdom from which we can benefit spiritually.

Bill Scott  
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. The editor reserves the right to select the letters to be published and will resist demands that letters be published. Letters from frequent contributors will not be used. The editor may also edit letters for length, grammar and style.

Letters for publication should be sent to *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206. If you have access to e-mail, you may send letters to archindy@iglou.com.

Is that the way it will always be? Who knows? The Council of Trent demanded that the Latin liturgy of the 16th century never be changed under any circumstances at any time in the future. That prohibition remained in place for a long while, but this morning I offered Mass in English.

As a priest, I have been trained to obey. We were taught over and over again that no one is called to the priesthood unless the church calls them. And I accept the pope's ruling. The church, in this context, means the hierarchy. The idea of demanding entry to the priesthood is totally foreign to church tradition.

Nevertheless, I don't know what to say to Catholic mothers who are dealing with their disenchanted daughters. I know there is an ocean of anger and disappointment out there over this ruling. It's not that all women are rushing to become priests, but many of them resent the idea that women are seen as less worthy than men for this vocation. The truth is, many are far more worthy than men, but the Holy Father made the point that worthiness is not the issue. He sees this as fidelity to the mind of Christ.

To all those women who are struggling with this issue, whether you accept it or not, I urge you to be at peace and use your gifts and talents as members of the priesthood of the laity. Go out to those in need, be all you can be as a carrier of Jesus Christ. Comfort the sick, feed the hungry, become theologians, administer parishes and diocesan offices, be good lectors and ministers of the Eucharist. In all that you do retain your peace of heart. If you pray for the grace to do whatever God wants, all will be well.

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

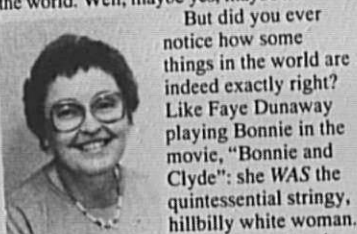




Cornucopia / Cynthia Dewes

# When you're right, you're right

It's summertime again and all's right with the world. Well, maybe yes, maybe no.



But did you ever notice how some things in the world are indeed exactly right? Like Faye Dunaway playing Bonnie in the movie, "Bonnie and Clyde": she WAS the quintessential stringy, hillbilly white woman. Or the way Dooley Wilson played and sang, "As Time Goes By" in "Casablanca." Surely the song was written for that very moment in the history of the world. For that matter, anything in "Casablanca" seems right, from the casting to the dialogue. How else to explain the romantic appeal of a phrase like, "Here's looking at you, kid."

Or consider how right babies are: Because their skins, in all colors, are perfectly soft, warm and downy. And because they snuffle into your neck, and they keep

their fingers and toes curled, and they smell like—well, babies.

Or think of the rightness of certain prayers in the Mass: "He always loved those who were his own in the world." Even prayers the celebrant delivers silently can grab you and explode with hope and longing: "May the body and blood of Christ bring us all to everlasting life."

The insouciance of cats is just right, as is the cheerful loyalty of dogs. Indeed, all animals possess just the right texture and amount of fur for every season. And their whiskers are naturally trimmed to a perfect length, their toenails are right for every animal occasion, and their eyes narrow, pop or swivel backwards exactly at the right time.

The green of trees and bushes is just the right shade in Spring and Summer. And in Autumn and Winter their colors, or lack of color, are right again. Mushrooms rightly pop up like cheerful jack-in-the-boxes to announce change of seasons and delight

the eye, if not always the palate.

Flowers are right, particularly wildflowers. On the bleakest mountain plateaus grow the daintiest, most artfully colored and tiniest flowers imaginable. Actually, unimaginable. Sweet pink bladder campions and shiny blue/purple service berries are lush on the sand dunes of the Great Lakes in summer.

All so different, all just right.

Once in a while it's the time that is right. We say, "I love you" at just the right moments, and a child blooms for a week. Or a friendship deepens, or a marriage thrives. We do a small kindness on

impulse and find that we've enriched someone's day far beyond our modest intentions. We did the right thing.

Sometimes the time is right to take a stand on principle, or to defer to another out of respect. The time can be just right for beginning a new job or moving to a new town or meeting new friends. It can be the right time for praying or healing or letting go.

Somehow, we know right when we see it. We say, "Oh, the color of her dress is just right!" or, "How right you are." We say we want our kids to learn what's right, we want to "do the right thing," and "have the right stuff." Right is the favored hand, since more of us are right-handed than left-handed. Even Christ sits on the right hand of God.

It seems to me we're permitted to sense rightness in order to give us a glimpse of the righteousness available to us in heaven. Sure hope I'm right!



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## Archdiocesan Ministry Allocations



This is a simple summary. For a more-detailed account, see the archdiocesan accountability report in the February 2, 1996, issue of The Criterion, or for a copy of the full report, call or write Scott DeNardin, Controller—Office of Accounting Services, P.O. Box 1410, Indianapolis, Indiana 46206-1410, 317-236-1410, 1-800-382-9836.

**United Catholic Appeal 1996**

**Leadership and Pastoral Services — 35%**  
Family Life  
Marriage Tribunal  
Youth, Young Adults, and Campus Ministries  
Center City Ministries  
Pastoral Leadership and Vocations  
Ecumenical Commission  
Hispanic Apostolate

**Catholic Education — 25%**  
Catholic Schools  
Parish Religious Education

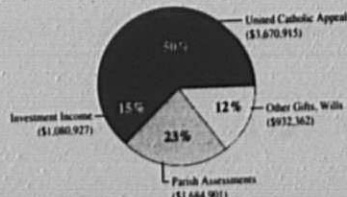
**Social Services — 25%**  
Catholic Charities Agencies  
Pro-Life Activities  
Campaigns for Human Development  
Hospital Ministry

**Spiritual and Sacramental Life — 15%**  
Worship  
Evangelization

**Parish Sharing**  
In addition, 20 cents out of every dollar contributed to the United Catholic Appeal (nearly \$757,000) went directly to parishes that met or exceeded at least 75 percent of their goals.

## Archdiocesan Ministry Revenues

Parish assessments, interest income, the annual appeal, and other gifts, including bequests, provide the primary financial resources necessary to fund the day-to-day mission and ministries of the Church in central and southern Indiana. The United Catholic Appeal accounts for 50 percent of the total archdiocesan ministry revenue.



The altar society of St. Elizabeth, Cambridge City, holds a style show of hats during its May mother and daughter banquet. The crowd numbered 165, ranging in age from six months to age 92. Officers are Susan Werner, president; Susie Dungan, vice president; Sandy Munchel, secretary; and Barb Hart, treasurer.

## VIPs . . .



Raymond and Juliana Semmler, formerly of Indianapolis, will mark their 50th anniversary June 7. The couple will celebrate with a Mass at 10:15 a.m. June 9 at Holy Cross Church in Indianapolis with a reception following in the parish hall. They were married June 12, 1946, at Holy Cross in Indianapolis. The couple have six children: Stephen, Richard, Mark, and Gregory Semmler; Joan Fitzpatrick, and

Taryn Blair. They also have 15 grandchildren and one great-grandchild. The couple now resides in Mesa, Ariz.

Edward J. and Sue M. Gehrich will celebrate their 60th anniversary with Mass at 2 p.m. June 15 at Little Flower Church in Indianapolis. A reception will follow in the parish hall.

The Indianapolis Community of the Little Sisters of the Poor invites everyone to join them in the celebration of a **Memorial Mass for Mother Marie Antoinette de la Trinité**, superior general of the Little Sisters of the Poor, at 11 a.m. June 15 at St. Augustine's Home for the Aged, 2345 W. 86th St., in Indianapolis. See article on page 11. She died May 29 at the motherhouse in St. Pern, France.

Father Mike Zahorchak, the administrator delegate at Holy Rosary Parish in Seelyville will celebrate his 40th anniversary with a Mass at 1 p.m. June 23 at St. Joseph in Terre Haute.

## Check It Out . . .

A group associated with Mt. St. Francis Retreat Center is coordinating a trip to "The Living Word," passion play in Cambridge, Ohio, June 22-23. The trip will feature a special tour of the outdoor set given by Mark Pedro. The cost is \$70 per person, and includes transportation, hotel room (based on a double occupancy) and ticket for the play. For more information or to make reservations call Bobbie Brickey at 502-935-1793 or Jeanne Hand at 812-945-5122.

"Come Away with Me to Rest Awhile," a conference retreat, will be offered June 23-29 at the Beech Grove Benedictine Center, 1402 Southern Ave., in Beech Grove. The week-long retreat will feature input on the Psalms, personal prayer and reflection time, as well as common prayer based on the Psalms with a

monastic community. The cost is \$350. For more information or to register call the center at 317-788-7581.

Jesuit Father Richard Foley, London, will give a one-day retreat, "The Communion of the Saints," from 9 a.m. to 3 p.m. June 22, at the Little Sisters of the Poor, 2345 W. 86th St., in Indianapolis. For more information call 317-888-0873.

The annual **Church Teaches Forum** will be held at 1 p.m. June 15 at the Galt House East in Louisville, Ky. Speakers include Bishop Fabian W. Bruskewitz of Lincoln, Neb., Abbot Edmund McCaffrey, and Jesuit Father John Harden. Tickets for the program, including a dinner are \$32. Tickets for the reception at 5:45 p.m. are \$27. For more information call the sponsor, Eternal Life of Bardstown, Ky., at 800-842-2871.



# Archabbot writes about suit filed against St. Meinrad

*Editor's note: Below is a letter addressed to the people of the Archdiocese of Indianapolis from Benedictine Archabbot Lambert Reilly regarding the filing of a lawsuit against the Saint Meinrad School of Theology by Mercy Sister Dr. Carmel E. McEnroy. Sister Carmel charges sex discrimination against the seminary, claiming that she was treated differently than male professors. She was removed from the faculty in April 1995 after she signed a public statement challenging Pope John Paul II's declaration that women cannot be priests.*

*Here is Archabbot Lambert's letter:*

As many of you have probably read or seen in the media, Saint Meinrad School of Theology is being sued by a former professor for sex discrimination and breach of contract. Dr. Carmel McEnroy, a Mercy Sister, was removed from her position on the school's faculty in April 1995 by Benedictine Father Timothy Sweeney (then-archabbot of Saint Meinrad), because she publicly challenged Pope John Paul II's directives on the ordination of women. For a Catholic seminary professor to publicly challenge the church's leader is a very serious action.

Her removal was a church matter and was handled according to church law. Dr. McEnroy chose not to address the matter within appropriate church channels, but elected to bring a civil lawsuit against us. As a result, her charges do

not address the religious ramifications of her action, but rather attempt to fashion this as a secular question. So, in her lawsuit, Dr. McEnroy alleges "a pattern and practice of discriminating against women professors." This claim is especially painful to us at Saint Meinrad because we know—and those who really know Saint Meinrad know—that her claims are just not true.

I am writing this letter because I recognize that the only information you, the Catholic public, are going to hear and see on this matter is from Dr. McEnroy's perspective. Saint Meinrad is defending itself in this lawsuit. It is not appropriate, nor advisable, to debate these claims in the media, no matter how outrageous they may be or may become. We will answer Dr. McEnroy's charges before the U.S. District Court and therefore will not prejudice or hamper that process by debating the specific details of these charges in public. As with Dr. McEnroy's complaint, anything we say publicly may be distorted and mischaracterized to hurt Saint Meinrad and many individuals who have nothing to do with the removal of Dr. McEnroy. We are confident that the court will agree that the action taken against Dr. McEnroy for public dissent falls within the jurisdiction of the church.

Operating a seminary for the Catholic Church is an important responsibility. It's an undertaking Saint Meinrad takes very seriously. Every decision that

affects our schools—from faculty to curriculum to ministry assignments to prayer and liturgy—is taken with deliberation and prayerful thought. And the fundamental guides for what Saint Meinrad does are the Gospel of Jesus, the Holy Father in Rome, the church leadership in the United States and the Rule of St. Benedict. For 140 years, Saint Meinrad has persevered in its mission of preparing priests and lay leaders for the Catholic Church. This legal action will not distract us from the work we do for you and the church.

I hope you will realize, as we have, that not everything reported in the media is the complete truth. There is always another side. In the case of this lawsuit,

the allegations of wrongdoing against Saint Meinrad are groundless. The full story about these charges is that the archabbot made a decision, under church law, that a professor who publicly disputed church directives should not be permitted to teach in the seminary under his jurisdiction. That was his authority, his responsibility, and his burden. Dr. McEnroy will not accept this truth and has chosen instead to make allegations that are incorrect and irrelevant. Dr. McEnroy's lawsuit is an unfortunate but not unexpected development. It won't deter us from moving ahead with our important work for the service of the church. As we do so, I ask for your continued prayerful support.

## Day-long stewardship conference is scheduled for Tuesday, June 25

Those interested in expanding or beginning parish stewardship programs are invited to attend the day-long 1996 Stewardship Conference at the Archbishop O'Meara Catholic Center on June 25.

The year-long stewardship programs of parishes will be discussed by the two speakers: Jerry Locey and Dan Conway. "Creative Yearlong Stewardship" will be the topic of the keynote address by Jerry Locey. He is director of parish stewardship for the Diocese of Rockville Centre, New York.

Locey recently completed an 18-parish pilot project in which the average household promised to increase its Sunday giving by 74 percent. And his efforts in a Seattle-area parish increased collections by 600 percent. He is a respected consultant and writer.

Conway is director of the Indianapolis archdiocesan secretariat of planning, communications and development. He is a

consultant in these three areas, beginning in planning and development at St. Meinrad and serving in communications for the Louisville Archdiocese.

Conway will discuss: "Stewardship for the Future: Building Capital and Endowment Funds for Future Generations."

Registration begins at 11:30 a.m. The welcome and opening prayer will begin the conference lunch. Questions and answers will follow both talks. After Locey's presentation, small groups will discuss and report on the topic.

The group will attend a 5:15 p.m. Mass at St. Peter and Paul Cathedral celebrated by Father James Farrell, pastor of Sacred Heart in Jeffersonville.

Those wishing further information about the stewardship conference may call 317-236-1567 or 1-800-382-9835, ext. 1567. The \$15 registration fee covers lunch and educational materials.

candidate and heard his promise of obedience. Bramlage then prostrated himself on the floor of the cathedral while the choir and congregation chanted the Litany of the Saints.

This was followed by the laying on of hands as Archbishop Buechlein and then the other priests present laid their hands on Bramlage's head as he knelt. Then, after the archbishop said the prayer of consecration, the new Father Bramlage was invested with the stole and chasuble, his hands were anointed with sacred chrism, and he was presented bread and wine. Father Bramlage then exchanged the kiss of peace with the archbishop and the other priests.

Father Bramlage joined the other priests in concelebrating the remainder of the Mass. He joined Archbishop Buechlein in receiving the gifts, which were presented by members of his family. His father, Don, is an advertising salesman for *The Criterion*.

After the Ordination Mass, a reception was held in the assembly hall of the Archbishop O'Meara Catholic Center.

Father Bramlage's first appointment will be as associate pastor of the three parishes in Richmond, Holy Family, St. Andrew and St. Mary.

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## PRIEST

continued from page 1

to be a helper to me." That is why, he said, the rite gives special emphasis to obedience to the archbishop and to his successors. And he told Bramlage, "Need I remind you that obedience is the most difficult form of humble service?"

He told Bramlage, "My first duty, and yours, is to be a man of prayer." He said, "My brother Greg, I already know that you are faithful in prayer. I think it might be the greatest gift you bring to ministry in our archdiocese."

The archbishop said that praying the Liturgy of the Hours was particularly important for a priest. "Praying your breviary is the most powerful, but most unsung, thing we do," he said.

He also told Bramlage, "In the face of a pornographic culture and in the midst of lonely people, we do not reject, but affirm human sexuality and the treasure of family life and marriage. And despite the struggle, like Jesus, we choose to offer a chaste love and to be celibate so we can try to love the many and not an exclusive one or few."

After his instruction, the archbishop presided at a ritual examination of the



# St. Luke couple visits Fr. Michael Barton in Sudan

Comboni missionary from Indianapolis finds joy in educational ministry to the Dinka people in Sudan

By Mary Ann Wyand

"Home is where the heart is," a popular needlepoint verse, aptly describes Comboni Father Michael Barton's beloved ministry to the Dinka people of Marpoudit in faraway Sudan, a former English colony.

The Little Flower parishioner from Indianapolis has served God as a Comboni missionary for 18 years, and now calls the primitive African village of Marpoudit in southern Sudan his home.

Father Barton founded a school there three years ago, and supervises the primary education of 1,100 children enrolled in the first through seventh grades.

In addition to his educational ministry, Father Barton ministers to the spiritual needs of the impoverished people who live simple but joyful lives as farmers and herders.

Many of the faithful he serves in and around Marpoudit were uprooted by the Sudanese civil war and forced to flee to this remote area of southern Sudan.

Father Barton also brings the Word of

God to the people who reside in a leper colony at Marpoudit.

"He's happy there," St. Luke parishioner Sheila Barton, an Indianapolis dentist, said of her brother. "He's very dedicated because he is needed so much. Life for him as a missionary is very fulfilling."

As a child, his sister said, Michael Barton would read the mission magazines which arrived in their parents' mail at regular intervals and he would dream of foreign lands.

"He always wanted to go to Africa," she explained. "With the Comboni order he has realized his dream of a vocation as a missionary in Africa."

On March 17, Pope John Paul II beatified Blessed Daniel Comboni, who was born in 1831 in Limone, Italy, and later founded the international missionary order of priests, brothers, women religious, and lay missionaries. Today more than 1,800 Comboni priests and brothers and almost 1,900 Comboni sisters serve the church in over 40 countries.

In addition to the work of dedicated missionaries, the beleaguered Sudanese



St. Luke parishioner Sheila Barton of Indianapolis enjoyed visiting her brother, Comboni Father Michael Barton, in Sudan and providing dental care to the Dinka people of Marpoudit. Father Barton (right photo) signals the start of a school day.

Photos by William Bosron



people also receive assistance from Catholic Relief Services.

CRS spokesman Will Lynch of Baltimore said during 1995 Catholic Relief Services aid to the war-displaced and drought-affected people of Sudan included a variety of emergency response measures made possible by private American donors, collections by diocesan mission offices, government funds, and support from the European Union (ECHO).

Lynch said CRS distributed cereals, pulses, and oil to more than 120,000 people and provided seeds and farming tools to over 22,800 families last year. CRS humanitarian assistance in Sudan also included a Work for Food program and non-emergency programming valued at approximately \$1.9 million.

In 1996, Lynch said, CRS is moving from emergency relief assistance to forms of aid that enable sustainable local food production designed to decrease dependence and promote self-sufficiency. He said Catholic Relief Services has committed \$19.2 million in humanitarian aid to Sudan this year.

The people of Marpoudit are less affected by the civil war and drought than the Sudanese who live further north, but poverty is always a concern. Displacement due to the war and drought has swelled the population in the Diocese of Rumbek in this area of the New Sudan.

Sheila Barton and her husband, Indiana University School of Medicine biochemistry professor William Bosron, traveled to Marpoudit last November to visit her brother and help with his ministry.

While Bosron taught science to classes of up to 60 fifth- and sixth-grade students at a time, Barton provided much-needed dental care for the Dinka people.

"We spent 15 days there because we wanted to see his work," Barton said. "We flew into Marpoudit with supplies on a private plane from Nairobi because there are no roads that go to that area. The trip was a wonderful experience for us."

Bosron said it costs about \$7,000 to hire a private plane to take supplies and visitors to Marpoudit.

"We got in easily," he said, "then weren't sure we could get out. They were supposed to bring some Comboni sisters in and take us out, but the northern government at Khartoum had put a ban on flights coming in from Uganda, Zaire and other areas. They had threatened to shoot down any planes that came in against orders. The pilot eventually agreed to come in when the government allowed some United Nations flights in, but we had to fly under the radar to get out."

In Marpoudit, they met Sacred Heart

Sister Moira Lynch, a 73-year-old nun and nurse from Australia, who treats about 200 people a day. A Sudanese priest helps Father Barton and Sister Moira with the parish, school and clinic ministries.

"There are 11 teachers, all Sudanese, and one or two have had extra training," Bosron said. "The students are bright and hard-working. They are eager to learn. Some of them walk as much as two hours during the night to arrive at the compound by 7 a.m. They line up and march into their classrooms, which are grass huts with dirt floors. They share and reuse the school supplies. Books are treasured."

Father Barton teaches school on weekdays and travels on Sundays to celebrate three Masses throughout the diocese.

"We went down to an area by a river to see the role he plays in bringing the religion to all of the people in the area," Bosron said. "He also provides entertainment for them in the form of movies on Friday and Saturday nights. The only time he runs the generator is to power the projector. Michael speaks a number of languages. One night we saw 'Crocodile Dundee III' in Italian, and Michael was translating from Italian into Dinka. We also saw a movie on South African leader Nelson Mandela and a couple of videos about Bible stories. That's the big entertainment in the village."

Bosron and Barton said their time in Marpoudit has changed their lives.

"We came back with a whole new concept of life," Barton said. "We feel like we don't need things. They have nothing there, so there is no waste. Everything is used and reused. And there is such joy in a simple life. I can't say that we're happier than they are, particularly in that community because of the school. As a result of the civil war, this was the first organized school there in 10 or 12 years. It gives that community so much hope."

Marpoudit Comboni Primary School student Paul Manyang Matel recently expressed his dreams for an American education in a letter to Barton and Bosron.

"In your kindness may you try to search for me a place for schooling in USA," Paul wrote. "This is because I need very much to learn for a better position to serve my nation. Father Mike opened our eyes in a very close darkness, and each of us realize the goodness of it. The chance is left for us now to increase it."



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# Sisters' GED program graduation attracts officials

Number of graduates in Sisters of Providence GED project in New Albany more than triples from last year

By Cynthia Schultz

A ministry of the Sisters of Providence brought some state and federal VIPs to New Albany recently.

For the second year, the Providence Self Sufficiency Ministries, Inc. was graduating students from its GED program. The GED program is held at the Parkview Recreation Center in a public housing development.

Dr. Suellen Reed, superintendent of the Indiana Department of Public Instruction; U.S. Congressman Lee Hamilton and Forrest Jones, director of public housing for the U.S. Department of Housing and Urban Development, were on hand for the graduation.

But it was more than a graduation. It was a celebration for the sisters who almost tripled the number of students since last year's graduation.

The ministry began in August of 1994, in conjunction with the New Albany Housing Authority.

This year, 32 men and women graduated. They included 17-year-old Crystal Akers—the youngest graduate—who dropped out of high school at 15 to help her mother through surgery. She now has her sights on college, where she will study journalism.

The oldest student was a 72-year-old woman, whose bout with cancer kept her from the ceremony. But the sisters delivered her diploma.

The sisters teach at public housing

sites, where most of their students live. They provide child care to make it easier for many young, single mothers to attend classes. They also offer other services, such as counseling and health education.

Melanie Southern was one of the graduates, having quit high school because of "rebellion." She had trouble finding a good job without a degree. But her motivation to finish her high school education was her toddler son. She didn't want him to follow her example and quit school.

"I did it for him," said Southern. She now has a full-time job and plans to enroll in college.

A smiling Morgan Hearn, 58, had only completed eighth grade, but was inspired by his grandchildren to go back to school.

Barbara Peabody said quitting school was a "stupid" thing to do. "If you can't finish high school, how good are you going to be at a job?" she asked.

Some students said they earned their diplomas because of the sisters' commitment to the program. "I overslept on the

second day of the testing and she was on the phone" said Peabody of Sister Peggy Lynch.

Currently, 216 adults have participated in the program. More than 400 children have received child care so their parents could attend classes. Forty-five students are now involved in the program and 62 people have found employment since entering the program.

Sister Barbara Ann Zeller told the students and the packed gymnasium of their supporters, "If you think it, dream it, and want it, it's yours."

Reed told the group that "education is about giving something back to the community. Make sure you continue to learn." Hamilton challenged the graduates to be "the best that you can be."

When the students, relatives, and the sisters hugged after the ceremony, Reed observed, "There is so much love in this room."

That seemed evident at the end of the evening when Sister Peggy herded four children and their graduate mother into her car to drive them to their home in the next town.



Photo by Cynthia Schultz

Crystal Akers is flanked by Alex Mauros and her mother, Elizabeth Prater, after she receives her GED diploma through a New Albany program run by the Sisters of Providence.

## 150th Corpus Christi procession scheduled at Oldenburg June 9

Blessed Sacrament will be carried in procession to four outdoor shrines

For the 150th time, the Corpus Christi procession will be celebrated at Holy Family Parish in Oldenburg.

After the 10 a.m. Mass, the Blessed Sacrament will be carried in procession to the four outdoor shrines—built by parishioners—that encircle the "Village of Spires."

The servers carry the cross and the flag, followed by altar boys, and girls tossing flower petals. The Knights of St. John act

as a guard of honor for the Blessed Sacrament. Pastoral council members carry the canopy over the Eucharist.

A military guard, band, choir, parishioners and visitors complete the procession, singing hymns and praying the rosary as they walk.

At each chapel, the people in the procession participate in a short Benediction, with songs, readings and prayer. The group returns to the Holy Family Church for a final Benediction and closing with the singing of "Holy God."

The people of the archdiocese are invited to attend the 10 a.m. Corpus Christi Mass and procession that follows at Holy Family in Oldenburg.

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Are not equal to them in their greatness;  
their dignity stands all alone;  
And when we are tempted and wander  
to pathways of shame and of sin,  
It's the hand of a priest will absolve us—not  
once, but again and again;  
And when we are taking life's partner,  
other hands may prepare us a feast,  
But the hand that will bless and unite us  
is the beautiful hand of a priest.  
God bless them and keep them all holy  
for the Host which their fingers caress;  
When can a poor sinner do better than  
to ask Him, to guide thee and bless?  
When the hour of death comes upon us  
may our courage and strength be increased  
By seeing raised over us in blessing  
the beautiful hands of a priest!



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# Several Catholics being considered for Republican running mate

*Dole wants the 'elusive' Catholic vote and to win such key states as Ohio, Michigan and Pennsylvania*

By Nancy Frazier O'Brien, Catholic News Service

WASHINGTON—Quick: Name the only Catholic to run for vice president of the United States as a Republican Party candidate.

If you couldn't come up with William E. Miller, who ran on the unsuccessful Republican ticket in 1964 with Barry M. Goldwater, you're probably in the majority.

But with strong interest in the elusive "Catholic vote" and a need for Republican Bob Dole to win such key states as Ohio, Michigan and Pennsylvania, there is a good chance that a Catholic will again fill the vice-presidential slot on the Republican ticket in 1996.

Dole began the search for a running mate in earnest in late May when he appointed former NATO Ambassador Robert F. Ellsworth, a fellow Kansan and longtime friend, to head the search team.

Asked what qualities he was looking for in a running mate, Dole said, "Somebody I could have confidence in. Somebody who understands how the process works. Somebody who could obviously be president."

None of the men who opposed Dole in the run for the

Republican nomination is likely to get the nod. And that includes Catholics Alan Keyes, Patrick Buchanan and Rep. Robert K. Dornan.

Most often mentioned as potential running mates for Dole are three Catholic governors—John M. Engler of Michigan, George V. Voinovich of Ohio and Tommy G. Thompson of Wisconsin.

Thompson, chairman of the National Governors Association, recently brought up the divisive topic of abortion and called for a change in the Republican Party platform, which calls for a constitutional amendment to ban abortion.

"I want the party to be the party of the big tent," Thompson said. "You can put a statement in there saying that we are a pro-life party but that there's a sizable number of Republicans that are pro-choice, and there's plenty of things that unify us much more than separate us."

Other calls to reconsider the platform stand on abortion have come from Gov. Tom Ridge of Pennsylvania, who is Catholic; Gov. George Pataki of New York, a Catholic who now attends an Episcopal church; and Govs. Christine Todd Whitman of New Jersey and Pete Wilson of California, both Presbyterians.

Political commentators say Dole might choose Engler, 47, or Voinovich, 59, because of the importance of their states in the 538-member Electoral College. Michigan has 18 of the 270 electoral votes needed to win the presidency, Ohio 21.

Another name, less frequently mentioned, is that of California Attorney General Daniel E. Lungren, a Catholic and former member of Congress whose state represents a whopping 54 electoral votes.

But each of the Catholic governors has his drawbacks as a potential Republican vice-presidential candidate.

Voinovich is not considered a charismatic speaker. One political wag said he is so low-key that a vice-presidential debate between him and Al Gore on broadcast television stations would be "the best excuse for cable (TV) that we've ever seen."

The Ohio governor also has publicly criticized Dole for supporting repeal of federal gasoline tax, and alienated some voters in his own state by approving a \$400 million tax increase in 1992.

But no Republican has ever been elected president without carrying Ohio, and Voinovich was the first governor to endorse Dole. His Croatian ethnic background and deep Catholic and pro-life beliefs could give the Dole campaign a boost. He has been governor since 1990 after 10 years as mayor of Cleveland.

Another point in Voinovich's favor is that, as state GOP chairman Robert Bennett said in a letter to Dole, "George has a closet that has absolutely no skeletons in it."

Voinovich and his wife, Janet, have been married 33 years and have three children. Another child, Molly, died in a car accident at age 9.

Thompson, 54, has made Wisconsin into an example of welfare reform possibilities at the state level by pushing sometimes controversial provisions such as "workfare" and "bridefare" that reward welfare recipients for working or marrying.

In late May, he came to Washington with a 400-page request for waivers from 75 federal regulations relating to welfare, food stamps and Medicaid.

Thompson also has been an innovator at the local level on school choice and recently signed into law a bill requiring a waiting period before an abortion.

Elected to the Wisconsin Legislature in 1966, just after his graduation from law school, Thompson has been governor since 1986. He and his wife, Sue Ann, have three children.

Engler, also a leading proponent of welfare reform at the state level, has received some bad press for avoiding the draft during the Vietnam War because he failed two physicals for being overweight. Like Voinovich, he is considered somewhat low in charisma.

But in addition to heading the eighth-largest state, he has achieved national stature in Republican circles for his efforts to lower taxes, reform welfare and streamline government. He and his wife, Michelle, have triplet daughters, born in November 1994.

And, like all those mentioned as vice-presidential possibilities, he avoids public speculation on that topic and says he has not discussed it with Dole or anyone on his staff. "In fact, as governor," he declared recently, "I have a full agenda for Michigan and plan to see it fulfilled."

## Mother Teresa meets with Sen. Bob Dole

By Catholic News Service

WASHINGTON—Republican presidential candidate Bob Dole said his half-hour meeting with Mother Teresa of Calcutta June 1 was "inspirational."

"She has a good sense of humor," Dole told Republican state party chairmen meeting in Washington that day. He said the 85-year-old nun also had "not a bad business card."

Dole and Mother Teresa, who founded the Missionaries of Charity 25 years ago to work with the poor and dying, met at the Gift of Peace Convent in Washington, where members of her order care for people with AIDS.

The Yugoslavian-born nun gave Dole miraculous medals for himself, his wife, Elizabeth, and his daughter, Robin, along with a card that read: "The fruit of silence is prayer. The fruit of prayer is faith. The fruit of faith is love. The fruit of love is service. The fruit of service is peace."

Mother Teresa had written on the card, "God bless you."

"Mother Teresa's work is a testament to the strength of the human spirit and the power of faith," said Dole, who is a Methodist, after the meeting. "It was an honor and a great privilege to meet with her."

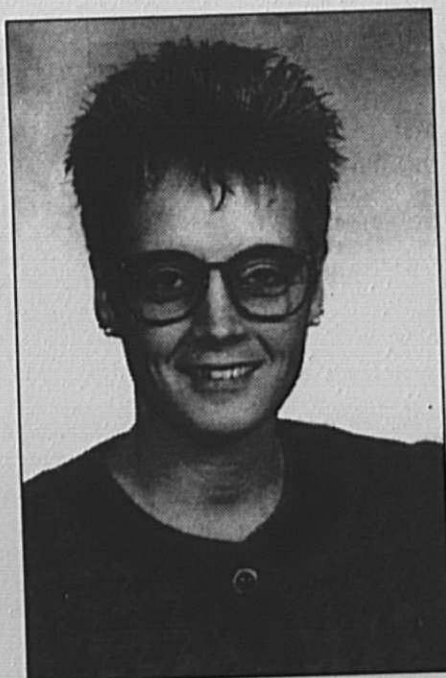
A statement from the Dole campaign said the candidate and the nun had a "warm and cordial discussion . . . on a variety of topics ranging from Mother Teresa's ongoing work in Calcutta to the power of prayer to the value of adoption as an alternative to abortion."

It was the first meeting between Dole and Mother Teresa, but she had called him late last year to thank him for his work as Senate majority leader in the Senate's passage of legislation to ban partial-birth abortions. President Clinton later vetoed the bill.

Mother Teresa met Clinton and his wife, Hillary Rodham Clinton, at the National Prayer Breakfast in February 1994. She has met twice—in India and in Washington—with the first lady since then.

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# Analyst says Catholics represent a 'persuadable' key voting bloc

Although Clinton holds a 2-1 margin over Dole among Catholics, Larry Sabato doesn't expect that to hold

By Jim Lackey, Catholic News Service

PHILADELPHIA—Catholics represent a "persuadable" part of the electorate that could be critical if this year's presidential race gets close, a political analyst told Catholic journalists.

Because of that, President Clinton's veto in April of the Partial-Birth Abortion Ban Act was probably the "dumbest" thing he's done this year given the importance and the volatility of the Catholic vote, said the analyst, Larry Sabato, an author and political science professor at the University of Virginia.

"It's the dumbest political thing he has done this year because it seems so extreme," said Sabato, noting that usually it is the Democrats who try to paint Republicans as extreme.

Sabato spoke May 24 to about 400 journalists attending the Catholic Press Association national convention in Philadelphia.

He said the Catholic voting bloc is big, with 25 million to 30 million Catholics expected to vote this November. Those voters also are concentrated in key Electoral College states, he said.

And unlike other voting blocs, he said, they are "persuadable," meaning that—unlike other blocs based on gender or racial composition—they can tip one way or another depending on the issues and the personalities.

"Catholics tend to identify with the Democratic Party's heart—they're very intent on providing social welfare for those in need, which the Republicans strongly oppose," said Sabato. "But they also identify with the Republican Party on certain social issues including—not excluding others—but including abortion."

He also noted that the Catholic vote used to be more heavily Democratic but now is more evenly split, due to factors such as the rise in annual incomes among Catholics.

Currently, Clinton holds a 2-1 margin among Catholics when compared to Senate Majority Leader Bob Dole, said Sabato. "But I don't think that's going to hold. He (Clinton) may win the Catholic vote, but I can't imagine him winning it by that margin," he said.

## Little Sisters of Poor superior general dies

Mother Marie Antoinette de la Trinité, the superior general of the Little Sisters of the Poor, died at the motherhouse in St. Pern, France May 29. She was 76.

The Little Sisters of the Poor operate St. Augustine Home for the Aged in Indianapolis. The Indianapolis community will have a memorial Mass for Mother Marie Antoinette at 11 a.m. June 15 at St. Augustine's Home, 2345 W. 86th St.

Mother Marie Antoinette entered the Little Sisters of the Poor in 1942. Her novitiate coincided with World War II, when the motherhouse was transformed into a refuge for the Little Sisters and elderly residents who were forced to flee their homes throughout occupied France.

Before being named to the General Council in 1957, she served as a local superior in Paris and Lyons and as a provincial superior in the province of Rennes, France. As a member of the General Council, she filled the office of vicar general for seven years.

She was first elected superior general in 1964. She was re-elected successively at general chapters in 1970, 1976, 1983 and 1989.

She guided the congregation through the years of renewal that followed the Second Vatican Council and was instrumental in advancing the cause for canonization of the Little Sisters' foundress, Jeanne Jugan, who was beatified in 1982.

During her generalate, 32 foundations were made in numerous countries including Western Samoa, Australia, Colombia, Chile, Argentina, Kenya, Nigeria, the Congo, Malaysia, Taiwan, South Korea and India.

Her most recent visit to the United States was in 1992.

In 1994, Mother Marie Antoinette was an auditor at the Synod of Bishops on the Consecrated Life. In that capacity, she made an intervention before the synod assembly.

At the time of her death, Mother Marie Antoinette was actively preparing for the congregation's General Chapter, to be held at the motherhouse in September. Her successor will be elected by the members of this chapter.

For Dole to make inroads in the Catholic vote, said Sabato, he'd be well advised to choose a Catholic running mate.

Also, he said, Dole "needs to constantly meet with the leaders of the church, he needs lots of photo ops with them, it ought to be a regular part of his agenda."

Dole also should stress issues like Clinton's veto of the partial-birth abortion ban, said Sabato, noting that Dole "hit home" by raising the issue the previous day in his speech to the CPA.

Dole's comments on the veto brought an angry response from Clinton, but Sabato said the veto makes Clinton look bad. "I think that's one reason why he (Clinton) got so emotional yesterday because he knows Dole probably has him on that one."

Sabato said any candidate also has to know how to

cater to the news media, but he said Dole is at a disadvantage because of media bias on abortion.

Noting surveys that 85 percent of the secular media supports legal abortion, Sabato added, "And they're not just pro-choice—they're intensely pro-choice, particularly women journalists."

"And I say this from my personal experience with them—they will argue with you on the telephone if you step outside even a degree or two from the politically correct consensus in the newsroom on something like abortion. And you'd better believe it matters—it matters a lot in the way the candidates are presented and who gets the breaks and who doesn't," said Sabato.

Sabato cautioned that despite Clinton's 20-point lead in the polls, the possibility of a major upset cannot be eliminated. Clinton's popularity is "very, very thin," said Sabato, adding that an economic downturn or a foreign policy disaster could change the calculations.

But Dole has his own minuses, said Sabato, chief among them that he's "a radio candidate in a television age."

"Dole's awful at it—one of the worst I've ever seen," he said.



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### Prayers, Donations Urgently Needed

# Indian Mission Director Pleads for Help

#### Special to The Criterion

THOREAU, NM — As Catholics around the world celebrate the season of Pentecost, the director, priest, sisters, lay missionaries and staff of a New Mexico Mission school are concerned about urgently-needed help. They work daily to make quality Catholic education a reality for American Indian children in their care.

These children "do without" as a way of life ... will you help them?

Trusting in God, everyone at the Mission prays for urgently-needed help.

St. Bonaventure Mission started a school more than a decade ago when the founder realized the Indian children in the Mission's CCD classes didn't have even the most basic reading and writing skills. Today over 300 children, most of them Na-

tive American, join in prayer to keep their school from closing.

For many of our students, the school at St. Bonaventure Mission is their "last hope."

The Indian boys and girls attending St. Bonaventure Indian Mission and School live with the following realities:

- 55% of the Navajo population cannot read or write;
- McKinley County (where the Mission is located) has the highest poverty rate (43%) in the state;
- The suicide rate among Navajo teenagers is ten times higher than for their age group in the U.S. population at large.
- McKinley County has the highest alcoholism rate in the United States.

A nearly 40-member strong corps of dedicated lay missionaries teach and carry out the other work of the Mission. This "other work" includes maintaining the buses and vans which travel the remote mesas to bring the children to school; preparing two nourishing meals daily for the children; and bringing both food and water to aging Navajos living in poverty in remote areas of the barren Reservation.

New lay missionaries often ask, "Can this be America?"

They've experienced failure in other schools or inability to get to school from great distances.

Will you help?

Gifts made to St. Bonaventure Indian Mission and School are tax-deductible. The school also qualifies for "Matching Gifts."



### St. Bonaventure Indian Mission and School



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Dear Criterion Readers,

I'm turning to you for help. I pray you will join me in a partnership of prayer, love and concern.

My concern is for the children at St. Bonaventure Mission School. Without caring friends like you we can't exist.

Many of the 300 children coming to us from the eastern Navajo Reservation live in near Third-World conditions—some have no electricity or running water; despair bred by poverty; and poverty of spirit due to neglect, dysfunctional family life and alcoholism. In our school we provide education which gives hope for the future to these children, two meals a day, and a nurturing environment.

Our needs are great. Costs of supplying water to people in isolated parts of the reservation plus preparing for the coming school year have me asking God how we'll meet these ever increasing expenses. I pray you will join in our love for these people through your financial help and your prayers.

In Christ's Love,

*Bob O'Connell*  
Bob O'Connell, Director  
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# Faith Alive!

A Supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 1996 by Catholic News Service.

## What does your 'Amen' mean at Communion time?



CNS photo by Frank Cassella

The "Amen" means that we recognize the bread transformed into Christ's body and all those around us as the body of Christ. "Amen" also inspires us to be willing to try to be the body of Christ in the world and to accept the body of Christ that surrounds us.

### The Eucharist is 'the source of life'

By Stan Konieczny

Dear Father Pierre Teilhard de Chardin, We missed each other by four days. You entered eternal life on April 10, 1955, and four days later I entered this world.

Four decades later I find in you a companion in my service as a eucharistic minister to parishioners who are homebound or reside at care facilities.

My thoughts turn to you, an eminent paleontologist and Jesuit priest, as I walk down the aisle of church with a pyx containing consecrated hosts. I cherish one special image from your works. In "Hymns of the Universe," I discovered your story of the priest who recounted his mystical encounters with Christ in a painting, a monstrance, and a pyx. My imagination was captured by the priest, standing in the mire of a trench at the height of World War I, contemplating the Eucharist he carried in a pyx near his heart.

The story came to mind during one of my first rounds of Communion calls to parish shut-ins. I began to discern the weight of the shiny new pyx tucked safely

in my shirt pocket, and was transported to that trench on the Avocourt plateau.

You met Christ in a no-man's land, crisscrossed by barbed wire and ripped open by trenches. My calls take me into contemporary urban battlefields marred by gang graffiti and burned-out buildings.

The real trenches are not quite so easy to see: the trenches of pain, fear and loneliness in which many of our parishioners are trapped. I struggle with the hurts and needs I encounter and ask questions of God and myself. I can identify with your struggles over the near-yet-distant God that you held in your pyx.

Your words help me see the beauty of this ministry. I always think back on how you marveled that only the "thin gilt of the pyx" separated you from Jesus, "the wealth of the world, the source of life."

You called the Eucharist in your pyx "happiness in a sealed receptacle." Thanks for sharing your sense of wonder and reminding me to be awed by the Lord of happiness inside the pyx in my pocket.

(Stan Konieczny is director of communications for the Adorers of the Blood of Christ in Ruma, Ill.)

By Fr. Lawrence E. Mick

You might not ever experience an actual martyrdom, but you are called to a daily martyrdom.

- It may occur in family life: Someone's heart is broken there, and his lifeblood is spent.
- It may occur in community activities: A parent is called to give more of herself than she thinks she can bear.
- It may occur at work: A caring person's energy is drained trying to do what is right.

This is the daily martyrdom of loving those around us and reaching out in Christ's name. And this is what it means to share in Christ's sacrifice.

It also helps us find the deeper meaning of Communion—sharing in Christ's body and blood—at Mass. His body was broken and his blood poured out in love for all people.

Are we willing to be broken? Will we pour out our lifeblood in service to others?

Communion ministers at Mass are asked to say four simple words: "the body of Christ."

And I find that this official formula makes me think—that it is, deliberately or fortuitously, complex.

Where is "the body of Christ" to be found? It is in the bread, to be sure, but it is also in the person in front of you and in all the people around you.

The formula asks for an "Amen" as a response. What does the amen mean?

- That I recognize the bread transformed into Christ's body?
- That I recognize all those around me as the body of Christ?
- That I am willing to be the body of Christ in the world?
- That I am willing to accept the body of Christ that surrounds me?

The formula implies all of these things!

I recall that my childhood training focused almost exclusively on the fact that the eucharistic bread was the body of Christ and that Jesus came into my heart in Communion. There is nothing wrong with either of those points, and they deserve our continued belief.

The problem is that my training stopped there. It did not focus on the

body of Christ surrounding me at the Eucharist.

The problem is not a new one for the church.

St. Paul had to take the Corinthians to task for eating and drinking at the Lord's supper without sharing with others in the community.

And in the fifth century, St. Augustine chastised his congregation for trying to "decapitate Christ," for wanting to have the head (Jesus) without the body (the church).

We cannot have one without the other. That simple fact may be a helpful key for each of us as we seek to deepen our sense of what "Communion" means.

The Eucharist that we celebrate makes us more fully the body of Christ that we joined in baptism. When we approach the Lord's table, we seek to enter into communion, into union with all those who are members of his body.

That is no easy task. Joining with others and linking our lives to theirs requires a great gift of self. It demands that we overcome our tendency to selfishness and reach out to those around us.

This is part of the way we share in the sacrifice of the Mass. To share in his sacrifice means to love as he did, to reach out to others as he did, to embrace the cross as he did.

I need Christ with me if I am to live this way. I need Christ the head, and I need Christ the body.

Our communion with one another in Christ can be an important support as we seek to live the Gospel way of life.

Of course, sometimes the pain comes right in the midst of the body. I may find it difficult to accept some of the members of my own parish with whom I share Communion. It is much easier sometimes to swallow the host than to swallow some of the people around me.

But I must swallow the whole body of Christ.

As I learn to do that more completely at the Eucharist, I will also find it easier to embrace, in Christ's love, all the people I meet on my journey of life. I will find it easier to be the body of Christ for them.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)

### Discussion Point

## Eucharist inspires prayers of thanks

#### This Week's Question

What is your prayer as you receive the body of Christ?

"Sometimes my Communion is offered for a dear close friend in need of that extra prayer, as well as prayers for peace in our troubled world." (Carol J. Federico, Garfield, N.J.)

"My first response is one of gratitude. The next prayer I pray is the prayer of St. Francis for discernment, and the next is the peace prayer. The other thing that runs through my prayer is remembering special people who need prayer. Finally, I try to remember to include in my prayer all the people who feel left out, separated from God's love." (Sister Ann Francis Monedero, OSF, El Paso, Texas)

"For me Eucharist is a community expression, and at that moment I'm not praying a particular prayer. Instead I focus on how the community is the body of Christ in the world, how we are united in the body of Christ in the celebration of the liturgy." (Mary Wacker, Erie, Pa.)

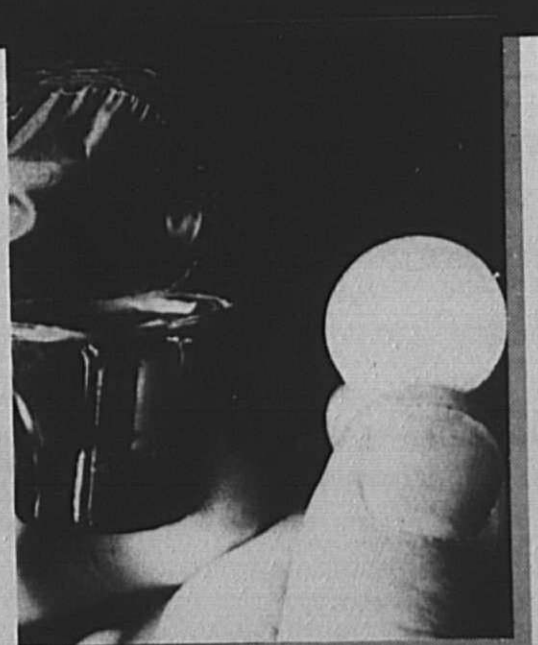
"I ask for forgiveness for the things I have done or need to change. I ask to be brought closer to my path with God, with my family. I don't pray the same thing every time. Many times it's a prayer of praise and thanksgiving for being able to accept the body of Christ and for Christ's sacrifice for us. I also pray for awareness of God's plans for me." (Natalie Wood, Houston, Texas)

"I don't say any specific prayer when I go up to Communion. Afterward I have a moment of silence and I give a prayer of thanks, and ask for help in being a good wife, mother, working person. I ask God to help me through the week as I wear my various hats." (Mimi Orr, Louisville, Ky.)

#### Lend Us Your Voice

An upcoming edition asks: Briefly, tell of a time when forgiveness made a big difference for you or someone you know.

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CNS photo from KNA



## Entertainment

Viewing with Arnold/James W. Arnold

## 'Umbrellas of Cherbourg' returns to theaters with restored color and music

Of all the foreign art-film directors, the late Jacques Demy may have been the one most likely to reach and delight American movie audiences. He made movies the way they might have been made in Hollywood if there had been no such thing as original sin.

Unfortunately, Demy's conquest of America did not happen. The Frenchman, one of a handful of young New Wave directors who made movie history in the early 1960s, continued to produce and direct films in Europe for 25 years and had a successful marriage with director Agnes Varda. He was only 59 when he died of leukemia in 1990.

His best-known film was "The Umbrellas of Cherbourg," released in 1964, a gentle musical contemplation on love, awash in beautiful people and bright colors. Now re-released in a print completely restored by Varda and its composer Michel Legrand, it is touring the North American continent.

"Umbrellas" is a jewel, only 90 minutes in length. Its goals are modest, but it achieves them all. It won the grand prize at the Cannes Film Festival, and Oscar nominations for best foreign film, screenplay, song and score.

One problem for audiences is that it's really a musical: the dialogue is entirely in song. But Legrand's gentle music takes maybe a minute to adjust to because the melodies are catchy and easy. In fact, the two major themes ("I Will Wait For You" and "See What Happens") have become pop standards in the U.S. With the words slowed by the music, reading sub-titles is basically a canoe-glide.

Demy and Legrand made a sight-and-sound poem out of a star-crossed teen-age romance that is so simple it's all but generic. But it avoids all the usual mistakes.

The blonde Genevieve, age 17 (played by 20-year-old Catherine Deneuve), glistens, a luminous beauty who simply astonishes the camera. She works in her mother's umbrella shop on the narrow, cobbled streets of this English Channel seaport.

Guy (Nino Castelnuovo), a garage mechanic, darkly handsome, has an honest, hardy innocence. They believe they're in love, with the joyous certainty of the young, as if they've just discovered a secret never before revealed.

They're destined to face reality, as Genevieve's pretty but fretful mom (Anne Vernon) keeps reminding her. But it happens in a way that finally uplifts the spirits of both characters and the audience.

He's drafted to serve in Algeria, and they make love (a kiss, a spin towards a bed, cut) in the agony of what seems to them (and all wartime lovers) a tragic farewell. The act proves to be a source of unhappiness.

Guy's railway station departure, enhanced by Legrand's moving love theme, is a classic: the camera moves away with Guy and the train as the girl stands alone on the platform, bravely watching, at the focal point of the converging lines of track, her figure diminishing, like her heart, to a mere speck.

Once gone, he writes seldom. The pregnant girl tries to keep his memory fresh, but finds, as she says in a deft Demy line, that it's not really him she remembers but his image in a black and white snapshot. Eventually, under pressure from her practical mom, she marries a kind and wealthy young jewelry dealer.



Actor Oliver Martinez portrays runaway Italian revolutionary Angelo Pardi in "The Horseman on the Roof." The U.S. Catholic Conference classifies the foreign film A-III for adults.

When Guy returns, he's in full depressed veteran syndrome. Genevieve has moved to another city, and his world has grown older and darker. (He goes to the umbrella shop and finds it converted into a laundromat.) Before long another girl saves him from despair, and in a finale that sings with understated truth, Guy and Genevieve, each contentedly married with children, meet casually at his gas station in a soft Christmas snow that seems to purify and forgive.

"Umbrellas" may be described as a terribly romantic film with an essentially anti-romantic message: young love is intoxicating and joyous, but that is not the whole truth. Its frustration and loss is not tragic. Life goes pleasantly on, love is infinitely renewable. There is a compassion in the story of life that balances despair.

For all of the artificiality of the opera form and the extravagantly colored sets and clothes (all the colors are bright, matched to costumes and keyed to mood), the people are real. In one way or another, what happens to all the characters has happened to us: the exasperated mother who mourns her own lost youth as well as

her daughter's perceived mistakes, the girlfriend whose love is not returned, etc.

Demy's optimism may not endear him to those who prefer irony or cynicism, but hey, you can't always be negative. In any case, this graceful, pleasant little film—thankfully accessible to us one more time—lights many an evening in the memory.

Incidentally, the opening titles, in which we look down on multi-colored umbrellas passing along the quaint city streets in the rain, like so many darting colored balls, are the first of many treats for the eyes in this wonderfully restored film.

(Recommended for youth and adults.)

## Film Classifications

Recently reviewed by the USCC

Dragonheart ..... A-II  
Eddie ..... A-III  
Spy Hard ..... A-III  
Welcome to the Dollhouse ..... A-III

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

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Feast of Corpus Christi/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, June 9, 1996

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

The Book of Deuteronomy is the source of this feast's first reading.



Deuteronomy is the fifth among the first five books of the Bible. All of these books are concerned with fundamental religious practices, and indeed with many other aspects of life, as they would have been established by Moses. It is upon these ancient regulations that the Talmud, the basic philosophy of contemporary Jewish life and an ancient collection of writings and thoughts in itself, is based.

These first five books, called as a unit the Pentateuch from the Greek word for "five," not only list religious obligations, but they gather together the recollections of the Hebrews' flight from Egypt, an adventure led by Moses.

The reading for this feast well illustrates the plight of the Hebrews then, and indeed what would be the plight of travelers across the Sinai desert today. The land is harsh, often unproductive, dry and sterile. Without provisions, the Hebrews found themselves more than once in great want.

In one of these instances, they were blessed with manna. Manna is mentioned in many Old Testament texts, not just in the selection read today. The descriptions of manna are many. None is scientifically specific enough, however, to inform modern readers what the manna actually was. It may have been the secretion of a desert plant which dries on the ground in the hot desert sunshine. It may have been the output of insects which suck the sap of plants. We just don't know.

In any event, the substance of manna need not be mysterious. It has a scientific explanation. However, this did not remove its appearance from the miraculous in the minds of the ancients. They expected God to work through nature, as nature is God's creation and therefore God's instrument. Rather, for them, the miracle was that in their moment of crisis, God sent manna to relieve them of hunger.

St. Paul's First Epistle to the Corinthians supplies the second reading for Corpus Christi. It reveals the supreme place of the Eucharist in the thought and practice of the early church. It also shows the setting in

which the Eucharist developed, a Jewish meal. The term "cup of blessing" is a direct reference to an essential element in such a meal. A cup, filled with wine to the brim to symbolize God's abundant love, is ritually blessed in Jewish meals. It is a special cup, the "cup of blessing."

As the Gospel reading for today the church presents a section of St. John's Gospel. This passage is one of the most eloquent in this Gospel, which overflows with majestic language.

In this reading, Jesus is "the living bread." The reading is direct and clear. Consuming this living bread is a requisite for everlasting life.

## Reflection

Holy Thursday, the day commemorating the establishment of the Eucharist, would seem to be the first choice for a feast to celebrate the Blessed Sacrament. However, in the 13th century, a pious Belgian nun asked that Christians celebrate the place of the Eucharist in their spiritual lives on a special day. A Belgian cleric who supported her in this appeal in time became Pope Urban IV. As Urban IV, he instituted the Feast of Corpus Christi in 1264.

This lovely, historical feast, so accompanied by panoply and festivity in Europe, is a device by the church to teach the faithful. (All feasts, indeed the liturgical calendar as a whole, function first to organize worship, but also to teach.)

The lesson simply is that God loves us with an unending love, and in this love, through the Lord Jesus, God has given us the Eucharist.

Modern understanding of osmosis impedes us in grasping the glory of the Eucharist. The ancients, with their primitive knowledge of natural processes, thought that food when consumed actually became part of the person. They did not know that essential ingredients were extracted from the food by digestion and absorbed.

But the message of this feast is that in the Eucharist God, in Jesus, is actually present in the consecrated species. Jesus is "the living bread," just as the text says.

In Holy Communion, this "living bread" becomes part of us, nourishing us, filling us with divine life, and vivifying us so that we will never experience eternal death.

Jesus strengthens us, as earthly food strengthens our bodies. Jesus is God's gift, in God's love. Without this gift, we are weak, helpless, adrift. With this gift, we are within Jesus. Jesus, the Son of God, is within us.

## My Journey to God

### To Right a Wrong

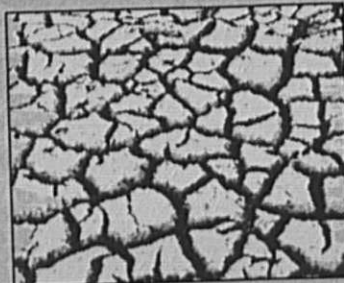
The pendulum swings from side to side  
The sand falls through the glass  
The sprig sprouts and grows and dies  
As all has come to pass

All has left the broken land  
Sunken beneath the earth  
Time awaits the dawning morn  
That breathes the breath of birth

The birth of light upon the gray  
The gray and brown of stone  
That bathes within the sins of man  
And pains the earth has known

Open yourself to the words of your soul  
Bathe in the joy that they bring  
Open your mind to heaven's horizon  
And joy will surely reign

(Mark Boehnlein is a member of St. Rose of Lima Parish in Franklin and is a student at Indiana University/Purdue University at Indianapolis.)



For every dawn there is a birth  
For every tear a song  
For every drop of rain that falls  
Our God will right a wrong.

By Mark Boehnlein

## Daily Readings

Monday, June 10  
1 Kings 17:1-6  
Psalm 121:1-8  
Matthew 5:1-12

Tuesday, June 11  
Barnabas, apostle  
Acts 11:21b-26; 13:1-3  
Psalm 98:1-6  
Matthew 5:13-16

Wednesday, June 12  
1 Kings 18:20-39  
Psalm 16:1-2, 4-5, 8, 11  
Matthew 5:17-19

Thursday, June 13  
Anthony of Padua, presbyter,  
religious, doctor

1 Kings 18:41-46  
Psalm 65:10-13  
Matthew 5:20-26

Friday, June 14  
The Sacred Heart of Jesus  
Deuteronomy 7:6-11  
Psalm 103:1-4, 6-8, 10  
1 John 4:7-16  
Matthew 11:25-30

Saturday, June 15  
The Immaculate Heart of Mary  
1 Kings 19:19-21  
Psalm 16:1-2, 5, 7-10  
Matthew 5:33-37

## The Shaping of the Papacy/John F. Fink

### John XXIII tried to revitalize the church through Vatican Council II

He was known as "good Pope John." Undoubtedly one of the most beloved and popular of all pontiffs, Pope John XXIII was a genuinely kind and simple pastor who never lost his peasant's common sense or his humor.

Elected pope when he was near his 77th birthday, he was supposed to be a "transitional pope" until a suitable successor could be found to the great Pope Pius XII. He surprised everyone, including himself, when he set into motion the greatest revitalization of the church seen in centuries—the summoning of the Second Vatican Council.

We know more about the personal and private side of John XXIII than about any other pope because of the book "The Journal of a Soul," the personal diary that he kept from the age of 14. The diary recorded many of his disappointments but, above all, showed his unwavering obedience to the will of God.

Angelo Giuseppe Roncalli was born Nov. 25, 1881 at Sotto il Monte, near Bergamo, Italy. After his ordination in 1904 he became secretary to Bishop Radini-Tedeschi of Bergamo. He served in the Italian Army during World War I, first as a hospital orderly and then as a chaplain. After the war he served as national director of the Congregation for the Propagation of the Faith. In his spare time he began to write a five-volume study of the life of St. Charles Borromeo, a project that was to continue till 1958.

His research on Charles Borromeo put him in contact with Achille Ratti, the future Pope Pius XI. In 1925 Pius appointed Roncalli titular archbishop of Areopolis and apostolic visitor to Bulgaria. His diary shows that the 10 years he was in Bulgaria were a lonely time for him. Then he was appointed apostolic delegate to Turkey and Greece, where he spent World War II trying to relieve distress and prevent the deportation of Jews. In 1944 he was appointed nuncio to France, where he had to deal gingerly with the new government of Charles de Gaulle.

In 1952 Archbishop Roncalli was named the Holy See's permanent observer to UNESCO. He was made a cardinal in 1953 and appointed Patriarch of Venice. He was already 72 and he assumed that this would be his last appointment. During his five years there, he became a popular figure, known for his wit, cordiality and approachable pastoral style.

At the conclave after Pius XII's death in 1958, there were 12 ballots before Roncalli was elected pope. He took the name John, a name that hadn't been chosen by a

pope for more than six centuries but also the name chosen most often. Many of the cardinals who elected him had no great opinion of his abilities, in fact belittled his peasant ways.

One of John's first acts as pope was to expand the College of Cardinals to 87, creating 54 cardinals in four years. The first one was his old friend Giovanni Battista Montini, the Archbishop of Milan.

John always credited the Holy Spirit for the decisions he made as pope. He wrote in his diary: "Without any forethought, I put forward, in one of my first talks with my secretary of state, on 20 January 1959, the idea of an ecumenical council, a diocesan synod and the revision of the Code of Canon Law, all this being quite contrary to any previous supposition or idea of my own on this subject." These were to be his priorities, especially the council.

Most of the members of the curia thought the pope was out of his mind. His announcement of the council during an extraordinary consistory of cardinals did not even make the front page of the Vatican newspaper L'Osservatore Romano. Nevertheless, John went through with his idea, primarily with the help of Cardinals Montini, Augustin Bea and Leo Suenens.

He set up preparatory commissions and secretariats and, on Oct. 11, 1962, opened the first session of the Second Vatican Council. The council's purpose, he said, was to regenerate the church, to bring its teachings, discipline and organization up to date.

Besides starting the council, John XXIII made other efforts at reform and revitalization. He wrote several encyclicals, including "Mater et Magistra," which brought up to date the church's social teachings, and "Pacem in Terris," which encouraged universal peace. He took the first steps toward a dialogue with the Soviet bloc, a change in Vatican diplomacy toward communism.

He encouraged ecumenism, establishing the Secretariat for Christian Unity and sending observers to the World Council of Churches. He sent personal envoys to Istanbul to greet the Orthodox Ecumenical Patriarch Athenagoras I, and he received Archbishop Geoffrey Fisher, the Anglican Archbishop of Canterbury. He removed words offensive to Jews from the Good Friday liturgy.

Pope John knew that he had stomach cancer when the council began. By the end of the first session he was obviously gravely ill. He died on Aug. 6, 1963. Vatican II, his great contribution to the church, would have to be completed by his successor.



Colorful Italian Procession at 6:45 p.m. on Saturday  
Followed by Mass in the church at 7:00 p.



## The Active List, continued from page 16

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

## June 14 &amp; 15

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

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

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

## June 14-16

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

Mt. St. Francis Friary and Retreat Center will celebrate "The Centennial Homecoming" for all former friars and students beginning with a reception at 7:30 p.m. on Friday and concluding with dinner at 12:30

p.m. on Sunday. For more information, call 812-923-8817.

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

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

## June 15

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

Marian Heights Academy, Ferdinand, will host an open house for girls and their families who would like to learn more about the school. For more information and to schedule an appointment, call 812-367-1431.

The archdiocesan Catholic Social Services Family Growth Program will hold a one day workshop on parenting using STEP at the O'Meara Catholic Center from 9 a.m.-2:30 p.m.

For more information, call Diana Dass at 317-236-1526.

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

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

## June 16

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

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

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

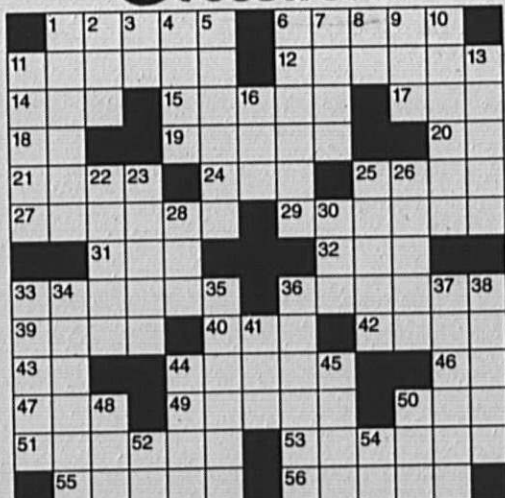
St. Patrick Church, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

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

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

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

## Catholic Crossword



## ACROSS

- 1 Violin cousin
- 6 "The mountains — at him" (Nahum 1:5)
- 11 Ridiculed
- 12 "The king's commandment was —" (Dan 3:22)
- 14 "Behold, the — of the Lord is upon them that fear him" (Psa 33:16)
- 15 "But — foolish questions" (Titus 3:9)
- 17 From — Z
- 18 Musical syllable
- 19 Dressed to the —
- 20 "— the beginning was the word" (John 1:1)
- 21 Fairy tale monster
- 24 Collapsible bed
- 25 Steak order
- 27 "It is easier for a camel to go through the eye of a —" (Mark 10:25)
- 29 "Having their conscience — with a hot iron" (1 Tim 4:2)
- 31 Fee, —, fee, fun
- 32 Lemon or lime drink
- 33 Votes into office
- 36 "The Lord's voice — unto the city" (Micah 6:9)
- 39 Find this on a witch's nose

## DOWN

- 40 — Aviv, Israel
- 42 Roofed theaters
- 43 A son of Judah (Num 26:19)
- 44 Terah died here (Gen 11:32)
- 46 Symbol for Einsteinium
- 47 Eve, formerly (Gen 2:22)
- 49 Boredom
- 50 Int. Telephone and Telegraph
- 51 "They — close by Crete" (Acts 27:13)
- 53 Reaping implement
- 55 Hammer and saw
- 56 Weird, strange
- 1 "This — will be with hurt" (Acts 27:10)
- 2 Frozen water
- 3 Approve, for short
- 4 "He shall — upon his house, but it shall not stand" (Job 8:15)
- 5 "And blessed be thy —" (1 Sam 25:33)
- 6 Calms, hushes
- 7 Asian legumes
- 8 Symbol for silver
- 9 Hawaiian volcano
- 10 "That ye may be perfect and —" (James 1:4)
- 11 Honeydew or cantaloupe
- 13 Taut, as muscles
- 16 The valley of craftsmen (Neh 11:35)
- 22 Direct attention to
- 23 Royal command
- 25 Ham or transitor
- 26 "They smote him on the head with —" (Mark 15:19)
- 28 "Thus saith the Lord, — my people go" (Ex 8:1)
- 30 "In one — and out the other"
- 33 Vase-shaped pitchers
- 34 Lasso
- 35 Gets up on one's feet
- 36 Group of words
- 37 A baby will do this
- 38 " — makes waste"
- 41 Sea eagle
- 44 Jacob took hold of Esau's (Gen 25:26)
- 45 Pleasant
- 46 Life history, for short
- 50 "Lord, is —?" (Mat 26:22)
- 52 " —, children are an heritage of the Lord" (Psa 127:3)
- 54 Jan. to Dec.

Answers on page 22.

## Father's Day



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 Sat., June 8 • Serving Time 4:00-7:30 PM  
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# Parishes help tornado victims in Louisville

*St. Mary Church in Hillview is helping more than 3,000 people who were displaced by the storm*

By Roy J. Horner, Catholic News Service

LOUISVILLE, Ky.—As central Kentucky began digging out in the aftermath of tornadoes that shredded the region May 28, Catholic churches in the Louisville Archdiocese offered prayers and assistance for victims. Members of the St. Vincent de Paul Society of St. Mary Church in Hillview mobilized as soon as a storm leveled parts of the community about 20 miles south of Louisville.

The church, untouched by the storm, has become a collection and distribution point for food, household and cleaning supplies for some of the hundreds of families affected, according to Don Berry, society president.

"We have got plenty of people needing help," Berry told *The Record*, newspaper of the Louisville Archdiocese. "We're ready and willing to help and just want to take care of everyone that we can."

Media reports have put the number of homes damaged or destroyed near Hillview and Mount Washington, where a second tornado hit about 6:55 p.m., at more than 1,100. More than 3,000 people were displaced, and although some 35 people were injured, only eight or nine required hospital treatment. No one was killed.

A state of emergency was declared, with curfews ordered and National Guard troops dispatched to the storm-stricken areas.

Linda Allison-Lewis, St. Mary's youth minister, said that 30 parish families, including about 25 youth group members, lived in one of the residential areas that was hardest hit. "I'm praying for my kids and their families," she said the day after the storms.

She was still trying to locate several youths she hadn't heard from. "I just want to know if these kids are OK," she said, adding that she was proud of the way youth group members tracked one another down after the storms.

"It's just a sense of family out here because we're a small community," she said. "These kids all care about

each other, and they all seem to know somebody they could call to find out about the ones in the bad areas."

In Mount Washington, St. Francis Xavier Church was spared when the tornado skipped over it, said parish council president Richard Brangers. The twister hit the ground about a half-mile from the church and caused widespread damage in a housing subdivision.

He said about seven families took refuge in the church basement, a "pretty secure" shelter. Though the church was undamaged, its grounds were littered with debris.

The parish is working with Mount Washington Community Ministries to assist victims, Brangers said.

In nearby Shepherdsville, people were gathered in St. Aloysius Church for the parish school's eighth-grade graduation when a tornado hit five miles away. Though electricity and telephone communications were lost, the

graduation service proceeded, said school principal Mary Bridget Mattingly.

Neither church nor school was damaged, she said, but many parishioners lived in storm-damaged areas, and the homes of at least two parish families were destroyed. Many of those at the church did not know of the storm's devastation until they tried to return home after the graduation.

Bruce Jacobs, director of religious education at St. Aloysius, said the parish was trying to determine how it could help. With phone lines out, communication with many parishioners had not been possible.

"It's a confused situation right now," he said. "We don't want to duplicate what someone else is doing."

Several other Catholic parishes near the devastated areas reported that the homes of one or two parish families had been damaged or destroyed.

## Pope blesses brick to be used in cultural center

*Center in Washington will include a museum and library on the papacy, especially that of Pope John Paul II*

By Cindy Wooden, Catholic News Service

VATICAN CITY—Pope John Paul II blessed a small, chipped brick taken from near the tomb of St. Peter and prayed for the success of the building that will rise around it in Washington.

The brick, with an engraved authentication, will be the cornerstone of the Pope John Paul II Cultural Center, to be built on 14 acres of land near The Catholic University of America.

Before blessing the stone, the pope told Cardinal Adam J. Maida of Detroit and a 150-member U.S. delegation that the center must help U.S. Catholics influence their nation's culture as it moves into the third millennium.

Construction of the center is set to begin in early 1997. It will include a museum and library on the papacy, especially that of Pope John Paul. Center supporters, led by

Cardinal Maida, already have raised about \$18 million of the estimated \$30-million construction cost.

Cardinal Maida told the pope that the white brick—which is about six inches long, four inches wide and an inch thick—taken from near the Apostle's tomb under St. Peter's Basilica will be "a permanent and visible reminder of our living link to you, the Apostles and to Jesus."

Dialogue promoted by the center among various cultures and religions represented in the United States will attempt "to build on the rich tradition of our diversity while at the same time strengthening the essential values which unite us," the cardinal said.

Pope John Paul praised the center's founders for working to establish a place where "the teachings of the bishops of Rome, the successors of the Apostle Peter, will be studied, discussed and disseminated."

"It is not to be a monument to any one person, even if it bears his name," he said, but should focus on "the centrality and continuity of the petrine ministry in the church."

The teaching authority of the popes, he said, is an important channel for dialogue between faith and culture because it is the pope's responsibility to safeguard the truths of faith while applying them to the new questions raised by people of every age.

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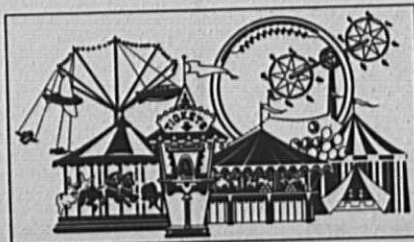
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### Carnival Rides



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Saturday, June 15th  
6-11pm

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The "Pasture Prime" Band

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## Youth News/Views

# Roncalli junior's essay on King wins top prize

In a May 21 awards ceremony at the Indiana State House Rotunda, Roncalli High School junior Beth Weinmann of St. Mark Parish in Indianapolis was awarded first place in the senior division of the 1996 Dr. Martin Luther King Jr. Essay Contest.

Students from nine archdiocesan elementary schools and three archdiocesan high schools participated in the state-wide essay contest.

Beth selected "Carrying on the Dream" as the title for her essay, following the contest theme of "The Vision of a New Generation: King's Dream in the 21st Century."

The annual student essay contest is sponsored by eight organizations interested in civil rights. Those groups and organizations are the Indiana Inter-religious Commission on Human Equality, the Indiana Department of Education, the Indiana State Teachers Association, Indiana Black Expo, the

Indiana Christian Leadership Conference, the Martin Luther King Jr. Indiana Holiday Commission, YMCA of Greater Indianapolis, and the Indiana State AFL-CIO.

Beth's award-winning essay follows:

### "Carrying on the Dream"

Racism is the epitome of unadulterated hatred and cruelty to human nature. From it arises violence and terror, which result in suffering and resentment. Martin Luther King Jr. advocated peace in the midst of the horrors of racism. He sought out a cure for the horrible disease which infected innumerable Americans. He implored his fellow citizens to take action in the civil rights movement, and to strive for equal rights for all people. King fought to cure Americans of the racist tendencies that have plagued America throughout its history. His efforts were essential in the

Roncalli High School junior Beth Weinmann of St. Mark Parish in Indianapolis, who won the first-place award in the senior division of the Dr. Martin Luther King Jr. Essay Contest on May 21, accepts congratulations from Roncalli principal Chuck Welsenbach (from left), Judy O'Bannon, wife of Indiana Lt. Gov. Frank O'Bannon, and Daniel Elsener, secretary for Total Catholic Education for the Archdiocese of Indianapolis.



Photo courtesy of the Indiana Interreligious Commission on Human Equality

struggle for equality. Still, his ideal world of compassion, selflessness, and love is yet to be achieved. This is the job of today's generation.

King lived in a world where the law prevented him from marrying outside of his race, sitting where he chose, or sending his children to the school of his choice. He was told by his own government that he was not as good as another man simply because of his race. The dignity of all African-Americans was compromised by the system. King knew that this was inherently wrong. In his extraordinary "I Have a Dream" speech, he stated, "I have a dream that one day every valley shall be exalted; . . . and the glory of the Lord shall be revealed and all flesh shall see it together." His words exhibited hope for a better world and an end to oppression.

During the civil rights movement, many laws which denied blacks basic rights were abolished. Just as importantly, people came to recognize injustices in society, and try to change them. Yet, while institutional racism became illegal, many racist

minds were not changed. Consequently, racism still threatens society today. This is evidenced by tragedies like the Rodney King beating, and the subsequent rioting throughout the country.

King worked to change people's minds about racism; now people's hearts must be changed. In the past, people have looked to find a cure to end racism; today's generation must find a vaccination to stop it before it starts. Racism is a form of hatred that comes from ignorance. It is every-one's duty to educate those who are most susceptible to the deplorable disease—the children. If Americans can be taught at a young age to be accepting of all people, racism in the 21st century can be obliterated before it begins.

King's life was taken before he had the chance to carry out his dream and see his vision fulfilled. Still he left his ideals, his inspirational words, and his everlasting call to freedom and equality. As Abraham Lincoln said, "It is for us the living . . . to be dedicated . . . to the unfinished work" which he began.



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We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something, and to do it very well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord's grace to enter and do the rest.

We may never see the end results, but that is the difference between the master builder and the worker.

We are workers, not master builders; ministers, not messiahs. We are prophets of a future not our own. (Archbishop Oscar Romero)

I hereby will to the Society for the Propagation of the Faith, 1400 N. Meridian St., Indianapolis, Indiana, the sum of \$ \_\_\_\_\_ to be used for the poor in the missions.



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Sister Marian T. Kinney, S.P., Director

# Conference is dedicated to youth ministry coordinators

Catholic youth ministers from the Midwest will gather at St. Mary's College at Notre Dame this summer for the Mid-America Ministry Conference.

From June 25-27, those adults who minister to youth in various facets will learn to "Focus the Vision" of ministry for the new millennium through a "Kaleidoscope of Hope."

Conference topics will include "Early Adolescence," "Survival Skills for Youth Ministry," "Youth Worship," "Youth Catechesis," "Youth in a Culture of Violence," "The True Love Waits Experience," and "Media Literacy."

The conference also will include exhibits of youth ministry materials and "a sharing room" so participants can display samples of parish ministry programs and activities.

Six nationally known speakers will keynote the conference, including Dr. Tony Campolo, Dr. Oralisa Martin, Father Michael Pfleger, Lee Nagel, Donna Pena, and Bishop Ricardo Ramirez.

The Mid-America Ministry Conference is designed for adults only, including clergy, religious, laity, professional, volunteers, young adults, youth program leaders, and parish catechetical leaders. Also welcome are CYO, YCS, youth and young adult group leaders and workers, Catholic high school teachers, those working on retreat experiences, Boy Scout and Girl Scout leaders, and those ministering in urban and rural areas, including African American, Hispanic, Asian, Native American, and multi-cultural communities.

The conference registration fee includes all conference activities and socials, two

nights lodging, six meals and conference materials. The full conference fee (with multiple occupancy) is \$235. The single occupancy fee is \$245.

For further information and materials, write to Carl Wagner in care of 2011 Union St., Lafayette, IN, 47904.

...

Catholic Youth Organization staff members are still accepting CYO Camp registrations for a variety of summer camping experiences at Camp Rancho Framasa in Brown County for younger campers and at other locations for teen-age Adventure Camp participants.

Although camps are filling up quickly, CYO staff members said there still are openings. For registration information, program availability and fees, telephone the CYO Youth Center at 317-632-9311.

...

Four Brebeuf Preparatory School seniors from Indianapolis are recipients of National Merit Scholarships sponsored by the National Merit Scholarship Foundation as well as a variety of corporations and a number of colleges.

Brebeuf graduates honored with scholarships for collegiate study are Patrick Price, who earned a Taylor Publishing Company scholarship; Kristen McNeely-Shaw, the recipient of a National Merit Scholarship; Eugene Gaspar, who received a scholarship from the University of Houston; and Christopher McDonald, the recipient of a scholarship from Rice University in Texas.



## Young Adult Scene

# Religious community offers joy to Indianapolis native

Hi, my name is Mary McGoff, and I am preparing to make a commitment-forever-to a celibate community within the Catholic Church. Why me? Why Madonna House?

Vocations are mysterious things. There is a call from God to a specific way of life and there is our response. I always thought I'd get married and have a bunch of kids. My future had Little League, PTA, and even a career in accounting. At 21, I entered the work force and during the next nine years went through several dating relationships and a career change but nothing came together for me. I had a deep restlessness. I was working for the church as a youth minister. It gave me life, but deep down I wanted to give more and to be more. That's when I started looking at community life.

Madonna House is the community I chose (or did God choose it for me?). It is a lay community with men and women. So I take a promise of chastity and then live around men—a witness to this generation that men and women can live chaste and holy lives. I take a promise of poverty in the midst of 20th Century affluent America. And I am happy, despite simple foods, hand-me-down clothes and outdated appliances. I take a promise of obedience and work at what I am asked to do and go where I am told to go. And I have found strength and trust in God in doing things I would never have volunteered for and with people I was sure I could not stand.

I don't know if I have a direct answer to the whys; but I do know the restlessness is gone and I have a deep peace within me. In addition to peace, I have great confidence in what my life is about. I hope I have a chance at eternal life; but also at life here and now. A life worthy of the Gospel, worthy of my family, a life with enough love and joy, peace and challenge to know that I am truly alive. A

life being who I was created to be in the image and likeness of God.

As I make my final promises on June 8, with the grace of God, I will say forever with that peace and confidence.

Thank you to all the family and friends who have supported me in prayer and friendship during my journey. God bless you.

(Mary T. McGoff, is a former parishioner at St. Pius X in Indianapolis and worked four years as youth minister at Immaculate Heart of Mary Parish in Indianapolis. Currently, she is assigned to Madonna House in Winslow, Arizona. She will make her final promises with Madonna House Lay Apostolate in Combermere, Ontario, Canada, June 8.)



Photos by Susan Bierman

At right, Marian College cycling team members Aaron Hubbell (left), and Ryan Barrett speak to Indianapolis St. Jean of Arc students about bicycle safety.



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Question Corner/Fr. John Dietzen

# What does the church consider to be Easter time?



A Catholic "family newsletter" we received recently spoke of the "obligation to receive holy Communion during the Easter time," which traditionally lasts (they said) from Easter Sunday to Trinity Sunday.

It's not an important question for our family, since we go to Communion nearly every Sunday. But from what I've read, and from what we hear in church, Easter time is from Easter to Pentecost. Which one is true? (Maryland)

Canon law requires Catholics to receive Communion at least once a year during the Easter season unless a serious reason, sickness for example, forces it to be done another time (Canon 920). It says nothing, however, about the season's time frame.

Most confusion about it results, I believe, from a permit granted at the time of a meeting of U.S. bishops at Baltimore in 1866, allowing American Catholics to fulfill their "Easter duty" anytime between the first Sunday of Lent and Trinity Sunday.

I assume this concession resulted from the frequent difficulty of getting to Mass that Catholics experienced in the wilds of

the New World.

Whatever the reason, the permit relates only to the obligation of receiving Communion, not to the length of the Easter season.

As you note, the question is somewhat irrelevant today. Most Catholics who practice their faith at all seriously already receive the Eucharist far more than once a year.

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

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From the early centuries of Christianity, Easter or Paschal time, has been the 50 days between Easter and Pentecost.

That is still true. A variety of church liturgy documents, the Sacramentary (missal) and the Liturgy of the Hours among them, indicate Easter time beginning with the Easter Vigil liturgy and ending with Pentecost.

This 50-day period is, as we all know, the heart and climax of all Christian celebrations. Church practice, in fact, views the whole 50 days as one "great Sunday," which St. Athanasius called it 1,600 years ago.

## 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, Michael W.**, 46, Holy Spirit, Indianapolis, May 24. Husband of Marti J. (Neyenhaus) Anderson; son of Val (Anderson) Morell; brother of Mark A., J. Joe Anderson, Donna M. Wisthoff, Judy E. Neyenhaus, Chris M. Hagerty.

**ARBURN, James (Jim)**, 76,

St. Gabriel, Connersville, May 29. Brother of David, Mary Arbun.

**BEDEL, Helen M.**, 81, St. Mary, Rushville, May 30. Wife of Andrew J. Bedel; mother of Alvin, Jerry, Tom, Jim Bedel, Mary Jo Coffin, Carolyn Shupert, Margaret Kussmaul, Mary Ann Pfleging; sister of Berthold Schwering, Mary Pauline Nieman; grandmother of 26; great-grandmother of 14.

**FINK, Joseph**, 59, St. Jude, Indianapolis, May 17. Husband of Beverly Fink; father of Timothy E., Kerry S. Fink, Tish Lopez; brother of Father John L., James Fink; grandfather of four.

**FOOTE, Robert Courtney**, 79, Our Lady of Lourdes,

Indianapolis, May 22. Husband of Hiedi H. Foote; father of David Foote, Diana McNeally, Roberta Mershon; brother of Vincent, Marcella Holihan; grandfather of seven; great-grandfather of three.

**FRANCESCON, Anthony N.**, 73, St. Matthew, Indianapolis, May 21. Husband of Alma (Busi) Francescon; father of Dr. Linda Christina, Bruno Alberto Francescon; brother of Gino, Quentin Francescon; grandfather of one.

**FUSSNER, Edwin M.**, 86, St. Peter, Brookville, May 19. Husband of Carolyn Fussner; father of Richard, Robert Fussner, Rita Messerschmidt; grandfather of 17; great-grandfather of three.

**GRAF, Jane A.**, 80, St. Paul, Sellersburg, May 12. Sister of Dorothy Haas; aunt to several nieces and nephews.

**GRANT, Edward (Eddie)**, 61, St. Gabriel, Connersville, May 26. Brother of Ronald Grant, Marjorie Cole.

**GRIFFIN, Irma**, 83, St. Bernadette, Indianapolis, May 20. Mother of Michael, Johnny, Catherine Griffin, Anne Blackburn; grandmother of eight; great-grandmother of five.

**GUNNING, John**, 94, St. Mary, Lanesville, May 27.

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Father of Evelyn Gray, Mary Keeton, Dorothy Perryman, Betty Siefert, Shirley Bashan; brother of Mae Martin, Elizabeth Pawley; grandfather of eight; great-grandfather of six.

**HAHN, George M.**, 92, Little Flower, Indianapolis, May 18. Husband of Ann H. Hahn; brother of Ann Carrico; uncle of two nieces and two nephews.

**HILL, John D.**, 69, Holy Family, New Albany, May 24. Husband of Laverne Hill; father of John D. Hill; stepfather of Carl L., Ray Strahl; brother of Florence Proctor, May Biven.

**MAIO, Sam**, 79, St. Jude, Indianapolis, May 17. Husband of Rose Maio; father of Mary Rose Rode, Antionette Maio, Patricia Dudgeon; brother of Tony Maio, Ernestina Curry; grandfather of six; great-grandfather of one.

**McCALLUM, Clara J.**, 93, St. Paul, Tell City, May 20. Aunt of two.

**PHILLIPS, Homer E.**, 93, Little Flower, Indianapolis, May 22. Father of Dean H., Larry E. Phillips; grandfather of one; great-grandfather of one.

**PITCHER, Robert (Bob)**, 68, St. Gabriel, Connersville, May 29. Father of Rebecca, Bruce, Robert, Brian Pitcher, Lorraine Gorton, Lisa Carter; brother of Raymond, Richard Pitcher, Marge Noble; grandfather of nine.

**REED, Mildred C. (Bannon)**, 92, Holy Name, Beech Grove, May 19. Mother of Russell T. Reed; grandmother of five; great-grandmother of 10.

**ROELL, Christine (Krut-haupt)**, 72, St. Gabriel, Connersville, May 23. Wife of Cornelius Roell; mother of Martha, Richard J. Roell; sister of Lawrence, Ambrose, Henry Kruthaupt, Margaret Ripperger, Mathilda Hauserman; grandmother of two.

**ROUCK, Norman P. Sr.**, 77, Our Lady of Perpetual Help, New Albany, May 22. Father of Nancy Gilkey, Norman P. Jr., Robert J. Rouck; brother of Mary Helen Lipps.

**SCHELLENBERGER, Robert**, 73, St. Mary, Lanesville, May 5. Husband of Rose Mary Wilson; brother of Dorothy Jones.

**STRODE, William K.**, 73, St. Lawrence, Indianapolis, May 8. Husband of Joanne S. (Sanborn) Strode; father of Kay Weikel, Lynn McKenney; grandfather of four; great-grandfather of two.

**TURNER, Joseph**, 2, St. Jude, Indianapolis, May 5. Son of Lisa and Brett Turner.

**WETHERELL, Roy**, 64, St. Matthew, Indianapolis, May 20. Husband of Lorraine (White) Wetherell.

**WOLLPE, Lawrence**, 82, St. Michael, Brookville, May 23. Husband of Mary L. Wollpe; brother of Rose Redelman.

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Send resume, cover letter, and professional references by June 10, 1996 to: CRE Search Committee, St. Lawrence Catholic Church, 6944 East 46th Street, Indianapolis, IN 46226.

### SS. Francis & Clare

SS. Francis & Clare, a growing Catholic parish in the Greenwood area is seeking a youth minister.

This position offers the opportunity to work with junior and senior high students in developing and coordinating a youth ministry program.

This part-time position requires a self-motivated, enthusiastic person with a bachelor's degree or youth ministry experience or training. The position begins July 1, 1996.

Qualified applicants should send resume and three letters of recommendation to Ed Isakson, P.O. Box 1410, Indianapolis, IN 46206 by June 1, 1996.

### Elementary Principal

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This position requires a high level of analytical ability, excellent oral and written communication skills, and a willingness to learn Canon Law. Candidates must have a bachelor's degree or equivalent experience and at least two years of work experience, preferably in the legal profession, pastoral ministry, or a related area. Computer literacy and the ability to handle confidential and highly personal information are also essential, as is an understanding of the Catholic faith.

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We require a bachelor's degree in business, marketing, or a related field and at least 3-5 years of cemetery sales experience with 1-3 years of management experience. Essential abilities for this position include knowledge of cemetery, proper planning and burial procedures, counseling skills, initiative, and empathy.

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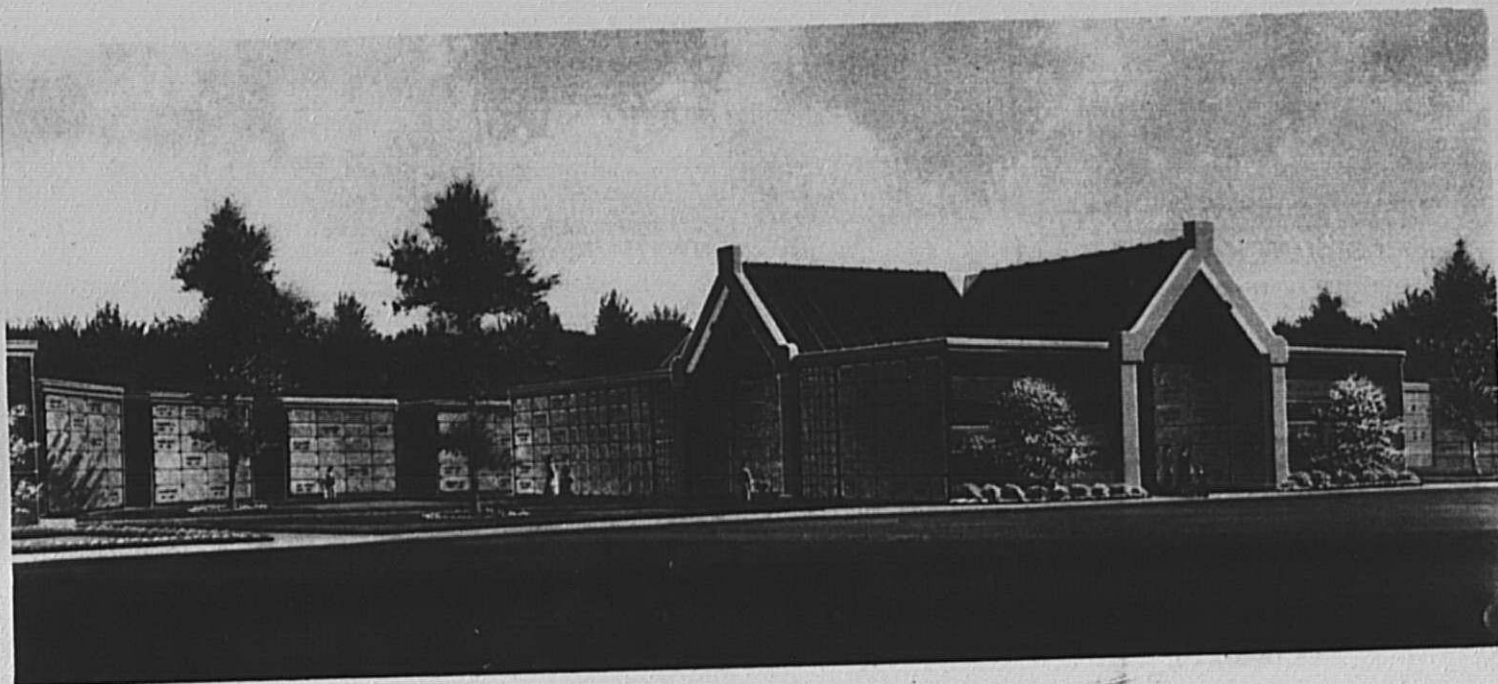




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