

# Panamanian bishops involved in political crisis

by Bill Pritchard

WASHINGTON (NC)—Panama's bishops put themselves into the country's political crisis with a public statement accusing the government of fraudulently and viciously thwarting the May 7 presidential elections.

They made a general call for non-violence, including a plea to "our military brethren" to refuse to fire on unarmed civilians.

The bishops further accused Panama's leaders of attempting to intimidate the church.

They called on the government, ruled by defense chief Gen. Manuel Antonio Noriega through political allies, to respect

the vote, which church polls indicated was won by a 3-to-1 margin by opposition candidates. Those same candidates—presidential nominee Guillermo Endara and vice-presidential nominees Guillermo Ford and Ricardo Arias Calderon—and many supporters were severely beaten by government-backed mobs May 10.

The statement, signed by Archbishop

Marcos G. McGrath of Panama City and nine other bishops, was read during Masses May 14. The document was drafted in a secret meeting in Panama City May 11.

The bishops were supported by their U.S. counterparts in a letter, dated May 12, from Archbishop John L. May of St. Louis, president of the U.S. bishops' conference.

(See PANAMA'S BISHOPS on page 10)

## the CRITERION

Vol. XXVIII, No. 32, May 19, 1989

Indianapolis, Indiana

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# Archbishop ratifies priests' policies

by John F. Fink

The open listing of all available appointments for archdiocesan clergy and setting the term of office for pastors at six years are two of 16 far-reaching policies concerning the assignment of priests that have been ratified by Archbishop Edward T. O'Meara. The new policies, and procedures for their implementation, will begin in 1990.

The new policies are the result of interviews conducted last year with all but four of the archdiocesan priests. A committee of the Council of Priests made the proposals and they were discussed in detail in January at a meeting of all the priests. The council and the Priests Personnel Board reviewed those discussions before the recommendations were refined at a meeting of the council in March. They were then presented to Archbishop O'Meara.

The approved policies, along with necessary definitions, procedures, a timeline and accountability, were sent to the priests by the chancery on May 10. In a cover letter, Father Martin A. Peter, chairperson of the Council of Priests, called attention to the fact that the term of office for pastors "was modified by the archbishop to allow no more than two terms of six years."

Father Peter's letter also stressed that "the term of office for pastors will begin with the 1990 appointments and does not apply to present assignments. In other words, the term of office is not retroactive."

The full list of approved policies follows:

► There shall be open listing of all available appointments for archdiocesan clergy.

► Communication between a priest applying for a position and communication flowing therefrom are privileged, i.e., confidentiality is to be maintained both by the individual priest and the personnel board.

► All clergy assignments shall be described in clear terms, i.e., a job description.

► Periodically, there shall be a review of the performance (See PRIESTS' APPOINTMENT on page 3)



VACATION TIME—Many Hoosiers will soon enjoy canoeing on a quiet lake as vacation time approaches. The Criterion's annual "Vacation/Travel Guide" is on pages

13-28 in this week's issue. It lists summer activities in and around the Archdiocese of Indianapolis, a parish guide and summer Mass schedules for all archdiocesan parishes.

# Pope urges deeper grasp of liturgy, end to abuses

by Agostino Bono

VATICAN CITY (NC)—The post-Secundum Vatican Council period of major liturgical changes has ended and reforms must now concentrate on giving Catholics a "deeper grasp" of the liturgy's meaning and getting rid of abuses, said Pope John Paul II in a new apostolic letter.

The changes introduced since the

council have been well received by the vast majority of Catholics, the pope said, but there is still need for bishops "to root out" abuses and "outlandish innovations."

The pope's 37-page letter was addressed to the world's bishops and priests to mark the 25th anniversary of Vatican II's Constitution on the Sacred Liturgy. It was dated Dec. 4, 1988, the anniversary date, and made public by the Vatican May 13.

Major liturgical changes since Vatican II have included allowing Mass in the vernacular and a restructuring of Mass readings, prayers and the order of events at Mass.

The pope reaffirmed current church norms and told Catholics not to expect any major changes in current liturgical practices.

"One cannot therefore continue to speak of change as it was spoken of at the time of the constitution's publication," he said.

"Rather one has to speak of an ever deeper grasp of the liturgy of the church, celebrated according to the current books and lived above all as a reality in the spiritual order," the pope added.

Positive effects of liturgical changes have been greater understanding of the Bible and the development of a generation of priests and laity which "now acts with responsibility in the church and society," the pope said. Other positive aspects are "the increased participation of the faithful by prayer and song" and the development of ministries and responsibilities for lay people, he added.

The pope said the liturgy "is like the village fountain to which every generation comes to draw water every living and fresh." The post-conciliar period also has seen "erroneous applications" of liturgical reform which "disfigure it and deprive the Christian people of the genuine treasures of the liturgy," he added.

"It cannot be tolerated that certain priests should take upon themselves the right to compose eucharistic prayers or to substitute profane readings for texts from sacred Scripture," he said.

Other abuses cited include "illicit omissions or additions; rites invented outside the framework of established norms; postures or songs which are not conducive to faith or a sense of the sacred; abuses in the practice of general absolution; confusion between the ministerial priesthood, linked with ordination, and the common priesthood of the faithful."

The pope did not give specific examples nor cite countries or regions where he believes these abuses occur.

"It is up to the bishops to root out such abuses," the pope said.

A major challenge facing the church is adapting the liturgy to local cultures so that it is better understood, he added.

This is a "delicate matter" and must be done by people well-trained in history, theology and culture, the pope said.

"Liturgical diversity can be a source of enrichment, but it can also provoke

tensions, mutual misunderstandings and even divisions," he said. "Diversity must not damage unity," he added.

Adaptation also requires "when necessary, a breaking with ancestral customs incompatible with the Catholic faith," said the pope.

The pope also asked liturgists to build on "the riches of popular piety, purifying and directing them toward the liturgy as the offering of the people."

## Looking Inside

From the Editor: Why doesn't the Vatican recognize Israel? Pg. 2.

Graduations: Plans announced for archdiocesan high school commencements. Pg. 2.

Parenting parents: The aging population and its problems. Pg. 3.

Commentary: People who don't like the pope. Pg. 4.

Point of View: On devotion to the Blessed Mother. Pg. 5.

12 Tough Issues: The church teachings about homosexuality. Pg. 10.

Today's Faith: Changes in the church impact transitions in society. Pg. 29.

Anti-nuke protests: Bishop Gumbleton, others arrested at two different sites. Pg. 35.

the CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## Why doesn't the Vatican recognize Israel?

by John F. Fink

During the excellent series of programs on Catholic-Jewish relations at the Indianapolis Hebrew Congregation this past March, one question that came up at each program, in one form or another was, "Why doesn't the Vatican recognize Israel?" There seems to be a lot of confusion about this that ought to be cleared up. So let me make these points:



1. The Vatican does recognize the existence of the state of Israel. However, it has not yet agreed to establish formal diplomatic relations with Israel. This is an important distinction that too many people don't make.

2. The Vatican also does not have diplomatic relations with the state of Jordan, the country from which Israel took the West Bank in 1967, or, for that matter, with the newly proclaimed state of Palestine.

3. These decisions have nothing to do with the Jewish religion. They are political decisions based on the Vatican's views of human rights problems.

**ABOUT THE TIME** Archbishop O'Meara was speaking in the Jewish temple in Indianapolis on April 7, New York's Cardinal John O'Connor gave an address at the Park Avenue Synagogue in Manhattan. A few days later, on April 10, the Holy See's permanent observer to the United Nations, Archbishop Renato R. Martino, spoke about Catholic-Jewish relations at a colloquium sponsored by Fordham University. The issue of the recognition of Israel came up on all three occasions.

Archbishop Martino, who is also papal nuncio (ambassador) to the United Nations, told those at the colloquium that the pope has recognized the existence of

Israel many times by meeting with that country's officials and referring to Israel in public statements. Cardinal O'Connor urged that the Vatican and Israel recognize each other as "spiritual powers," adding that such recognition "might conceivably lead then to something the world would recognize as political."

In making his suggestion, Cardinal O'Connor said that he believes "that God has sustained Judaism; this is a divinely-established religion. God called Abraham and through him essentially called the Jewish nation, called it as a religious entity, a mystery." By the same token, he said, "We believe that Catholicism is a spiritual power, not a material power. The tiny piece of real estate that the pope stands on, that we call the Vatican, could go up in a puff of smoke. We see him as the spiritual representative of a worldwide spiritual body."

I must say, though, that Cardinal O'Connor's suggestion ignores the fact that only about 10 percent of the Jews in Israel are religious Jews, i.e., practice Judaism. The other 90 percent aren't interested in Israel being considered only a spiritual power; they want it to be a political power.

**ARCHBISHOP MARTINO** explained again why the Vatican's Middle East policies are what they are: because of the Vatican's concern for the human rights of all people. He said that the Holy See follows a "twining" policy, meaning it "defends equally the rights of both the Israeli and Palestinian people to their own homelands where they can each live in freedom, dignity and security, and at peace with their neighbors."

If it seems at times to the world at large that the Vatican's policies tilt toward the Palestinians, that's because it's the Palestinians whose human rights are being violated at the present time. However, as Archbishop Martino stated and as the pope has made clear numerous times, the Vatican has "given no harbor to terrorism or reprisals, from whatever side they come."

The Catholic Church is concerned, too, because the

Holy Land, for Christians, is "our country of origin" and Jerusalem is "the church's hometown." Archbishop Martino said Christians of various churches who live in the Holy Land, he said, have a lineage going back to apostolic times. "The Holy See's concern is not just for our holy places but also for our holy people—our Christian brothers and sisters whose ancestral addresses are the streets of Jerusalem, Damascus and Beirut," he said.

**ANOTHER SOURCE** of misunderstanding is about the Vatican's position on Jerusalem. It has consistently maintained that this city, sacred to the three great monotheistic religions, must enjoy a special status with international guarantees. It has, therefore, consistently opposed Israel's decision to make Jerusalem its capital.

When Israel was established as a nation in 1948 Tel Aviv was its capital. It was only after Israel occupied all of Jerusalem after the 1967 war that it decided to make Jerusalem its capital. Naturally, the Palestinians also want Jerusalem to be the capital of Palestine. Fortunately, the U.S. has not yet been so foolish as to move its embassy from Tel Aviv to Jerusalem. Perhaps keeping its embassy in Tel Aviv is only symbolic, but it's an important symbol that the U.S. wants to see a fair settlement of the problems in Israel instead of forever kowtowing to Israel's wishes.

It is, of course, a bit unusual for a country to establish its capital in land it has occupied. That was never done by any of the Roman empires, or by Britain when it had territories all over the world. Jerusalem, of course, is different since it is so important to the Jewish religion and history. But that's the point; it is also important to Christianity and Islam.

The Vatican says that it will establish diplomatic relations with Israel when Israel's boundaries are settled, when the problems of the Palestinians are settled, and when the status of Jerusalem is settled. But it already recognizes Israel's existence and its right to exist with defensible borders.

## 1,040 to graduate in archdiocesan high schools

by Margaret Nelson

More than 1,000 seniors will be graduated from Catholic high schools in the Archdiocese of Indianapolis.

There are six inter-parochial Catholic high schools in the archdiocese: Our Lady of Providence in Clarksville; Father Michael Shawe Memorial in Madison; and Bishop Chataud, Cardinal Ritter, Roncalli and Father Thomas Secina Memorial, all in Indianapolis. All six are co-educational.

The three private Catholic high schools in the archdiocese are the Academy of the Immaculate Conception, a girls' school in Oldenburg; Brebeuf Preparatory School and Cathedral High School, both co-educational schools in Indianapolis.

At Bishop Chataud High School, 169 seniors are expected to receive diplomas during ceremonies at Clowes Hall on June 6 at 8 p.m.

Daniel Traub will be valedictorian at Chataud; Michael Gin will be salutatorian.

One hundred and thirty-five seniors will be graduated from Our Lady of Providence High School in Clarksville on May 28 at 7 p.m. The ceremonies will take place in the school's new physical education facility.

Todd Reger is the Providence senior class valedictorian; Kathryn Parker is salutatorian. The commencement speaker will be a parent of one of the graduates, Joan Smith, who serves as regional

coordinator of St. Elizabeth Home in New Albany.

Cardinal Ritter High School will have graduation exercises on June 2 at 7 p.m. in the school gymnasium. There are 97 in the senior class.

Eve Stack is valedictorian; David Zetzel is salutatorian at Ritter. The class traditionally elects a speaker to give the commencement address.

Roncalli High School will have graduation ceremonies for 161 students and three exchange students in the school gymnasium at 8 p.m. on June 3.

Archbishop Edward T. O'Meara will be the speaker. Jennifer Maude is class valedictorian at Roncalli; Jennifer Winkler is salutatorian.

Father Thomas Secina Memorial High School will graduate 126 seniors in the school auditorium on June 8 at 8 p.m.

Secina's valedictorian is Jamie Hwang.

Todd Foreman is salutatorian. The archbishop will speak at the commencement.

Seventeen seniors will receive diplomas from Father Michael Shawe Memorial High School on May 26 at 7:30 p.m. The ceremonies will be held in the Father Hilary Meny Gymnasium at the school.

Archbishop O'Meara will be the speaker at Shawe's commencement. Natalie Kloefer is valedictorian; Kelly Geyman is salutatorian.

The Oldenburg Academy of the Immaculate Conception will have 46 graduates at the ceremony in the chapel of the convent on June 3 at 4 p.m.

Bess Ann Eckstein will be the ICA valedictorian; Stephanie Ann Harrington will be salutatorian.

Brebeuf Preparatory School will have 140 in its graduating class at commencement exercises at the Circle Theatre on May 30 at 8 p.m.

Five students are tied for top honors at Brebeuf: Eric Abernathy, Charles Carroll, Michael Grogan, Mary Reilly, and Jon Turk.

Cathedral High School will graduate 149 seniors at the Circle Theatre on Sunday, June 4 at 1 p.m. On Friday, June 2, at 10 a.m., there will be religious ceremonies on the high school grounds.

Brian Flaherty will be Cathedral valedictorian; John Fischer, salutatorian. The senior class traditionally selects a faculty member to speak at commencement. This year, social studies teacher Lance Rhodes received the honor.

## Archbishop O'Meara's Schedule

## Week of May 21

SUNDAY, May 21 — Sacrament of Confirmation administered at St. Joseph Parish, Shelbyville, and for the parishes of St. Vincent, Shelby Co. and St. Paul, Decatur Co., Eucharistic Liturgy at 2 p.m. with reception following.

— Sacrament of Confirmation administered at St. Bartholomew Parish, Columbus, and for St. Columba Parish, Columbus, and St. Rose of Lima Parish, Franklin. Eucharistic Liturgy at 7 p.m. with reception following.

MONDAY, May 22 — Sacrament of Confirmation administered at SS. Peter and Paul Cathedral, Indianapolis, for the parishes of Nativity and Immaculate Heart, Indianapolis, and Holy Name Parish, Beech Grove. Eucharistic Liturgy at 7:30 p.m. with reception following in the Assembly Hall of the Catholic Center.

TUESDAY, May 23 — Installation ceremonies for Archbishop Keeler of Baltimore, Maryland.

WEDNESDAY & THURSDAY, May 24-25 — Catholic Relief Services Board of Directors meeting, New York.

FRIDAY, May 26 — Commencement ceremonies for Shawe Memorial High School, Madison, 7:30 p.m.

## Take 'road less traveled by' Gatto tells Marion graduates

Dr. Louis C. Gatto suggested that graduates take "the road less traveled by" in his commencement address at Marian College as he marked the end of 18 years as president there.

Two hundred and twenty persons received degrees from the co-educational Indianapolis college at ceremonies on Sunday, May 14.

Gatto received an honorary doctor of letters degree and Dr. Robert E. Martin received a doctor of laws degree.

Gatto referred to the axiom: "Everyone has a price. Finding that price is the key to success."

Using life examples, Gatto suggested never making the first compromise or rationalization, because that could lead to "one sell-out after another."

"If 40 years from this commencement, you can look back and say that no person ever found your price and that you remained faithful to the role God gave you—teacher, nurse; housewife; corporate executive; yes, even college president—then you will be rich beyond measure," Gatto said.

The former English professor twice quoted Robert Frost, including: "Two roads diverged in a wood, and I, I took the



Dr. Louis C. Gatto

one less traveled by; and that has made all the difference."

Dr. Gatto concluded, "This is my wish for your success as you leave Marian College. I hope my remarks will be a catalyst for you. Congratulations, and may God guide you along the road 'less traveled by.'"



5/19/89

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# Speaker gives advice on parenting parents

by Mary Ann Wyand

"America is indeed aging," Dr. Jamia Jacobsen, the author of "Help! I'm Parenting My Parents," told Separated, Divorced, and Remarried Catholics May 8 at the Catholic Center in Indianapolis.

"We're having what's been termed by a lot of people as a longevity revolution," she explained. "In this century, we have gained more than 25 years of life expectancy, and that 25 years that we have gained is almost exactly equivalent to what was gained in the 5,000 years before the 20th century."

Research on America's aging population shows that "there are almost 58 million Americans who are 55 and over," Dr. Jacobsen said, "and 34 million of those Americans are women who are 65 and over."

The lifespan and social psychology instructor predicted that current statistics indicate that "by the year 2010, we're expecting to have 78 million people age 55 and over."

Further, the author noted, "by the year 2,000 we will also have 100,000 people who are 100 years of age and over."

Dr. Jacobsen said those figures mean that, at some point in our lives, most of us will have to be caregivers for elderly relatives.

"For the first time in history, our people are outnumbering teen-agers," she continued, "and that's going to make an

impact not only on business but in numerous other changes in our world."

Americans are going to have to become more patient about the needs of the growing elderly population, the expert on aging explained.

"Brain power does not diminish with age," she emphasized. "Older people simply process information more slowly than younger people."

Travel, for example, becomes more complex when there's an increase in older drivers. "The accident rate might go up," Dr. Jacobsen noted, "and stoplights will have to last longer in order to allow more time for elderly pedestrians to cross the street."

Longer lifespans and delayed retirement will enable healthy senior citizens to pursue new careers during their golden years, a significant impact on the American economy.

Family life will change too as about 80 percent of all families are going to care for an older person. And when children must parent their parents, care-giving needs may require some very flexible strategies.

"Women are comprising the majority of older people," she noted, "and (younger) women are the major care givers."

Important issues to consider when preparing to provide care for an elderly relative include knowledge of insurance, analysis of housing needs, legal and financial assistance, and awareness of

prescription medications and other special medical needs.

"Most older people own their own homes," Dr. Jacobsen explained. "Unfortunately, most of those homes are pre-World War II housing and are in need of repair. So it isn't as though older people have a free ride because they own their homes. They do have expenses, taxes are rising, and when you are on a fixed income that all has to be considered."

Legal and financial needs of elderly relatives may require professional assistance to eliminate any feelings of resentment or fear about loss of money.

"Many older people haven't had the experience of legal assistance," she said, "and many haven't even prepared a will."

But care givers must exercise caution when dealing with delicate financial matters, the Indiana University/Purdue University at Indianapolis professor emphasized.

"Remember that older people want some say in the distribution of assets," she warned. "Children often encounter anger when they try to help make decisions."

Financial issues can cause stress and strain family relationships," Dr. Jacobsen cautioned. "Don't underestimate the older person's concern for their finances. They worked hard for their money."

Instead, she advised, "Be systematic about it. Say 'These are things we should be thinking about.'"

Unfortunately, the psychology instruc-

tor added, older people may feel confused about financial investments, insurance policies, or other health care matters. They may have purchased multiple life insurance or health insurance policies that overlap coverage and duplicate benefits. But it could be hard to convince them that some of their coverage is unnecessary and unduly expensive.

Confusion can also lead to incorrect use of prescription drugs, which can result in serious health problems. Medicines must be monitored closely to avoid mistakes in dosage and frequency.

Care givers also need to remember that the elderly can maneuver and manipulate as skillfully as children in order to achieve desired results.

Loss of control over parts of their lives, such as coveted driving privileges, can cause lingering anger and resentment even though their children's concern about safety prompted the restrictions.

"Taking the car keys away (from parents) can be very stressful," Dr. Jacobsen cautioned. "Older people want dignity, no matter what shape they are in."

The solution, she said, is to "give them some kind of control (in their lives). Don't take everything away."

Intellectual stimulation, physical activity, and good nutrition are essential for senior citizens if they are to maintain their health during the later years of life, the gerontology expert continued. Friends and pets help boost morale, ease loneliness, and prevent depression.

"Religion becomes vitally important as people age," the author explained. "It brings dignity to life. It lets the elderly handle their own ending in life. It also teaches values and serves as a support group."

Finally, Jamia Jacobsen advised, "As care givers, you need to know yourself. You need to know what you can and cannot do. Taking an elderly family member into your home is a really big decision, so look at the entire situation carefully."

Seek advice when needed and involve the entire family as much as possible in order to provide balanced care for the elderly relative, she said. Don't try to do everything yourself.

"And don't take those care-giving responsibilities too seriously," Dr. Jacobsen emphasized. "Remember to laugh at the funny things that are said and the funny things that can happen when caring for elderly relatives."

Providing care for elderly parents requires strength and understanding, she concluded, but the rewards are great.

"Caring for older people can be frustrating and stressful," the expert on aging acknowledged, "but it also can be a very wonderful sharing experience."

## Priests' appointment recommendations ratified

(Continued from page 1)

of each priest related to the job description for each position.

►Pastors shall be appointed for a term of six years. Further, it is the option of the pastor to seek a renewal of the six-year term.

►Personnel policies shall be reviewed on a triennial basis with the benchmark year beginning July 1, 1990.

►The personnel board shall utilize parish profiles in all considerations of assignments of priests and administrators.

►A consultation of a parish shall take place for all parishes that are "open listed."

►There shall be a priest profile system managed by the director of priest personnel.

►Members of the laity are indeed called by the church to serve as ministers.

►Parish life coordinators shall be appointed by the archbishop when it is deemed appropriate. (A parish life coordinator is a trained lay person or member of a religious order who serves as pastoral leader for a parish or group of parishes.)

►There shall be a mentoring program for all newly ordained, first-time pastors and first-time lay administrators.

►Ministries of priests other than that of pastor are recognized not only as valid but indeed necessary for the life of the archdiocese.

►The Council of Priests shall appoint a study committee to review the question of housing for priests.

►Priests elected to the personnel board shall serve a maximum of two consecutive terms of four years each.

►The Office of Ministry to Priests reviews and develops ways in which priests may be affirmed and supported in their work, particularly in times of transition and tension.

There were originally 20 resolutions. Two of them (the hiring of a church personnel consultant and materials for profiles) became procedures instead of policies. A policy for worship on Sundays without a priest was tabled and a recommendation that priests should have two assignments before becoming a pastor failed.

There are procedures for each policy, some of which modify the policy itself. For example, concerning the open listing of available appointments, procedures state that "the archbishop reserves the right on given occasions not to open list an assignment" and "the personnel board shall report which positions are to be open-listed."

The policy concerning pastors' term of office states specifically that "renewal of term is for one time only bringing appointment to a maximum of 12 years in a given assignment." However, procedures state that "if the priest's term of office reaches completion when the priest reaches the age of 65 or older, he may ask for

continuance of his appointment until he reaches the age of 70." The personnel board will then review the request and the needs of the parish before making a decision.

The normal retirement age for priests is 70. At that time a priest may request, on an annual basis, to remain in his assignment. However, the procedures state "Such a request does not guarantee that the appointment will be renewed."

The procedures also make it clear that, although a pastor's term of office is six years, "reassignment can occur at any time."

The procedures for the term of office also state that, although the application of the policy is not retroactive, pastors may voluntarily comply with it.

Concerning the "parish consultation" policy, consultation is defined as "a report from the parish council and staff that lists the strengths, weaknesses and ministerial needs as perceived by the pastor, the parish council and parish staff." A procedure states that "specific names of priests may not be a part of this consultation."

The pastor, parish council and staff will also be asked to provide data for the parish

profiles that will be used in considerations of assignments of priests and administrators. The profiles will describe the parish using statistical, demographic, historical and sociological data and "shall also include strengths, weaknesses and ministerial needs as described by the pastor, parish council and staff."

The "priest profile" policy defines a priest's profile as "his own reflection of gifts, talents, strengths, weaknesses and ministerial interests (preferences) as well as any other information the priest might consider helpful to the board in its deliberations."

The profile will be used by the personnel board when considering a priest for a particular assignment. It will also be used in conjunction with the priest's "periodic review."

The policy on lay ministers states simply that "the Council of Priests acknowledges and affirms the work of the ministry development consultant to develop a common vision and definition of lay ministry and pledges its cooperation and leadership."

## Catholic, Episcopal parishioners still pray together

by Margaret Nelson

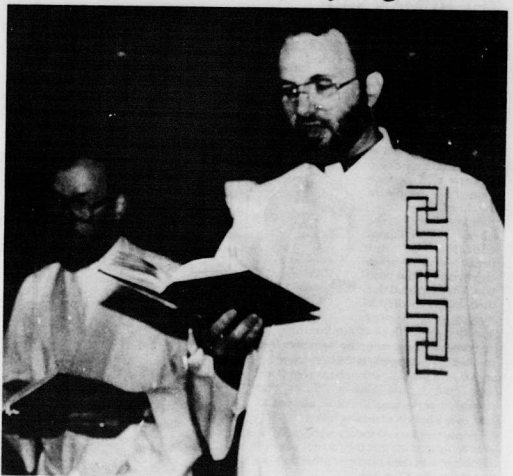
It started as a kind gesture to an Episcopal church that suffered a fire in 1983. Today, the St. Andrew Catholic Church parishioners have a genuine friendship for the St. Alban congregation that shared its worship space six years ago.

In fact, the two groups have joined efforts on several religious education programs, Bible study programs and ecumenical services during the years in between. Once St. Alban's invited Benedictine Father Hilary Ottensmeyer, archdiocesan director of ministry to priests, to serve as the speaker to the combined group.

Episcopalians were invited back to St. Andrew earlier this month to share an evening of prayer and refreshment. About 80 people gathered at the Indianapolis church for a "Celebration of Praise." Rev. David Musgrave, rector of St. Alban Episcopal and Father James Farrell, pastor of St. Andrew Catholic, led the two congregations in prayer, readings and song.

After the service two men of St. Andrew, Norb Kuzel and Dan Hannan, took interested St. Alban members on a tour of the 1976 church, explaining the decorative religious symbols.

At the table of snacks, a cake shared the sentiments of the two churches. Connecting the shield of St. Alban and St. Andrew's cross and net was a gold cross. The cake was inscribed, "United in Christ."



St. Alban Rector Rev. David Musgrave and St. Andrew Pastor Father James Farrell



# Commentary

## THE YARDSTICK

### When two-way street is changed to one-way

by Msgr. George G. Higgins

"Will Unions Ever Again Be Useful Organs of Society?" asked the title of a recent magazine article by Peter Drucker, intellectual guru of U.S. management for almost half a century. His answer: a qualified no.

Drucker thinks that by the year 2010 unions will represent only 5 percent of the world's work force unless they accept a non-adversarial relationship and work with management on productivity, quality and whatever else is needed to keep the enterprise competitive.

Drucker's call for less adversarial, more



cooperative labor-management relations is not without merit. However, a more realistic treatment can be found in the U.S. bishops' pastoral letter on the economy.

"Workers," it says, "rightly reject calls for less adversarial relationships when they are a smokescreen for demands that labor make all the concessions. For a partnership to be genuine, it must be a two-way street, with creative initiative and a willingness to cooperate on all sides."

Clearly, that two-way street does not yet exist in the United States. Labor has been steadily losing ground and has been forced to make most of the concessions in collective bargaining.

This too shall pass, of course. Organized labor will again make a comeback as it did in the mid-1930s.

Many people disagree. I am often asked why I continue to argue in favor of a strong and effective labor movement. Who cares?

I am strongly persuaded that autonomous and effective trade unions are indispensable to a free society. And I am baffled that so many conservatives and neoconservatives, who theoretically attach great importance to so-called mediating structures as buffers between the individual and the state, fail to support them.

Two decades ago, Irving Kristol told readers of *The New York Times* Book Review that "trade unionism has become that most dangerous of social phenomena: a boring topic." It has also, he said, lost its legitimacy and relevance.

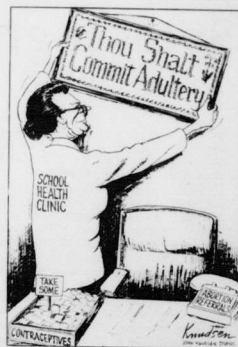
To the best of my knowledge, Kristol is still of that opinion, and most neo-conservatives seem to agree.

Why? Perhaps they fail to understand the role of autonomous trade unions in a free society or mistakenly think they are a threat to capitalism.

Trade unionism in English-speaking countries was not designed merely to bargain with workers, much less to overthrow capitalism. Trade unionism, especially in the United States, was designed to go beyond the narrow limits of collective bargaining into an expansion of labor-management cooperation for the good of particular companies and industries and for the common good of the economic system as a whole.

The fact that this has not been achieved does not mean that trade unionism has outlived its usefulness or that the goal of labor-management cooperation has been abandoned or is impossible.

A committee of the Catholic bishops' conference of England and Wales recently made this point forcefully in a public statement encouraging British Catholics to



join unions and criticizing their government for undermining trade union rights.

The statement emphasized that unions function not merely to protect the individual rights of the weaker party in an employment contract, but as organizations whose members contribute to the wider good.

Since Mrs. Thatcher's election in 1979, the statement concluded, "the government's actions betray an excessive enmity; that it is the government's continuing intention to reduce the effectiveness of trade unions."

Well said.

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## TO TALK OF MANY THINGS

### Quite a few people may not like the pope

by Dale Francis

A dear friend of mine with whom I've been corresponding since our paths crossed in World War II wrote to me a couple of weeks ago to tell me he doesn't like Pope John Paul II. I hope if this gets around to the pope that he'll be able to bear up under it.

My friend is a good priest who writes wonderful spiritual books but who, in our correspondence, tends to flamboyant judgments about major world figures who don't measure up to his somewhat liberal viewpoints.

He may not like Pope John Paul II. There seem to be quite a few who don't. Unless there's been an impediment in his communication, that seems to be almost the constant message of Father Richard McBrien.



At the very least, the *National Catholic Reporter* doesn't seem likely to start a Pope John Paul II Fan Club. A bishop wrote recently that many young priests seem not to like the Polish Pope.

But Pope John Paul II is remarkably popular with the ordinary people. Before he came to the United States the last time, the secular news media published dire predictions of the opposition he'd run into in this country. That's because that little Roving Oomph Band of dire predictors had been playing its funeral music under news media balconies.

There's a kind of humor in the fact that the secular news media listen to the dire predictors, that a network even hired Father McBrien to explain it all to televisioners. Of course, what happened there weren't demonstrations against the pope but, even with television available to save people from the hassle of being there, hundreds of thousands came out to welcome him.

Those who don't like the pope generally

think he is too strict. There's nothing he says that is novel, that hasn't always been a part of the teaching of the church. Maybe what they don't like is that he teaches so uncompromisingly.

Yet I don't sense a lack of charity in the firmness of his teaching. The greatest charity is to teach what the church teaches unequivocally. It is no kindness not to speak the truth because some might not want to hear it.

Another criticism I've heard of Pope John Paul II is that, since he spent most of his life in Poland under Nazi subjugation and then communist control, he doesn't understand the Western world.

I heard a bishop say that, because the pope lived behind the Iron Curtain and in a situation in which the church was under communist pressure, he doesn't understand Catholic theology as well as U.S. bishops do. The bishop who said this had no advanced degrees in theology, which is, of course, not necessary, but he was speaking of a pope who is probably

academically better prepared than any other modern pope.

Pope John Paul is not well informed concerning U.S. culture may or may not be right about that, but the Catholic Church does not need to adjust itself to the U.S. culture to fulfill its responsibility.

I may very well be making too much of all of this. The pope doesn't need to be popular with everyone; it surely is not something that matters much to him. That more than usual there are Catholics who say they don't like the pope tells us more about some Catholics today than it does about the pope. Most Catholics admire Pope John Paul II but I'm sure the popularity polls mean nothing to him.

If he knows, and I suppose he does, that some Catholics say they don't like him, I suspect his response to that will be to love them and pray for them, which is the very best way to respond to those who say they don't like you.

## THE HUMAN SIDE

### What are U.S. parish religious educators' qualities?

by Fr. Eugene Henrick

The most recent survey of religious educators in the United States found that the majority of them are dedicated professionals who truly desire to foster a living faith among the people of the church.

It was found in the survey that religious educators on the parish level average eight years in the position. They reported that their biggest worry is making religion more effective in the lives of our youth.

Some of these religious educators felt insulted by a suggestion at the recent meeting in Rome of the U.S. archbishops with Pope John Paul II and Vatican officials that "so-called professionals" not be allowed to take over a bishop's teaching role.

Some religious educators wondered if it was being implied that they do not work in harmony with their bishops or that they do not really foster the faith.

Obviously, there is a need for a process of communications here involving bishops

and leaders in the field of religious education. There is a need for a process of church diplomacy that can produce unity among all concerned.

Are competent lay people, religious



women or priests who accept responsible positions in the church running the risk today of being regarded by some people as adversaries of the church?

Granted, there are professionals who have their heads in the clouds and who cause severe damage to the church. They use their knowledge as a weapon against anything they feel has a tinge of the institutional about it. But this is not the case with the majority of professional religious educators.

To become a parish director of religious education, or for that matter for a woman to become a canon lawyer on a marriage tribunal, requires much study and an academic degree. In order to obtain that degree, a candidate must not only read much, but also must become a critical thinker.

Most critical thinkers seek better answers to questions and more creative approaches to problems. To exercise the power of critical thinking in the religious sphere does not make a person unorthodox. Of course, in the eyes of some on-lookers and letter writers, those who do so will be regarded as the cause of more problems than they solve.

Who are church professionals today? How concerned are they for the church? What are we going to need in the period

ahead is a form of diplomacy in the church which can gently, but firmly get intellectuals and professionals who do not consider the common good back on track, while at the same time giving true intellectuals and professionals the go-ahead to move at full speed.

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the criterion

1400 North Meridian Street  
P.O. Box 1717  
Indianapolis, IN 46206

Official Newspaper  
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$18.00 per year

50¢ per copy

Second-Class Postage Paid  
at Indianapolis, Ind.  
ISSN 0574-4350

Most Rev. Edward T. O'Meara  
publisher  
John F. Fink  
editor-in-chief

Dennis R. Jones  
general manager

Published weekly except last week  
in July and December

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



# Point of View

## Devotion to the Blessed Mother

by Winifred E. (Bud) N'oooy

Many people today do not know and understand the Catholic Church's teachings about Mary, the mother of God. Many believe that the Second Vatican Council decreed that Mary was not to be revered as in the past. This is not so.

Vatican Council II stated: "As the most holy mother of God she was, after her son, exalted by divine grace above all angels and men. Hence the church appropriately honors her with special reverence." It also stated that "practices and exercises of devotion toward her be treasured as recommended by the teaching authority of the church in the course of centuries, and that those decrees issued in earlier times regarding the veneration of images of the Blessed Virgin, and the saints, be religiously observed." It does warn against "the falsity of exaggeration on the one hand and the excess of narrow-mindedness on the other."

It must always be kept in mind that devotion to Mary leads us to her son. Praying the rosary has for centuries been the most favored form of devotion to Our Blessed Mother.

The following quotations from several popes, present and past, show their devotion to Mary, and their belief in the power of the rosary:

"How beautiful is the family that recites the rosary in the evening."—Pope John Paul II, reigning pope.

"Spread the rosary, the prayer so dear to the virgin and so esteemed by popes; by it the faithful can best fulfill the command of Christ: 'Ask and it shall be given; seek and you shall find; knock and it shall be opened to you' (Mt. 7:7). The rosary puts all who have trust in it into communication with Our Lady."—Pope Pius VI (1775-99).

"The rosary, which in its entirety we never miss, even for a single day of the year, is the most fitting formula for praying and meditation."—Pope John XXIII (1958-63).

"The rosary is a powerful weapon to put the demons to flight and to keep oneself from sin. It not only serves admirably to overcome the enemies of God and of

religion, but it is also a stimulus and an encouragement to the practice of the evangelical virtues, which it develops and cultivates in our souls. Above all, it nourishes our Catholic faith."—Pope Pius XI (1922-39).

"The church is in the habit of greeting the virgin as 'Mother of Grace' and 'Mother of Mercy,' and so she has always shown herself, especially when we have recourse to her by means of the holy rosary."—Pope Benedict XV (1914-22).

"The rosary is the most beautiful and the richest of all prayers to the mediatrix of all grace; it is the prayer that touches most the heart of the mother of God. Say it each day."—Pope St. Pius X (1903-14).

"The rosary is the most excellent form of prayer and the most efficacious means of attaining eternal life. It is the remedy for all our evils, the root of all our blessings. There is no more excellent way of praying."—Pope Leo XIII (1878-1903).

"Among all the devotions approved by the church, none has been so favored by so many miracles as the rosary devotion."—Pope Leo IX (1846-78).

In the first chapter of St. Luke's Gospel, verse 48, we read, "All generations will call me blessed because he who is mighty has done great things for me." Shouldn't we in this generation, therefore, call her blessed?

Just as Mary brought forth her son, conceived by the Holy Spirit, more than 2,000 years ago, so she will today bring us to him.

## Hearing the unspoken sermon

by Shirley Vogler Meister

My husband and I once hosted Muslim officers as part of a foreign liaison program at Fort Benjamin Harrison, Indianapolis. Every time we drove to the Fort with our new friends we'd pass Fatima Retreat House on 56th St. Knowing that Fatima was the name of Muhammad's daughter, one man asked if this was a home for Islamic women.

No, I said, but then explained that men and women of all faiths were welcomed there: Fatima is ecumenical.

And because of the first syllable in the name, a non-athletic writer-colleague's

child once thought Fatima might be a weight-reduction center, a so-called "fat farm."

Some retreatants might wish it were, especially after indulging in the hearty fare that Fatima cooks prepare for them. Rather than a weight-reduction center, however, I would term Fatima a place for stress reduction.

Nestled on a hill surrounded by woods, Fatima is, first of all, the epitome of hospitality. The staff's warmth and friendliness set the stage for comfort and ease, yet no one ever intrudes on one's privacy. This gives the retreatant a sense of supported well-being.

Named for a Portuguese village where Marian apparitions were recorded in 1917, Fatima is a facility of the Archdiocese of Indianapolis. It encourages the spiritual development of individuals, parish communities, and ministers through Leisure Days, Scripture events, marriage encounters, and other specially-planned programs, including those to help persons affected by alcohol. Fatima is well-known by Catholics for its weekend retreats, but few know that private retreats are available, too.

Recently I had the opportunity to make my first private retreat. It spiritually, emotionally, and physically rejuvenated me. Because of unusual circumstances, I was the only retreatant on the premises during most of my time there.

In fact, one night I was the only person in the building. With the Fatima director's permission to play the chapel organ, I gave a solitary Phantom of the Opera performance, minus the Bach fugue. Using chapel hymnals, I loudly played music probably

discordant to human ears but, I hope, pleasing to God. It was therapeutic for me.

While walking Fatima trails, I communed with God and nature. The presence of various feathered and furred friends reminded me of the story about a Zen Master who was ready to give a sermon. He noticed a bird beginning to sing nearby, pointed to the bird, and said the sermon had just begun.

I "heard" many sermons during my stay at Fatima—through birds' songs, the deer tracks along a path, the spring greenening and the popping crocus heads, the budding trees and the ones broken like toothpicks from winter wear, the precariously perched raven atop the tallest limb, the whispering breezes, and even the traffic flow in a distant view.

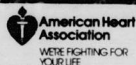
Many hours were spent in the calm of the chapel, so conducive to prayer, meditation, and listening to the "sound of silence."

I know God's special presence is tangibly felt not only at Fatima but at other retreat facilities available to the searching soul, if the soul is open to "hearing" the unspoken sermons. (In the Indianapolis area, other retreat centers are Alverno Retreat House and the Beech Grove Benedictine Center.)

We live where the pursuit of happiness is often a painful right. Sometimes the pursuit becomes stressful. "Happiness is a butterfly which, when pursued, is always just beyond your grasp, but which, if you will sit down quietly, may alight upon you," wrote Nathaniel Hawthorne.

Fatima and places like it can encourage that "butterfly."

## Support research.



## ST. ROCH'S MAYFEST TURKEY DINNER

Adults — \$4.50 School Children — \$2.50 Pre-School — \$1.00

ALSO — BBQ Beef & BBQ Chicken

will be available — not Italian Sausage & Bratwurst as stated in The Criterion ad of May 12th.

— SEE OUR AD ON PAGE 35 IN THIS ISSUE —

Beall's

## Ladies Apparel

The full service shop that caters to the personal needs of every woman from daytime needs to an evening out

524 Main Street  
Beech Grove, Indiana  
Open: M-S 10-6  
Th. 10-8

Phone:  
784-1131



## LIGHT ONE CANDLE

## Letter to newly ordained priest

by Fr. John Catoir  
Director, The Christopher

During the Last Supper, Jesus said to his disciples, "You did not choose me, but I chose you and appointed you that you should go forth and bear fruit, fruit that will last" (Jn. 15:16).

Your ordination culminates many years of hard work and personal struggle. Today one phase of your life closes and another begins. Yours is a vocation unlike any other, in that you are involved in a mystery for which there is really no human explanation.

"I choose you," said Jesus Christ. It is that simple. At some point you became conscious of his call and responded to it.

Today you bear witness publicly to your awareness of God's choice; today the community of God's people publicly recognizes his choice of you. Through the ministry of the church the bishop appoints each of you as a priest of Jesus Christ.

Maybe the glory of this day will fade but what will always remain with you is the active presence of God's Word calling you, choosing you day by day. This choice is an honor, a privilege, a gift. When you accepted to enter the mystery of his choice, you realized that like every other human being, you are weak, limited and mortal.



Yet God chooses you and honors you by giving you new powers. Why you?

During your lifetime, you'll have time to ponder that question. You may be given a variety of assignments in your priesthood, yet ultimately you are called not to be successful and popular in a worldly sense, but to be men of the Spirit, holy witnesses to the holiness of Jesus.

The world today hungers and thirsts for what only Christ can give. People are in great need—not of good administrators and brilliant scholars but of holy men, carriers of Christ, men of faith, hope and love who will proclaim with their very lives that human life has infinite meaning because Christ is risen; death has no dominion.

It is so often said that the world has sunk into a materialism empty of all spiritual content, but at the center of all the chaos and pain, so many people are experiencing a tremendous hunger for God. You are called to feed that deep spiritual hunger, to heal souls, to forgive sins, to proclaim God's unending mercy, and to help your people deepen love of God and each other.

Your family and friends and the whole Christian community honors you today. But above all, you should be conscious of the fact that God himself honored you first by his call, when he chose you from among the community of men, organized to go forth as a priest to bear good fruit that will last.

(For a free copy of the Christopher News Notes, Your Career: Choosing the Real Good Life, send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

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Enclosed find check/money order for \$\_\_\_\_\_ to cover the cost of \_\_\_\_\_ Catholic Study Bibles at \$19.95 each to be shipped postpaid. Allow Three Weeks for Delivery.

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## CORNUCOPIA

## We're always 18 inside

by Cynthia Deues

The funny thing about aging is that we never get past the vicinity of age 18 in our heads. Inside every person aged 37 or 45 or even 71, there's a teenager struggling to get out.

Little jills along the way, called "life events," do shock us now and then into remembering that we are adults. Mostly on occasions when we realize that our responsibilities are growing up, too.

We go to college and have to study, maybe for the first time, because someone is paying actual cash for this and we'd better get their money's worth.

When we get a job we have to work up to a certain standard set by a boss. The communities in which we live begin to expect participation from us by calling us "fellow citizen," "neighborhood resident," "parishianer."

We get married and suddenly must answer to a Significant Other. Not satisfied with that we go even further, have a baby or two, and hardly ever get our own way again.

Furthermore, if we're Christians, we're expected to act like we read The Book upon which our life's movie is based. And we have to do our own stunt work.

Eventually our joints, or our eyes or ears or innards will let us know that they need attention, and soon. Another demand.

But inside each of us, there is Joe or Suzie, ever young and hopeful. In our imaginations the eyes are still clear and the expectations high. Life is a feast and we've just sat down to eat.

We're encouraged in this continuing deception by friends and peers who labor under the same delusion. Mentally they're still doing high-fives.

So when we get together with them,

we're back at the slumber party or peering under the hood of a '58 Chevy, cracking up at each other's jokes and letting the juices flow.

"Our children are put off by this. 'When you and Mrs. Jones get together, you sure are silly,' they'll say."

"Or, 'No wonder your back is sore. Dad, You and Mr. Smith shouldn't be horsing around with the basketball.'"

The kids are also embarrassed when they stubbornly adolescent parents demonstrate other forms of enthusiasm or wit. Entering radio contests, playing exercise tapes within sight or sound of the kids' friends, or talking jive are all frowned upon.

Any kind of perceived excess exhibited by the folks is quickly pointed out as inappropriate. This includes driving any car other than an old station wagon, or traveling at speeds exceeding slow motion.

Writing consumer complaint letters, calling in to radio talk shows, or being quoted in the newspaper are not suitable activities for parents, either. Such things might earn public recognition and attention from the kids' friends.

Some parents finally rebel and go middle-aged crazy, doing whatever their inner persons demand. They take to wearing sequined hose and getting hair transplants.

They make speeches at rallies for animal rights, write books on cooking tofu, and throw yoga parties. The kids just roll their eyes at each new aberration and cluck, "Will they ever grow up?"

The answer is, "Probably not."

## vips...

Julian T. Feebles, a member of the Cathedral High School class of 1964, has been named Cathedral High School president, effective Aug. 1. Feebles graduated from Butler University and taught at Cathedral from 1968 to 1971. Later he was a management and supervisory training consultant, and vice president of the Indianapolis Alliance for Jobs.

**Rick Streiff** has been named head football coach at Cathedral. Also a graduate of Butler University, Streiff is head football coach at Brebeuf Preparatory School at present. Previously he was assistant football coach and track coach at Chataud High School.



**Edmund Dede**, shown here with his cousin, **Providence Sister Mary Mark Dede**, is one of four new members on the National Development Council for the Sisters of Providence of St. Mary of the Woods. The council was organized in 1982 to assist the Sisters of Providence in supporting their mission. Dede is a retired Terre Haute businessman who claims three cousins as Sisters of Providence, including Sister Mary Mark.



**Mr. and Mrs. Frank Kochert** will celebrate their Golden Wedding Anniversary at a 1:30 p.m. Mass on Sunday, June 4 in St. Mary Church, Lanesville. A reception for friends and relatives will follow until 5 p.m. in the parish cafeteria. The Kocherts were married in the same church on June 1, 1939. They are the parents of eight children, including Lester, Bernice Hatfield, Franciscan Sister Marlene, Kathleen, Norma Roddy, Cletus, Rosemary Fanning and Monica Huber. They also have 12 grandchildren.

**Randy Noel** was installed as president of the Indianapolis Serra Club during a meeting May 10 at Fatima Retreat House. Other officers installed by District Governor **Bob Cook** were **Donald Beckerich**,

Because of the upcoming holiday on which no mail delivery is made, material for Active List, Check It Out, VII's and other news for *The Criterion* must be submitted by 10 a.m. on Friday, May 26 to appear in the issue of Friday, June 2. Send to: *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

president-elect; **John Klee**, secretary; **William Schaefer**, treasurer; **Shirley Dreyer**, vice president for programs; **Chris Dant**, vice president for vocations; **Hector Gonzalez**, vice president for membership; and **John Fink**, vice president for communications. Trustees are **John LaRosa**, **Joseph Peters**, **Francis (Mike) Connelly**, and **Robert Loughery**.

**Jesuit Father Keith J. Esenther** has been appointed to the board of trustees of Brebeuf Preparatory School in Indianapolis. He is currently the assistant executive of secondary education for the Chicago Province of the Society of Jesus.

Six people will be professed to the Secular Franciscan Order, Sacred Heart Fraternity, at 2:30 p.m. on Sunday, May 21 in Sacred Heart Church, 1530 S. Union St. They are: **Lois Gilbert**, **Winifred and Dorothy Moody**, **Virginia Niehaus**, **Delores Kesterson** and **Tina Valdois**. Everyone is invited to attend.

Two Benedictine monks will be ordained to the priesthood by Archbishop Edward T. O'Meara at 10 a.m. C.D.T. on Sunday, May 20 in the archbishop church. They are **Benedictine Fathers Louis Mulcahy** and **Alexander Palm**. Father Louis is coordinator of research at the Abbey Press. Father Alexander will attend Vanderbilt University in the fall to pursue a Ph.D. in homiletics.

## check-it-out...

**Secunia High School Class of 1964** will hold a Class Reunion on Saturday, Aug. 19. For more information call Mary Woods Winters at 317-357-7949.

**St. Rita Parish**, located at 1733 Dr. Andrew J. Brown Ave. in Indianapolis will hold a May Festival and 70th anniversary celebration on the weekend of May 19-21. Adult Night, including a Monte Carlo and social, will be held from 6 to 10 p.m. on Friday. A Family Day Festival will be held from 12 noon until 8 p.m. on Saturday, featuring a "celebrity dunk" of Marvin Johnson and Vince Gainey from 2 to 4 p.m. On Sunday a Homecoming Mass and dinner will be held at 10:30 a.m. All past members, school faculty, pastors and friends of St. Rita Parish are invited to attend the event.

**Holy Name School** will present "Musical '89", directed by Jerry Craney, at 8 p.m. each evening on Friday and Saturday, May 19-20 at Beech Grove Benedictine Center. The band and chorus will accompany eighth graders in musical acts featuring songs of the past and present. Tickets are \$3 for adults and \$1 for students and children, available from participants or at the door.

**Chataud High School** athletic department will sponsor its **First Annual Dads**



**PALE PINK DRAGON**—**Ayuba DeLeon**, a student at St. Thomas Aquinas School, hovers over other members of the Young Actor's Theatre, including **Tyson Cook** (lower right), of **Christ the King School**, in a production of the "Pale Pink Dragon" at the School of the Performing Arts located in the Athenaeum, 405 E. Michigan St. The play concerns a beautiful princess who is turned into a dragon by her stepmother, sister and a wicked witch. Final performances will be held at 2 p.m. on Saturday and Sunday, May 20-21. Tickets are \$3, available at the door.

## The Ad Game

\$25 — A PUZZLE FOR PRIZES — \$25

object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad"vantage... the answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five Criterion advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (example: **MAFITA** would become **FATIMA**). The sixth advertising name will be used as a tie breaker (see rule #4 below).

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(TIE-BREAKER) BEECHORBRECLIT

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Mail entries to: The Criterion, P.O. Box 1717, Indianapolis, IN 46206

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Address \_\_\_\_\_  
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Parish \_\_\_\_\_ City/Town \_\_\_\_\_

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

The Solution and Name of the Winning Entry will be Published in the next issue of *The Criterion*

Party at 6:30 p.m. on Wednesday, June 7. All men, including non-dads, are invited to attend. Guest speakers will include Dave Alexander, Dick Dullaghan, Bill Lynch, Carol and Steve Panchia. Food catered by Jugs and beer will be provided for a \$10 donation; tickets available in advance or at the door. For reservations or information call Jim Cunniffe at 317-255-9814. George Dury 317-257-0721 or Chataid 317-251-1451.

**OOPS!** Due to faulty information, we made an error in the reservation number for the St. Agnes Academy alumni reunion on June 4. The correct phone number is 317-356-3499. Sorry.

The archdiocesan **Senior Citizen Mass and Luncheon** will be held on Wednesday, June 14 beginning with Mass at 10:30 a.m. at SS. Peter and Paul Cathedral. Luncheon will follow at the Catholic Center across the street. Cost is \$5. For tickets call your parish rectory by June 1.

The **Summertime Instant Theatre Company** sponsored by Providence High School in Clarksville is available for performances in the Kentuckiana area. The acting troupe performs comical "modernized" fairy tales suitable for children, family, or general audiences. Contributions of \$20 to \$50 are welcomed but not mandatory. To schedule the troupe, or for information, contact the Company at: Providence High School, 707 W. Hwy. 131, Clarksville, Ind. 47130, 812-945-3350.

Two new **Habitat for Humanity** homes will be dedicated on Sunday, May 21 in the Lawrence area. Father Joseph Beechem, pastor of St. Lawrence Parish, will bless the houses at 8934 and 8936 E. 46th St. at 2:30 p.m. The public is invited.

The Indianapolis North Central High School Symphony Orchestra, which recently won the state championship, will present a **benefit concert for Erin Bower**, the young St. Pius X girl who was seriously hurt by a bomb in a nearby K-Mart store on April 17. The Columbian, adult male chorus of the Knights of Columbus Council 437, will also sing. Music will range from Mozart to Mancini to Broadway show songs. Dick Dennis, director of the orchestra and a professional violinist, is also a member of St. Pius X. Admission is \$2 and donations will be accepted for Erin's medical expenses. The concert will be held at 7:30 p.m. on Thursday, May 25 in the North Central High School Auditorium.



**INDIAN VISIT**—Arthur "Two Crows" Yates, a Miami Indian, visits third grade students at St. Gabriel School, Indianapolis. Teachers Carol Gibson and Bev Smith helped their class research and write about different tribes, construct Indian projects and take a field trip to the Benjamin Harrison House to learn about the Indiana tribes. The projects were entered into the Ralston Purina "World's Greatest Field Trip" contest. St. Gabriel placed third and won a globe for the classroom. (Photo by Joan Life)

## Madison schools get arts grant

Pope John XXIII Elementary School and Shawe Memorial Junior High School, Madison, have received a \$3,000 Arts in Education grant from the Indiana Arts Commission and the National Endowment for the Arts.

The grant will allow the school to have a creative writer as an artist-in-residence for a ten-week period during the first semester of the 1989-90.

The program will be used to enrich the individual ability of pre-school through eighth grade students "by exposing them to a variety of experiences that would improve their writing skills, language capabilities, creative thinking, and problem solving and listening skills," according to Nancy Gavin, principal of Pope John XXIII.

The grant recipients were given background information on the artists to make an informed choice.

Gavin said she, a teacher, and two of the parents would have a chance to informally interview candidates at a program on May 26. "There are some really good choices, but there are three or four other schools who want writers, too," she said.

Gavin decided "Madison people who have been doing grant writing" for assisting the schools in obtaining the arts grant.

"I think it will be exciting," said Gavin. She noted that much educational emphasis is being put on the need to improve students' ability to write and communicate.



**YOUNG AUTHORS**—Winners of the Young Authors contest in Shawe-Pope John XXIII schools in Madison include (from left): Alison Gavin, K-1 champ; Jill Kelly, who tied for the sixth grade top prize; and Angie Barber, 7-8th grade winner. The winners will compete in the regional contest in Louisville. The students wrote, edited, and published their books for the competition. (Photo by Don Wood)

## UPC offers volunteer workshop

As part of the Urban Parish Cooperative (UPC) work, a program was held in late April to facilitate the training of volunteers, especially in center city parishes.

Ann Marie Hanlon, director of Volunteers in Ministry, led the program. "In ministry, all are called to collaborate, whether lay or religious, to call about the reign of God," Hanlon said.

"Because of baptism, we have certain privileges and certain responsibilities," she said. "We are expected to heal and to bring about community."

The leaders of volunteers participated in an opening prayer led by Holy Names Sister Louise Boni, ministry development consultant for the archdiocese.

The community of service was seen as a framework for every member to consider

the mission of Jesus as a personal responsibility, to become aware of God's gifts for service and ministry, and to grow in spirituality that overflows into action.

The trainers were told that ministry most often takes place in daily circumstances—in the home, office or neighborhood.

The leaders were encouraged to treat volunteer service as they would compensated work: matching the volunteers with their gifts, giving volunteers job descriptions, and rewarding and recognizing them.

The UPC is a cooperative effort of ten city parishes "to guarantee the necessary and effective presence of the Roman Catholic Church in the center city."

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# Daughters of Charity reclaim statue of founder

by Mary Ann Wyand

This is a story about a statue, a very symbolic statue, with a unique history that speaks of caring, compassion, charity, and courage.

The longtime near-northside landmark, a statue depicting St. Louise de Marillac nurturing a child, faced Capitol Avenue across the street from the old St. Vincent Hospital, located on Fall Creek Parkway.

From its vantage point there on the lawn of the Ladies of Charity headquarters, the stone statue served as an inspirational reminder of the work performed by the Daughters of Charity of St. Vincent de Paul in the Indianapolis area. It was dedicated to Daughters of Charity Sister Ursula Fenton in 1958 for her many years of hospital service.

Perhaps due to an oversight, the statue remained at that site when the religious order relocated the hospital to West 36th Street in 1974.

Commuters heading south on Capitol Avenue each morning could glance over at the tender scene of a devout St. Louise with a Bible in hand and an arm lovingly placed around a little girl.

And then, after three decades at the near-northside location, the Daughters of Charity reclaimed their statue. It was placed in storage when the Ladies of Charity, a volunteer service organization, was disbanded and their headquarters closed. Restoration work to preserve the stone images preceded installation at a new and more appropriate location.

The statue was dedicated March 15 this year at its new site on the front lawn of St. Vincent New Hope, an intermediate care facility for disabled young adults. The 200-bed facility built in 1978 is tucked away on North Payne Road off 86th Street a few miles west of St. Vincent Hospital and Health Care Center.

In its new resting place, the statue fills a physical void on the grassy lawn near the front entrance as well as a spiritual need for New Hope residents. And it serves as a touching

reminder of the Daughters of Charity philosophy of providing wholistic care to treat the needs of body, mind, and spirit.

Born in France, St. Louise de Marillac was devoted to God and to the care of the sick and poor even as a young woman. Her devotion led to a humanitarian association with St. Vincent de Paul. In 1625, they established the Daughters of Charity, which has grown into the largest order of Catholic women in the world.

More than 300 years after the order was founded, Louise was formally recognized by the Catholic Church for her dedicated service. She was canonized in 1934 and declared patroness of social workers in 1969.

The courageous story of St. Louise de Marillac closely parallels the courageous history of the Daughters of Charity, according to Sister Francine Brown, a rehabilitation counselor at New Hope who has studied the history of her order.

"St. Louise herself was a Lady of Charity," Sister Francine explained. "These were women who wished to help the poor, the sick, and the homebound" in 17th century France.

Original members of the Ladies of Charity were wealthy women with time to spare for community service. However, as the organization expanded its service to include food preparation and nursing care, the well-to-do members began sending their servants to complete these menial tasks.

Margaret Naseau, a French peasant girl, became the first Daughter of Charity after telling St. Vincent de Paul of her interest in serving and ministering to the poor. She later died of the plague after giving up her bed to an extremely ill person suffering from the highly contagious disease that swept Europe.

Sister Francine said the order chose its name and motto from a Letter of Paul. A heart with a cross surrounded by flames and the inspirational message "The charity of Jesus Christ crucified urges us" continue to guide the Daughters of Charity three centuries later.

"Christ impels us to go out and serve," the counselor



**INSPIRATIONAL**—The stone statue of St. Louise de Marillac continues to inspire people at its new location at St. Vincent New Hope on the northwest side of Indianapolis. Daughters of Charity Sister Francine Brown, a rehabilitation counselor at New Hope, shows the newly relocated statue to Lisa Girod of Fort Wayne and Carl Rybolt from Swayzee.

explained. For example, Daughters of Charity have served during almost every war since the order began.

Now, the order has expanded its health care ministry to include social service and education as well.

"There's not a whole lot that would repel us," Sister Francine reflected, noting that the early sisters worked with the mentally ill, prisoners, orphans, and plague victims. While some died of disease, others experienced gruesome deaths at the guillotine during the bloody French Revolution.

Today, Daughters of Charity still care for patients suffering from communicable diseases, including the acquired immune deficiency syndrome that has come to be known as AIDS.

The Daughters of Charity came to Indianapolis 108 years ago. Sister Francine said, and continue facing challenges as they have for 300 years. Their 20th century work includes prison ministry and assistance to people with emotional disturbances, physical and mental handicaps. Adoption services and home care for the elderly are among their other longtime causes.

Given the history of the courageous order and the sisters' unwavering dedication to serving the many needs of the poor and unfortunate, relocation of the statue of St. Louise de Marillac to St. Vincent New Hope seems particularly appropriate in 1989.

This year marks the 10th anniversary of the U.S. bishops' pastoral on handicapped people, which reaffirms the need for compassionate care for disabled people. And this philosophy is a trademark of the Daughters of Charity.

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# Panama's bishops enter country's political crisis

(Continued from page 1)

Archbishop May said: "I join with you in your call for those who wield power in Panama to respect the expressed will of the Panamanian people."

"I continue to urge the U.S. government to join with other interested American states in seeking to uphold the will of the Panamanian people by political and diplomatic means," the U.S. prelate said.

Meanwhile, most of nearly 2,000 combat-ready reinforcements for American troops at bases in Panama arrived from the United States by May 15. The same day U.S. Ambassador to Panama Arthur Davis accused Noriega of ordering the attack on the opposition leaders with the intention of killing Ford.

Noriega's government came under further pressure as church officials protested the slaying of a Dutch priest by a soldier on election day. The priest, Vincentian Father Nicolas Van Kleef, had worked in the country for more than 20 years.

In their post-election statement, Panama's bishops said that "the veiled threats or expressed intimidation, the restrictions of movement and expression, the assaults and robberies of ballot boxes, the mobs of the military and paramilitary attacking property and persons are some of the examples of flagrant acts that were committed to frustrate popular will."

The bishops also expressed "surprise and pain" that the government's Electoral Tribunal had nullified the vote on May 10.

They congratulated Panamanian voters for going to the polls "in a massive and peaceful manner" and said their political will deserves respect.

But they said the country's rulers behaved in the opposite manner.

"What moral justification can there be to scatter, with beatings and bullets, men and women who have not committed any other crime but peacefully claiming their rights?" they asked. "What moral justification can there be to keep the population frightened through 'hordes' fed by hate and a false nationalism that neither recognizes nor respects the persons and rights of other Panamanians?"

The bishops made a further "energetic protestation" of what they called the "impudent manner in which action has been taken against some bishops, clergy and places of worship."

They said those actions included disconnecting telephones, shutting off electricity, blocking church entrances, threatening civilians with arrest, and suppressing religious radio programs.

The bishops said Archbishop McGrath's residence was surrounded May 9 by military and paramilitary units which had "no restraint in firing their weapons (and) beating people or arresting them for the sole crime of going to care and show solidarity for their pastor."

The statement also denounced the killing of Father Van Kleef as "tangible proof of the contempt for life and the human person that is being reached in certain instances and of the irresponsibility with which weapons are delivered to those who lack the capability or the judgment to use them."

Father Van Kleef was killed on election day when an automatic rifle being held to his head by a member of the Panamanian Defense Forces discharged. The incident



CANDIDATE INJURED—Opposition presidential candidate Guillermo Endara waves in the back seat of a car on his way to the hospital in Panama City, Panama, May 10. Both Endara and vice-presidential candidate Guillermo Ford were beaten by government supporters as they led an opposition march through Panama City. (NC photo from UPI-Reuters)

occurred after the trooper had stopped the priest as he drove through the town of Santa Marta calling parishioners to morning Mass through a bullhorn—as he regularly did.

The military called the killing an accident. But a colleague of the slain priest said it ceased to be an "accidental situation" when the cocked gun was aimed at Father Van Kleef.

Troops and equipment from bases in the United States were dispatched to beef up

the 10,000 American military personnel based in Panama.

President Bush called up the reinforcements on May 11. "I will do what is necessary to protect the lives of American citizens and we will not be intimidated by the bullying tactics, brutal though they may be, of the dictator, Noriega," he said.

Members of the Permanent Council of the Organization of American States were preparing to meet May 17 to discuss the Panama situation.

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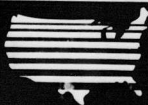
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# Sullivan family enjoys music as a special gift

by Mary Ann Wyand

SS. Peter and Paul Cathedral cantor Judith Sullivan of Indianapolis finds great joy in music and enjoys sharing her gift of song with others.

Her musical ability is "a natural talent, a gift from God," she explained, and service as a cantor at the Cathedral enables her to return that gift.

From girlhood to motherhood, Sullivan has embraced music as a source of spirituality, a means of communication, a hobby and, in later life, an avocation. Music is also a special family tradition that spans three generations.

"My mother always had the opera on the radio on Saturday afternoons, and I can remember listening (to the program) every week," she reflected. "My brother, Jerry, was a trained pianist. We always had music around the house."

Years later, Judi Sullivan happily discovered that her own children share a love for music and have musical talents too.

Her work as a cantor dates back more than a decade and was the result of a chance encounter with a parishioner at Our Lady of Lourdes Church in historic Irvington.

A man seated in the same pew noticed Sullivan's clear singing voice during Mass at the eastside parish, and suggested that she offer to lead the congregation in song from the altar.

So Judi Sullivan decided to try cantoring at Lourdes and parishioners praised her vocal skills. That led to private voice lessons and participation in a cantoring workshop sponsored by the archdiocesan Office of Worship in 1983. Charming Gurner, archdiocesan director of music, taught participants detailed instructions on the proper cantoring techniques and discussed

the importance of musical expression in liturgy.

After completing the workshop, Sullivan received her archdiocesan certification as a cantor, then later joined the Cathedral choir and began serving as a music liturgist at the downtown parish.

"Cantoring is a form of ministry that enables better participation in the liturgy by the congregation," she explained. "The relationship a cantor develops with the congregation and the celebrants is very deep and spiritual."

Sullivan also works part-time as a receptionist and coordinator of research and information for the Office of Catholic Communications, an archdiocesan agency located in the Catholic Center.

The talented alto sees her service to the church in both musical and clerical roles as challenging and fulfilling.

Leisure pursuits during spare time include playing the piano, teaching dance to children, and sharing music with her family.

"Music is a God-given gift to our family, and it comes very easily," she said. "Our emphasis with our family has been to utilize our talents within the church and our religion to inspire others in their spirituality."

Larry and Judi Sullivan are delighted that each of their five children enjoy musical expression.

"Our musical talents involve us in parishes on the north, east, and south sides," he quipped. "Maybe John, our son who is a drummer, could cover the west side of Indianapolis!"

John was approached by a parish music group but gracefully declined because he prefers rock music.

They teach music at St. Mark School in Indianapolis and sing with her mother

in the Cathedral choir. Mike serves as a part-time organist at Little Flower Church on the eastside. Mark prefers the guitar. Their youngest child, Bonny, successfully auditioned for the Indianapolis Children's Choir last year.

"Children usually have an affinity for music and movement," Judi Sullivan

explained. As a part-time dance instructor, she likes teaching children how to focus on the fun and enjoyment of music and dance as unique forms of expression.

"Music is a very moving and emotional experience that helps people feel good inside," she emphasized. "That's where my heart is."



CHORAL PRACTICE—SS. Peter and Paul Cathedral choir members (from left) Geraldine Miller, director; Ed Greene, accompanist; and vocalists Dan Liles, Judi Sullivan and Amy Sullivan practice musical selections for an upcoming Mass. (Photo by Margaret Nelson)

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## Holy Spirit student's essay tops

by Margaret Nelson

Twelve-year-old Katie Kotarski has an imagination. And she likes to read and to write.

This proved to be a winning combination when the Holy Spirit, Indianapolis, student wrote an essay on "What Freedom Means to Me" as a sixth grade social studies assignment.

Katie's work was chosen as Holy Spirit School's best and entered in the Sertoma Freedom Essay Contest.

Then she and her parents, Vince and Kathy Kotarski, were invited to a luncheon where Katie learned she had captured first place over entries from 26 schools in the East Indianapolis division. She received a \$100 savings bond and a plaque.

She repeated her win at the district level. But that was not all.

Katie won first prize in the state! That meant another \$100 bond and two more plaques.

In her essay, Katie compared freedom with a book, and the government with its cover—"holding our country together." The title was likened to the laws; the table of contents, to the Constitution; and the pages, to the people.

She said that, because they have freedom, the people have the responsibility for keeping our country free. Their choices include voting and choosing such things as "where I want to go to school."

Katie compared the turning of the book pages with time. "Time goes on forever and I hope that the pages of freedom will also," she wrote.

The essay assignment was done entirely in class, said teacher Mary Taylor. The students were asked to individually brainstorm about the subject. Some of the ideas were also mentioned to the class.

For almost a week, the students worked on the writing process, including ways to phrase things, organize the copy, and do rough drafts. "I am very careful that I don't put ideas in their heads," said Taylor.

After the essays were done, the teacher went over each essay "one-on-one" with the students. She asked things like, "Is there a way you could make this sentence clearer?" or "If we moved this paragraph, would your thoughts be better organized?" She also guided the students so that small spelling and grammar errors were corrected.

Taylor asked junior high teachers, who did not know the children, to select the best essay.

This is not the first time a student in Taylor's classes has taken the top Sertoma essay prize. This is her second student to take state. Three have won the district level competition, and four have won the East Indianapolis contest.

Taylor credits the fact that Holy Spirit School is "free and able to talk about religion. Many of the ideas come out of religion class. They are studying the Old Testament and they learn about making choices from the story of Adam and Eve." "In the winning essays, I have noticed the common element of ideas, philosophies, and values that we teach in class," Mary Taylor explained.

The social studies teacher called 12-year-old Katie Kotarski "a very mature girl."

About her future, Katie said, "I don't really think about it." But she does think she'd like to go to Cathedral High School, as her father did.

Now that the excitement about the essay contest is over, Katie can get back to her favorite pursuits. This time of year, she plays kickball at Holy Spirit School (volleyball until now). And she likes to ride her bicycle and "take walks with friends."

And Katie Kotarski still likes to "imagine things."



Katie Kotarski

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## TWELVE TOUGH ISSUES

# What the church teaches about homosexuality

by Archbishop Daniel E. Pilarczyk  
Archbishop of Cincinnati  
Excerpted from "Twelve Tough Issues"  
Seventh in a 14-part series

What the church teaches about homosexual conduct is brief and clear: The purpose of the sexual faculty is the expression of married love and the generation of new life in the context of the family. God calls us to use our faculties for the purposes for which they have been given to us. To use the sexual faculty in a way which causes the generation of new life to be impossible is to misuse it and is wrong. Genital sexual behavior between two persons of the same sex is such a misuse and is therefore wrong.



But this is not all that needs to be said. Other matters need careful attention by believers. One is an important distinction which needs to be made at the very outset of any discussion about homosexuality: the distinction between homosexual activity and a homosexual orientation.

### Orientation vs. Activity

A true homosexual orientation is a spontaneous inclination or physical attraction to persons of the same sex. It is a person's principal and permanent sexual orientation. Nobody seems to know how or why such a homosexual orientation occurs. Is it hereditary? Induced? Acquired? We simply don't know. But when such orientation occurs outside the conscious control of the homosexually oriented person, it will of the homosexually oriented person, it is not a matter of personal guilt. It is something which happens to people, just as people happen to have other non-deliberate qualities such as an inclination to anger or a proclivity to avarice.

Homosexual orientation entails no more sin than shortness or tallness. Is such an

orientation a good thing in itself? No, objectively speaking, it is a deficiency, a disorder, but not a sin.

Homosexual activity, on the other hand, means engaging in genital sexual activity with persons of the same sex. Deliberate homosexual activity is wrong because it misuses the sexual faculty and is a sin to the extent that it is done knowingly and freely. In our popular culture we often fail to distinguish between orientation and behavior. We speak as if all homosexuals were sexually active, as if all homosexuals were compulsive persons who cannot (or do not) control their behavior, as if the inclination itself were culpable. This is an injustice on two counts: first, because people cannot be guilty of something for which they are not responsible (the orientation), second, because indiscriminate sexual behavior is not characteristic of all homosexuals.

Here is the fundamental Christian truth which must be respected in dealing with this issue: Homosexual persons enjoy the same human worth as everyone else. Their humanity has a claim to the same reverence and respect as the humanity of everyone else. Their existence is as much a sign of God's love as every other person's existence. Homosexual orientation does not cause persons to forfeit God's love. Nor does homosexual activity—or any sinful behavior, for that matter—because God offers loving forgiveness of all sin to all of us.

### Rights and Responsibilities

In view of every homosexual person's basic human worth, the church clearly teaches that homosexuals have rights. Violence, hatred, rejection directed toward homosexual persons is wrong. So is the refusal to provide housing or employment to someone exclusively on the grounds of that person's sexual orientation.

The church also teaches that the Christian community cannot ignore homosexual persons. The church's ministry is supposed to be as wide as God's love, a love which excludes no one. If there is any

refuge to which the homosexual person ought to feel comfortable in acknowledging the realities of his or her life, it ought to be in the church. The church indeed calls the homosexual person to chastity, but the church calls all members to the practice of chastity appropriate to their lives. The church indeed calls the active homosexual to repent for the sinfulness in his or her life, but the church calls all of us to repentance for our sins—and sexual sins are not necessarily the worst.

Yet, homosexuality remains a tough issue. This is not because church teaching is unclear or hard to understand, but because many reject the principles on which the teaching rests.

### Points of Discord

Some are convinced that the church's moral argument from nature, from the natural purpose of our sexual faculties, is invalid. To argue from presumed insights into the law of nature, they say, is excessively narrow and limits human variety and creativity. The church responds that any consistent approach to human nature must employ notions of what is compatible with human nature and of what is not. Otherwise the very idea of "humanity" becomes meaningless.

Others hold that being requires expression in doing, that to refrain from genital expression of one's sexual orientation: does violence to the human person, that people cannot discover themselves or realize their full potential unless they act upon their own sexuality, whatever its orientation. But this implies that persons who, for whatever reason, do not engage in genital sexual activity are not fully human. Most people find that suggestion unacceptable.

Apart from critics who disagree about the basic principles, still other matters make homosexuality a tough issue.

The real violence and injustices inflicted on homosexual persons prompt some to demand legal recognition for all homosexual behavior and a guarantee by society that the full homosexual life-style

will be accepted on a par with traditional family life. Those who oppose this stance find themselves suspected of wanting to deny basic human rights to homosexuals.

Within the church some who feel that the church's ministry to homosexuals has not been sufficiently sensitive are now calling for a kind of acceptance of homosexual behavior which amounts to a complete about-face in the church's teaching. When church authorities oppose such a tendency, they are portrayed as pastorally harsh.

In addition, our culture allows very few ways in which honest and healthy affection can be expressed between persons of the same sex. Some individuals have a terror of homosexuality which results in an irrational phobia of everything remotely resembling it. Most recently, homosexually active persons have been identified as more likely than others to contract AIDS.

The sum of all this makes for a tough issue indeed. But in the midst of it all, some basic principles remain sure:

1. Our human nature is not our own to do with as we please. It is a gift and, in using the gift, we must respect the giver.

2. Human dignity belongs to all human beings. No form of behavior justifies despising another, still less any orientation or tendency for which the other is not even responsible.

3. Participation in the community of the church does not depend on any perceived or real merit or excellence on the part of the believer. The church owes the compassion and the forgiveness of Christ to all of its members, including homosexual persons as well as those who would reject them. This is not watering down church teaching, just being constant in our efforts to offer all who would receive it the embrace of a loving God.

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# Vacation/Travel Guide

## Summer Excitement in Indiana

This is a preliminary look at what's in store for you this summer in and around the Indianapolis Archdiocese. Although we've attempted to be as complete and accurate as possible, at our publication deadline many activities were yet in the planning stages. Continue to check our weekly column, "The Active List," throughout the summer for additional and/or updated information.

The "Vacation/Travel Guide" is the most popular and useful special supplement we publish during the year. Many thanks to the businesses who advertise in this special section and in the regular pages of *The Criticon*. When you use their services and/or products, be sure to tell them that you saw their ad in *The Criticon*.

Have a safe, enjoyable and truly DYNAMIC summer.

—EDITOR

### May 19 & 20

36th Annual Maxwell Street Daze, downtown Salem (Washington) — Arts & crafts, flea market, food stands, bake sales, BBQ, bargain stands, carnival. (812) 883-5750.

### May 20

Parish May Festival, St Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis — Food, fun and games. Annual drawing. 9 a.m.-10 p.m.

\*\*\*

Earlham's Big May Day, Earlham College, Richmond (Wayne) — Costumed Renaissance Festival. Times vary. Admission charge. (317) 983-1416.

### May 20 & 21

Broad Ripple Art Fair, Indianapolis. Art League. (Marion) — Over 200 artists featured, cultural exhibits.

ethnic foods, kid's activity area, entertainment. 10 a.m. — Admission charge. (317) 255-2462.

### May 21

25th Silver Jubilee Celebration for Fr. Stanley J. Herber, Mass 10 a.m. St. Mary's Church, 415 E. Eighth St., New Albany — Reception 12 noon, Luncheon 1 p.m., Knights of Columbus Hall, New Albany.

\*\*\*

Will Kelley Dedication, Holy Cross, 125 N. Oriental Street, Indianapolis — Memorial in honor of parishioner's service to youth. 11 a.m.

\*\*\*

Harrison County Popcorn Festival, square, Corydon (Harrison) — Popcorn Queen, Kernal & Kernelette, "Pop" Art, Great "Pop-Off" Race. Noon. (812) 738-1203.

### May 26

"500" Drawing and Fish Fry, Holy Trinity, Backsford Hall, 902 N. Holmes, Indianapolis — 6:30-9:30 p.m. "500" Drawing at 9:30 p.m.

\*\*\*

Hulman 100 Auto Race, State Fairgrounds, Indianapolis (Marion) — USAC/NCRA Sprint car races. Times vary. Admission charge. (317) 927-7524.

### May 26-29

Old Court Days, various locations, Madison (Jefferson) — Arts & crafts, antiques & collectibles, food. 6 a.m. (812) 273-1549.

### May 26-June 4

6th Annual Wabash Valley Festival, Fairbanks Park, Terre Haute (Vigo) — Carnival rides, flea market, entertainment, hydroplane races, food. Noon. (812) 232-2727.

### May 27

Conner Prairie Balloon Classic, Conner Prairie, Noblesville (Hamilton) — Hot air balloon race, food. 3 p.m. Admission charge. (317) 776-6000.

\*\*\*

Night Before 500, Indianapolis, Raceway Park, Indianapolis (Hendricks) — 44th annual traditional event featuring the USAC Midgets on the .686 mile paved oval. 8

p.m. Admission charge. (317) 291-4090.

### May 27 & 28

Starlight Strawberry Festival, St. John Church, Floyd's Knobs (Clark) — "Run for the Berries," crafts, 4 mile run, pie & berry contest, entertainment, build-your-own shortcake. Times vary. (812) 923-3103.

### May 29

First outdoor Mass at the cemetery, St. Margaret Mary, Terre Haute — 11 a.m. All Terre Haute parishes are involved. Calvary Cemetery, Terre Haute.

\*\*\*

Monthly Cemetery Mass, Catholic Cemeteries, Indianapolis — Calvary Chapel, 12 noon.

### June 2 & 3

Osgood Good Ole Days, downtown Osgood (Ripley) — Arts & crafts, flea market, parade, queen contest, teen dance. Times vary. (812) 689-5103.

### June 2-4

Summer Festival, St. Bernadette, 4826 Fletcher Avenue, Indianapolis, June 2, 5 p.m. to midnight; June 3, 4 p.m. to midnight; June 4, 3 p.m. to 10 p.m. Poor Jack's Amusement rides, over 30 booths and games. Old Fashioned Auction every day at 7 p.m. Homemade Chicken Dinner, Beer Garden. Free entertainment. Fabulous prizes, over \$7,000 in merchandise and services donated by local merchants as prizes.

\*\*\*

Madison Heritage Days, various locations, Madison (Jefferson) — Celebration of Madison's heritage, craft de-

monstrations, Civil War exhibit, entertainment, food, antiques, garden tours, German bands & dancers, vintage games, carriage rides, public home tours, Military Ball, canoe rally, horseshoe pitching. Times vary. Admission charge. (812) 427-3016.

### June 3

Outdoor Mass at Brown County sponsored by St. Agnes Church, Nashville — Mass at 6:30 p.m. (812) 988-2778.

\*\*\*

Vandalia Homecoming, Vandalia Schoolhouse, Vandalia (Owen) — Log homes tours, breakfast, entertainment, food. 8 a.m. (812) 354-8155.

### June 3 & 4

Celebrate Summit, Summit Lake State Park, New Castle (Henry) — Fishing contest, volleyball tournament, naturalist programs, kite flying, musical concerts, fireworks. Times vary. Admission charge. (317) 766-5873.

\*\*\*

Art On The Green Art Fair, various locations, New Albany (Floyd) — Juned art event, entertainment, food, special area for children. Times vary. (812) 949-4238.

\*\*\*

Strawberry Festival, Metamora (Franklin) — Strawberry decorations, shortcake, national kiddie tractor pull. 10 a.m. (317) 647-3707.

\*\*\*

16th Annual Tour of Log Cabins & Country Homes — Costumed hostess. 10 a.m. Admission charge. (812) 988-7558.

### June 4

Reminiscence Day, Levi Coffin House, Fountain City (Wayne) — Tour the historic Levi Coffin House, demonstrations of weaving, tating,

blacksmithing, refreshments. 1 p.m. Admission charge. (317) 847-2076.

### June 5-10

Jeffersonville Jaycee Fair, Playsquare Park, Jeffersonville (Clark) — Rides, games, food, tooth, entertainment. Times vary. (812) 283-7813.

\*\*\*

Indy Senior Classic, various locations, Indianapolis (Marion) — Archery, basketball, bowling, cycling, dance contest, fishing, golf, horse shoes, pedal boat, rowing, swimming, table tennis, tennis, track & field events. Times vary. (317) 631-6316.

### June 5-10

Annual Summer Festival, St. Anthony Parish, 379 N. Warman, Indianapolis — \$2,500 cash to be given away. Kids rides, Silent auction — new items each night. Thursday 5-10 p.m.; Fri.-Sat. 5-11 p.m.

\*\*\*

Red, White & Blue Festival, Crothersville School, Crothersville (Jackson) — Entertainment, parade, patriotic tribute to the flag. 5 p.m. (812) 793-2188.

### June 9 & 10

Summer Festival, Nativity of Our Lord, 7218 E. Payne Rd., Indianapolis — Dinners, children's games, drawing, Vegas games. 5 p.m.-midnight.

\*\*\*

Centerville Lion's Club Annual Fish Fry & Craft Fair, Municipal Building, Centerville (Wayne) — Local arts & crafts, historical displays, fish fry. 11 a.m. (317) 855-2424.

### June 9-11

Parish Festival, Our Lady of the Greenwood, 335 S. Meridian, Greenwood — Walk for Heart (Walk-A-Thon), dinners each night, Poor Jack's rides, crafts, social, Monte Carlo, plants, various drawings and much, much more. Friday, 5 p.m.-midnight; Saturday, 2 p.m.-midnight; Sunday, 12 noon-10 p.m.

\*\*\*

Railroad Days, downtown North Vernon (Jennings) — Displays arts & crafts, entertainment, food, antiques. Times vary. (812) 346-7377.

\*\*\*

Hanover Community Days Festival '89, Hanover Park, Hanover (Jefferson) — Food, entertainment, flea market, arts & crafts. Times vary. (812) 866-3843.

### June 10

Canoe Trip, St. Lawrence, 6950 E. 46th Street, Indianapolis — Canoe trip for high school youth, \$12.50 per person. 8 a.m. Karen Clauser, (317) 543-4925.

\*\*\*

Outdoor Mass at Brown County sponsored by St. Agnes Church, Nashville — Mass at 6:30 p.m. (812) 988-2778.

\*\*\*

Depot Festival, Depot, Martinsville (Morgan) — Arts & craft booths, entertainment,





strawberries & ice cream, music, food. 9 a.m. (317) 342-7191.

\*\*\*  
Clay City Pottery Festival, various locations, Clay City (Clay) — Only commercial working pottery in Indiana, crafts, quilt show, dinners, merchant sidewalk sales, 9 a.m. Admission charge. (812) 939-2208.

**June 10 & 11**  
Billie Creek Village Civil War Days, Billie Creek Village, Rockville (Parker) — Battle reenactment, style show, dance, old fashioned wedding, demonstrations, food, crafts. 9 a.m. Admission charge. (317) 569-3430.

\*\*\*  
Talbot Street Art Fair, Talbot Street, Indianapolis (Marion) — Fine artists & craftsmen from all over the U.S., food, strolling minstrels. 10 a.m. (317) 257-4687.

\*\*\*  
49th Annual Indiana Rose Festival, Hillside Rose Gar-

dens, Indianapolis (Marion) — Thousands of blooming roses in the Exhibition Rose Gardens, Festival Queen Pageant and Coronation, band music, dance groups, singing. 9 a.m. (317) 849-2810.

**June 10-18**  
National Muzzleloading Rifle National Matches, Walter Cline Range, Friendship (Ripley) — Muzzleloading matches, tomahawk matches, Traders Row, muzzleloading firearms on display. 7 a.m. Admission charge. (812) 667-5131.

**June 12-16**  
Vacation Bible School, Holy Cross Parish — Contact Parish Office, 637-2620. Location Westminster Presbyterian Church, 445 N. State Street. Cooperative Program, Holy Cross & Westminster. Ages K-6. 1-3 p.m.

**June 14-17**  
Annual Festival, St. Mary

Queen of Peace, 1005 W. Main Street, Danville. Carnival rides, food, games. Wednesday-Friday, 5-11 p.m.; Saturday, 1 p.m.-midnight.

**June 15**  
Strawberry Festival, Monument Circle, Indianapolis (Marion) — Homemade shortcakes, fresh strawberries, ice cream. 8:30 a.m. Christ Church Cathedral on The Circle. (317) 636-4577.

**June 16**  
Summer Festival, St. Mary's, 415 E. 8th Street, New Albany — Street Dancing, featuring "Musical Marlin Family," beer garden, booths, drawing "Capital Prize." 6 p.m.-1 a.m.

**June 16 & 17**  
Italian Street Festival, Holy Rosary, 520 Stevens Street, Indianapolis — Real Italian Food. 5-10 p.m.

**June 16-24**  
Spencer County Fair, Rockport.

**June 17**  
Outdoor Mass at Brown County sponsored by St. Agnes Church, Nashville — Mass at 6:30 p.m. (812) 988-2778.

\*\*\*  
Park History Day, all Indiana State Parks — Learn park's history with hikes & special programs. Times vary. Admission charge. (800) 622-4931.

\*\*\*  
New Palestine Summer Festival '89, New Palestine High School, New Palestine (Hancock) — Arts & crafts, food, entertainment, street fair, vintage auto show, teen dance. 10 a.m. (317) 861-6532.

**June 17 & 18**  
Rushville Arts & Crafts Festival, Park Road, Rushville (Rush) — Arts & crafts,

music, demonstrations, food. Times vary. (317) 938-3474.

**June 17-25**  
Historic Centerville Inc. Quilt & Needlework Show, Mansion House Inn, Centerville (Wayne) — Quilts of all sizes, styles & ages, weaving demonstration. 10 a.m. Admission charge. (317) 966-2261.

\*\*\*  
Richmond Area Rose Festival, various locations, Richmond (Wayne) — Parades, concerts, crafts, concessions, car show. 10K run. 9 a.m. (317) 935-7673.

**June 19-23**  
Vacation Bible School, St. Lawrence School, 6950 E. 46th St., Indianapolis (Perry) — Crafts, music, playtime, "Minnie the Clown." Ages 4 thru 3rd grade. Cost \$5.00 per child. 9-11:30 a.m. Contact Mary Lynn Cavanaugh at (317) 543-4921.

**June 21**  
Monthly Cemetery Mass, Catholic Cemeteries, Indianapolis — Calvary Chapel, 2 p.m.

**June 22-July 23**  
(Thur. thru Sun. only) — Warren Summerfest '89, Warren Performing Arts Center, Indianapolis (Marion) — Concerts & community theatre productions. Times vary. Admission charge. (317) 898-7722.

**June 23**  
Popfest '89, Public Library Plaza, Columbus (Bartholomew) — Pro Music Orchestra, Indianapolis Symphony Orchestra, Columbus City Band, food. 11:30 a.m. (812) 379-1255.

**June 23 & 24**  
Cannonara Jubilee, downtown Cannellton (Perry) — Food, entertainment, arts & crafts, sidewalk sale. Times vary. (812) 354-6511.

# The Parish Guide

As a service to our readers, this map indicates approximate locations of Catholic churches and missions in the Archdiocese of Indianapolis. To locate the church nearest your vacation spot, simply find your location on the map using the grid for reference. Churches are located by city using these reference numbers. (See Summer Mass Schedules, page 20 and 21)

F-2 Montezuma — St. Mary  
F-3 Brownsburg — St. Malachy  
F-4 Fortville — St. Thomas  
F-5 Greentield — St. Michael  
F-7 Knightstown — St. Rose  
F-8 New Castle — St. Anne  
F-9 Cambridge City — St. Elizabeth  
F-10 Richmond — Holy Family, St. Andrew, St. Mary  
G-1 St. Mary of the Woods — St. Mary of the Woods  
Universal — St. Joseph  
West Terre Haute — St. Leonard  
G-2 Brazil — Annunciation  
Clinton — Sacred Heart  
Rockville — St. Joseph  
Seelyville — Holy Rosary  
Terre Haute — Sacred Heart, St. Ann, St. Benedict, St. Joseph, St. Margaret Mary, St. Patrick  
G-3 Greencastle — St. Paul  
G-4 Danville — Mary Queen of Peace  
Plainfield — St. Susanna  
G-5 Beech Grove — Holy Name  
Franklin — St. Rose of Lima  
Greenwood — O.L. of Greenwood  
Indianapolis — SS. Peter & Paul Cathedral, Assumption, Holy Angels, Holy Cross, Holy Name, Holy Rosary, Holy Spirit, Holy Trinity, Immaculate Heart of Mary, Nativity, O.L. of Lourdes, Christ the King, Sacred Heart, St. Andrew, St. Ann, St. Anthony, St. Barnabas, St. Bernadette, St. Bridget, St. Catherine, St. Christopher, St. Gabriel, St. James, St. Joan of Arc, St. John, St. Joseph, St. Jude, St. Lawrence, St. Luke, St. Mark, St. Mary, St. Matthew, St. Michael, St. Monica, St. Patrick, St. Philip, St. Pius, St. Rita, St. Roch, St. Simon, St. Theresa, St. Thomas Aquinas  
Mooresville — St. Thomas More  
G-6 Shelby County — St. Vincent  
Shelbyville — St. Joseph  
G-7 Decatur County — St. Paul  
Russville — St. Mary  
St. Maurice — St. Maurice  
G-8 Brookville — St. Michael  
Connersville — St. Gabriel  
Hamburg — St. Anne  
G-9 Cedar Grove — Holy Angels  
Oak Forest — St. Cecilia of Rome  
Liberty — St. Bridget  
H-3 Spencer — St. Jude  
H-4 Bloomington — St. Charles, St. John, St. Paul Catholic Center  
Martinsville — St. Martin  
H-5 Nashville — St. Agnes  
H-6 Columbus — St. Bartholomew, St. Columba  
Edinburgh — Holy Trinity

H-7 Greensburg — St. Mary  
Jennings County — St. Anne, St. Dennis  
Millhouses — Immaculate Conception  
Napoleon — St. Maurice  
H-8 Batesville — St. Louis  
Etna — St. John  
Milan — St. Charles  
Morris — St. Anthony  
New Albany — St. Paul  
Oldenburg — Holy Family  
Osgood — St. John  
Ripley County — St. Nicholas  
St. Mary of the Rock — St. Mary of the Rock  
H-9 Aurora — Immaculate Conception  
Dover — St. John the Baptist  
Franklin County — St. Peter  
Lawrenceburg — St. Lawrence  
St. Leon — St. Joseph  
Yorkville — St. Martin  
I-8 Bedford — St. Vincent  
Mitchell — St. Mary  
I-9 Brownstown — O.L. of Providence  
I-10 Jennings County — St. Joseph  
Seymour — St. Ambrose  
Scottsburg — American Martyrs  
I-11 Madison — St. Mary, St. Michael, St. Patrick  
New Marion — St. Magdalene  
North Vernon — St. Mary  
I-12 China — St. Anthony  
Vevay — Most Sorrowful Mother  
I-13 French Lick — O.L. of the Springs  
Paoli — Christ the King  
J-5 Bradford — St. Michael  
Lawrence County — St. Joseph  
Fredericktown — St. Bernard  
Salem — St. Patrick  
J-6 Charlestown — St. Michael  
Clarksville — St. Anthony  
Henrieville — St. Francis Xavier  
Jeffersonville — Sacred Heart, St. Augustine  
Navitellon — St. Mary  
New Albany — Holy Family, O.L. of Perpetual Help, St. Mary  
St. Joseph Hill — St. Joseph  
St. Mary of the Knobs — St. Mary of the Knobs  
Sellersburg — St. Paul  
Starlight — St. John  
K-3 Fida — St. Rose  
St. Meinrad — St. Meinrad  
Tell City — St. Paul  
Troy — St. Pius  
K-4 Harrison County — St. Peter  
Lanesville — St. Mary



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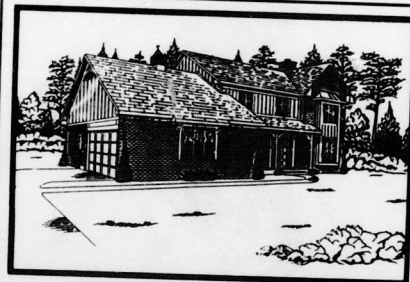
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**June 23-25**

Summer Festival, Holy Angels, 740 W. 28th Street, Indianapolis — Food, games for all ages and Grand Drawing of \$10,000. 6-11 p.m.

\*\*\*

Abe Martin Festival, downtown Nashville (Brown) — Dulcimer music, contests, fiddle playing, square dancers, cloggers, workshops, contests. Times vary. (812) 988-4241.

\*\*\*

Indiana Lincoln Festival, county-wide, Lincoln City: Rockport/Santa Claus (Spencer) — Historical tours & events, exhibits, arts & crafts, pioneer life demonstrations, entertainment, outdoor drama. Times vary. Admission charge. (812) 937-4541.

**June 24**

Jonah Fish Fry, Holy Rosary Parish, Seelyville — Parish Hall, 4 p.m.-8 p.m.

\*\*\*

"Come Home to Holy Cross", School Alumni Gathering, Holy Cross, 125 N. Oriental St., Indianapolis — Mass at 5:15 followed by din-

ner, Social at 8:00 p.m. RSVP by June 17, (317) 637-2620.

\*\*\*

Outdoor Mass at Brown County sponsored by St. Agnes Church, Nashville — Mass at 6:30 p.m. (812) 988-2778.

\*\*\*

5th Annual Community Riverfront Festival, Spring Street & Riverside Drive, Jeffersonville (Clark) — Entertainment, art, horse train rides, "Taste of Southern Indiana" food samples, fireworks. 5 p.m. (812) 288-2632.

\*\*\*

Eiteljorg Museum of The American Indian and Western Art Festival, White River State Park, Indianapolis (Marion) — Special western exhibit, music, food, demonstrations. 11 a.m. (317) 636-WEST.

\*\*\*

Reunion '89, Watkins Park, Indianapolis (Marion) — Bicycle tour of neighborhood, jazz festival, art contest, BFQ, tours of churches, museums & sports facilities. Times vary. (317) 633-5273.

\*\*\*

Midsummer Festival, Monument Circle, Indianapolis.

(Marion) — Contemporary music featuring continuous entertainment, food from over 40 city restaurants. 5 p.m. Admission charge.

**June 24 & 25**

17th Annual Festival, St. Michael, Brookville — Games for all ages, arts & craft booth, hourly drawings. Pork Chop dinner on Saturday. Family style Chicken dinner on Sunday. Saturday 5-10 p.m.; Sunday 10 a.m.-9 p.m.

\*\*\*

Indiana International Air Show, Mt. Comfort Airport, Mt. Comfort (Hancock) — Aircraft aerobatics acts, flying & static aircraft from vintage WWII to modern jets. Admission charge. (317) 636-6909.

**June 25**

Parish Festival, St. Nicholas, Sunman — All you can eat Chicken dinners and genuine Turtle soup (eat in or carry out). Drawings, hand-made quilts, games, booths. Parish hall and grounds. Dinner served 10:30 a.m.-3 p.m.; Cafeteria 3 p.m.-7

\*\*\*

Old Settlers Day, downtown

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<b>Thursday</b>	<b>Friday</b>	<b>Saturday</b>
June 8th	June 9th	June 10th
5:00-11:00 PM	5:00-11:00 PM	4:00-11:00 PM

Meals Served 5:30-7:30 Nightly

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## Summerfest '89

Fri. — July 7	Sat. — July 8	Sun. — July 9
5:00-11:00 PM	5:00-11:00 PM	1:00-6:00 PM

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Wanamaker (Marion) — Arts & crafts, antique cars & motorcycles, food, mini flea market, pony rides, pioneer craft demonstrations. 11 a.m. (317) 862-5078.

\*\*\*  
Cook-out and miniature Golf. St. Lawrence, 6950 E. 46th Street, Indianapolis — For all junior high school students (grades 7 & 8). Come and bring a friend. 1:30-3:30 p.m. Contact Mary Lynn Cavanaugh at (317) 543-4925.

\*\*\*  
Open House, St. Mary's Church, 212 Washington Street, North Vernon — Opening prayer service: tour of church; musical concert. Concert features the musicians of St. Mary Church Services. 2-4 p.m.

June 26-30  
Vacation Bible School, St. Mary School, 420 E. 8th Street, New Albany — "Journey with Jesus Through Time and Space"; "JOY TREK." 9:11-30 a.m. Contact Carole Strohbeck, (317) 944-0417 or 923-5013.

\*\*\*  
Summer Bible School, St. Lawrence School, 542 Walnut Street, Lawrenceburg — 9 a.m.-12 noon. (812) 537-3992.

June 28-July 4  
Annual Rotary 4th Of July Celebration, Forest Park, Brazil (Clay) — Midway, entertainment, fireworks, go-cart race, rides. 4 p.m. (812) 448-3525.

June 29-July 4  
Terre Haute Miners Picnic, Vigo County, Terre Haute.

June 29-Aug 6  
(Thur. thru Sun. only) Indianapolis Shakespeare Festival, Garfield Park, Indianapolis (Marion) — Comedy & drama, plays, food & music 8 p.m. Donation. (317) 782-0088.

June 30  
Revival of Unity, St. Mary's Church, 415 E. Eighth Street, New Albany — Theme "The Holy Spirit Alive in Us" — Music, Scripture, Prayer. Speaker Fr. Stan. Also guest speaker. Anointing Service. St. Mary's School Cafeteria. 7:30 p.m.

June 30-July 2  
The Liberty Festival, Courthouse Square, Liberty (Union) — Antiques, arts & crafts, flea market, 7.5K run, parade, fireworks, musical shows. Times vary. (317) 458-5976.

June 30-July 4  
Lawrence Independence Celebration, Lawrence Community Park, Lawrence (Marion) — Carnival food, entertainment, fireworks on the 4th. Times vary. (317) 549-4815.

July 1  
Outdoor Mass at Brown County sponsored by St. Agnes Church, Nashville — Mass at 6:30 p.m. (812) 988-2778.

\*\*\*  
Carmel Independence Day Parade, downtown Carmel (Hamilton) — Approximately 150 units participating. 10 a.m. (317) 846-9531.

July 1 & 2  
Madison Regatta, Riverfront, Madison (Jefferson) — Governor's Cup Hydroplane race, limited class inboard & Min-

ature remote-controlled hydroplane races. 10K run, bed race, balloon race. 6 a.m. Admission charge. (812) 265-2956.

July 1-4  
Senior Circuit Swim Meet, IUPUI Natatorium, Indianapolis (Marion) — 700 national calibre swimmers, ages ranging from 12-25 trying for National & International times. Times vary. Admission charge. (317) 237-5780.

July 2  
Church Picnic, St. Maurice Church, St. Maurice — Chicken or Roast Beef dinner, mock Turtle soup. 10:30 a.m. to 3 p.m. (E.S.T.)

July 2-4  
Independence Day Festival, Airport, Hagerstown (Wayne) — Car show, swap meet, flea market, crafts, food, games, entertainment, amateur contest, antique tractor show, garden tractor pull, fireworks. 10 a.m. (317) 966-0544.

July 3 & 4  
Greencastle 4th Of July Celebration, Robe Ann Park, Greencastle (Putnam) — Rides, entertainment, concessions, flea market. Times vary. (317) 653-4517.

\*\*\*  
Oldest Consecutive 4th Of July Celebration In USA, Pekin Park, Pekin (Washington) — Banjo picking contest, parade, queen contest, music, fireworks, food. 9 a.m. (812) 967-4360.

July 4  
Old-Fashioned Fourth of July, Conner Prairie, Noblesville (Hamilton) — Militia muster, games, dancing, music 10 a.m. Admission charge. (317) 776-6000.

\*\*\*  
July Fourth Ice Cream Social, President Benjamin Harrison Home, Indianapolis (Marion) — Ice cream, cake, campaign speeches, lawn games, puppet shows, house tours. 1 p.m. Admission charge. (317) 631-1898.

\*\*\*  
Celebration, Lions Park, Zionsville (Boone) — Food, games, fireworks. 4 p.m. (317) 873-3836.

\*\*\*  
4th Of July Parade, downtown Bloomington (Monroe) — Parade, vendors, food, silent auction of celebrity items. 2 p.m. (812) 876-4777.

\*\*\*  
66th Annual Community Fireworks Display, Fairbanks Park, Terre Haute (Vigo) — Patriotic events, parade, large fireworks display. Times vary. (812) 232-6870.

\*\*\*  
Old-Fashioned 4th Of July, Henry Breeding Farm, Edinburg (Bartholomew) — Antique autos, tractors, engine exhibits, entertainment, demonstrations, food. 10 a.m. Admission charge. (812) 372-3541.

\*\*\*  
Fireworks Display, Greendale Park, Greendale (Dearborn) — Swimming, games, food, fireworks. 1 p.m. (812) 537-2125.

\*\*\*  
New Albany Fourthfest, Riverfront, New Albany (Floyd) — Concert, parade, dancing, fireworks, kids rides. 3 p.m. (812) 944-2477.

\*\*\*

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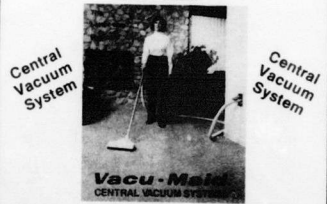
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Old Settler's Day, Old Capital Square, Corydon (Harrison) — Pioneer celebration with period costumes, era crafts, demonstrations, parade. 10 a.m. (812) 738-4890.

\*\*\*  
College Corner Old-Fashioned Fourth Of July, various locations, College Corner (Union) — Parade, Pork Chop supper, old-timer's softball game, antique car show, social, square dance, fireworks. 11 a.m. Admission charge. (513) 523-1017.

**July 4-8**  
Roachdale 4th Of July Celebration, Raid Road Street, Roachdale (Putnam) — Midway rides, entertainment, international roach race, fireworks. 5 p.m. (317) 522-4244.

**July 4-August 5**  
(Wed. & Sat. only & July 4) — Symphony On The Prairie, Conner Prairie, Noblesville (Hamilton) — Outdoor concerts with the Indianapolis Symphony Orchestra. Provide your own seating. 5:30 p.m. Admission charge. (317) 635-6355.

**July 7 & 8**  
Annual Summer Funfest, St. Mark, 6047 S. East Street, Indianapolis — Food, arts & crafts, childrens games, Monte Carlo, beer garden, cash prizes. Free parking. 4-12 p.m. nightly.

**July 7-9**  
White River Park State Games, various locations,

Indianapolis. (Marion) — Indiana's statewide sports festival for all ages & skill levels. Times vary. Admission charge. (317) 237-5000.

\*\*\*  
107th Lexington Old Settlers, Park, Lexington (Scott) — Parade, kids games, firemen's games, square dancers, bluegrass & country bands. Times vary. (812) 889-2671.

**July 8**  
Outdoor Mass at Brown County sponsored by St. Agnes Church, Nashville — Mass at 6:30 p.m. (812) 988-2778.

**July 8 & 9**  
General Morgan Days, Dupont (Jefferson) — Craft booths, flea market, parade, entertainment, rides, games, fireworks, pork chop supper. Noon. (812) 273-6669.

\*\*\*  
Meridian In Bloom, various locations, Indianapolis (Marion) — Home & garden tour of historic residences. 1 p.m. (317) 926-2301.

**July 8-15**  
Lawrence County Fair, Bedford.

**July 9**  
Picnic & Chicken Dinner, St. Joseph, Most Precious Blood & St. Peter Parishes Location: Harrison County Fair Grounds, Corydon. Picnic and Chicken dinners, hand-made quilts. 11 a.m. to 4 p.m.

\*\*\*  
Annual Parish Picnic, St. Benedict Church — Location:

Deming Park, Lions Shelter #1. Noon-5 p.m.

\*\*\*  
New Hope Summer Festival, Herb Farm, Spencer (Owen) — Herb & flower gardens, crafts, demonstration, garden tours, music, kids' activities, food. 10 a.m. Admission charge. (812) 829-6086.

**July 9-15**  
Dearborn County Fair, Lawrenceburg.

\*\*\*  
Franklin County Fair, Brookville.

\*\*\*  
Switzerland County Fair, Vevay.

**July 10-15**  
Rush County Fair, Rushville.

**July 10-16**  
Vermillion County Fair, Cayuga.

**July 11-15**  
Floyd County Old Fashioned Fair, New Albany.

**July 11-16**  
Wayne County Fair, Richmond.

**July 13-15**  
Annual Festival, St. Christopher Church, 5301 W. 16th Street, Speedway — Carry-out food as well as air-conditioned dining room. Amusement rides, games, social, crafts, drawing. Carry-out opens at 4:30 p.m.; dining room 5 p.m.; grounds 6 p.m.

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At Cincinnati — June 30  
Game time: 7:35 p.m.  
PRICE: \$28.00 per person  
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## Amish Tour

Nappanee, Indiana — July 6  
Come along for an interesting day at the Amish Acres in Nappanee, Indiana. Amish Acres is a restored Amish farm, where you will see a short documentary film on the Northern Amish. You will be given a guided tour of Amish Acres during which you will go on a buggy ride, and then you will have time to shop and eat lunch at an Amish restaurant (meal included - package price).

PRICE: \$39.00 per person  
(includes transportation, refreshments, lunch & all touring)

## SPRING MILL STATE PARK PRESENTS "Once Upon A Mattress"

July 14  
Travel back in time with us to Spring Mill's Pioneer Village where you will have about 2 hours to tour the village or relax. At approximately 5:45 p.m. we will go to the Spring Mill Inn where you can enjoy an all-you-can-eat dinner buffet (meal included).

After dinner, it will be show time! Sit back and enjoy the fabulous musical fairy tale for the entire family. "Once Upon A Mattress". We should depart Spring Mill at about 9:30 p.m.

PRICE: \$27.00 per person  
(includes transportation, dinner and show)

## Star of Indiana

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### San Francisco vs Chicago Cubs

July 23  
Game time: 1:20 p.m.  
PRICE: \$33.00 per person  
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### Long Grove, Ill. August 2

Come join us for a fun day in Long Grove, a charming little village that was settled in the early 1800's by a group of German farmers. There are over forty different shops and lots of interesting things to see.

PRICE: \$39.50 per person  
(includes transportation & refreshments)

### Reds vs Pittsburgh At Cincinnati — August 27

Game time: 2:15 p.m.  
PRICE: \$28.00 per person  
(includes transportation, ticket & refreshments)

### Michigan City, Ind. Sept. 16

Get your credit cards & checkbooks out and come join us for a fun-filled day of shopping at the Lighthouse Place discount mall with over 54 shops, such as: Anne Klein, Ralph Lauren, Prestige Fragrance, Cartier Children's Outlet and many more. Coffee & doughnuts will be served outside. On the way home we will make a dinner stop (meal not included).

PRICE: \$25.00 per person

### Akron, Ohio September 21-23

Spend two days in Akron with us and tour the Perkins Mansion, see the Tony Award winning Fanny Girl, visit the Hale Farm, and go to the Pro-Football Hall of Fame. On the third day, tour The State Air Force Museum at Wright-Patterson Air Force Base in Dayton before returning home.

PRICE: \$199.00 per person dbl. occ.  
\$259.00 per person sgl. occ.  
(This price includes transportation, accommodations in a first-class hotel, all sightseeing/admission fees and the dinner show Fanny Girl.)

For reservations call: Star of Indiana Bus Lines 317-635-8111 / 812-876-7851

**July 13-16**

Gospel Music Week, The Commons, Columbus (Bartholomew) — Entertainment by local, regional & national gospel music performers. Times vary. (812) 376-2535.

**July 14-16**

Parish Festival, Holy Spirit, 7243 E. 10th Street, Indianapolis — \$10,000 drawing, Friday & Saturday 6-11 p.m. Sunday 1-11 p.m.

Parish Festival, St. Jude, 5353 McFarland Rd., Indianapolis — Entertainment, dinners, booths, games, pony rides, crafts, Friday (fish dinners); Saturday (chicken dinners); Sunday (Italian spaghetti dinner). Friday, 5 p.m.-midnight; Saturday, 3 p.m.-midnight; Sunday, 3-10 p.m.

**July 15**

"Fun Night," Holy Cross, 125 N. Oriental Street, Indianapolis — Hourly drawings, grand prize. 6 p.m.-midnight.

Outdoor Mass at Brown County sponsored by St. Agnes Church, Nashville. Mass at 6:30 p.m. (812) 988-2778.

Oldenburg Freudenfest, Town Hall, Oldenburg (Franklin) — German food, music. Noon. (812) 934-3533.

Couture Peddler Arts In The Park, Arbuckle Acres Park, Brownsburg (Hendricks) — Arts & crafts,

demonstrations, juried art food, baked goods, art show. Amish, Shaker & Victorian items. 9 a.m. (317) 852-8466.

**July 15-21**

Decatur County Fair, Greensburg.

**July 16**

Summer Festival, St. John the Baptist, 331 S. Buckeye Street, Osgood — Chicken Dinner, drawing, booths. 11 a.m.-4 p.m.

Marian Prayer (1989-Candlelight Ceremony), St. Charles Borromeo, 2222 E. Third Street, Bloomington — Celebrating the 125th Anniversary of St. Charles Parish. Sponsored by the Daughters of Isabella, Knights of Columbus and Bloomington Deanery Councils. Bring a lawn chair to sit on. Scripture, rosary, benediction, reception. 7:00 p.m.

Picnic, St. Mary's of Navilleton, Floyd's Knobs — Fried chicken dinner served family style. Serving at 11 a.m. till 3 p.m. After 3 p.m. carry outs only. Quilts, booths & \$1,200 drawing.

**July 16-22**

Hancock County Fair, Greenfield.

Jennings County Fair, North Vernon.

**July 17-22**

Bartholomew County Fair, Columbus.

\*\*\*

Crawford County Fair, English.

Owen County Fair, Spencer.

Jefferson County Fair, Madison.

**July 19**

Monthly Cemetery Mass, Catholic Cemeteries, Indianapolis — St. Joseph Chapel. 2 p.m.

**July 19-25**

Hendricks County Fair, Danville.

**July 20-22**

Perry County Fair, Tell City.

**July 21-23**

Indiana Black Expo, Inc. a Convention Center — 3rd Floor, Indianapolis (Marion) — Ethnic arts, products, music, entertainment. 10 a.m. (317) 925-2702.

**July 21-28**

Clark County Fair, Charleston.

**July 21-29**

Ohio County Fair, Rising Sun.

Union County Fair, Liberty.

**July 22**

Outdoor Mass at Brown County sponsored by St. Agnes Church, Nashville — Mass at 6:30 p.m. (812) 988-2778.

**July 22 & 23**

7th Annual Arts & Crafts fest. (Continued on page 22)

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Saturday, July 8th

4:00 PM-12:00 Midnight

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# SUMMER MASS SCHEDULES

(June 1, 1989 to August 31, 1989)

PARISH	SATURDAY ANTICIPATION	SUNDAY AM MASS	SUNDAY PM MASS	PARISH	SATURDAY ANTICIPATION	SUNDAY AM MASS	SUNDAY PM MASS
<b>INDIANAPOLIS</b>				<b>INDIANAPOLIS</b>			
SS. Peter & Paul Cathedral	5:00	10:30		Brookville, St. Michael	5:30	7:00, 10:00	
Assumption	5:00	9:30		Brownsville, St. Malachy	5:30	8:00, 9:30, 11:30	
Christ the King	5:00, 6:30	7:30, 9:00, 10:30	Noon	Brownstown, Our Lady of Providence			Noon
Holy Angels	6:00	9:00, 10:30		Cambridge City, St. Elizabeth	5:30	7:30, 10:00	
Holy Cross	5:15	9:30		Cannelton, St. Michael	6:00	8:30	
Holy Name	5:30	7:30, 9:00, 10:30	Noon	Cedar Grove, Holy Guardian Angels	7:30	9:30	
Holy Rosary		8:00	12:15	Charlestown, St. Michael	5:30	9:00, 11:00	
Holy Spirit	5:30	7:30, 9:00, 10:30	Noon	China, St. Anthony		8:30	
Holy Trinity	5:30	9:00, 11:00		Clarksville, St. Anthony	5:00, 7:00	7:30, 9:00, 10:30	Noon
Immaculate Heart of Mary	5:30	8:00, 9:30, 11:30		Clinton, Sacred Heart	5:00	10:30	
Little Flower (St. Therese)	5:00	7:30, 9:00, 11:00	6:00	<b>COLUMBUS</b>			
Nativity	5:30	8:30, 11:00		St. Bartholomew	6:00	9:00, 11:30	
Our Lady of Lourdes	5:00	8:30, 10:30		St. Columba	4:30	7:45, 10:15	
Sacred Heart	5:00	8:00, 10:00		Connersville, St. Gabriel (begins June 5)	5:30	7:30, 9:00, 10:30	
St. Andrew	5:30	9:00, 11:30		Corydon, St. Joseph	5:00, 7:30	7:30, 9:30	
St. Ann	5:30	8:30, 11:00		CRAWFORD COUNTY, St. Joseph	4:00	10:30	
St. Anthony	5:30	8:00, 11:00		Danville, Mary, Queen of Peace	5:00	8:00, 10:00	
St. Barnabas	6:00	7:00, 9:00, 10:30	Noon	DECATUR COUNTY, St. Paul	7:30**		
St. Bernadette	6:00	8:00, 11:00		Dover, St. John	5:30	8:00	
St. Bridget		8:00, 10:30		Edinburgh, Holy Trinity	6:00	10:00	
St. Catherine	4:30	11:00		Enochsburg, St. John	7:30	8:00	
St. Christopher	5:30	7:00, 8:30, 10:30	Noon, 5:30	Floyds Knobs, St. Mary of the Knobs	5:00, 7:30	8:00, 10:00, 11:30	
St. Gabriel	6:00	8:00, 10:30	Noon, 6:00	Fortville, St. Thomas	5:30	8:00, 10:30	
St. James		9:00		Franklin, St. Rose of Lima	5:30	8:00, 10:30	
St. Joan of Arc	5:30	8:30, 10:30	5:30	FRANKLIN COUNTY, St. Peter	7:00	9:30	
St. John	5:30	8:00, 11:00		French Lick, Our Lady of the Springs	6:00	7:00, 11:00	
St. Joseph	5:30	7:00, 9:00, 11:15		Frenchtown, St. Bernard	6:30	8:15, 10:15	
St. Jude	5:00	7:00, 8:30, 10:00, 11:30		Fulda, St. Boniface	7:00	9:30	
St. Lawrence	6:00	7:30, 9:00, 10:30	Noon	Greencastle, St. Paul	5:15	8:30, 11:00	
St. Luke	5:30	7:30, 9:00, 11:00	12:30	Greenfield, St. Michael	6:00	8:00, 10:30	
St. Mark	5:30	7:30, 9:30, 11:30		Greensburg, St. Mary	5:30, 7:30	7:00, 8:30, 10:00, 11:30	
St. Mary	5:20	10:00	Noon, 1:15*5:20	Greenwood, Our Lady of the Greenwood	5:30	7:45, 9:00, 10:30	Noon
St. Matthew	5:30	7:30, 9:30, 11:30		Hamburg, St. Ann	5:30	9:00	
St. Michael	5:30	8:00, 10:00	Noon	HARRISON COUNTY, St. Peter		10:00	
St. Monica	5:30	7:45, 10:00, 11:45		Henryville, St. Francis Xavier		9:30	
St. Patrick	4:30	9:30		<b>JEFFERSONVILLE</b>			
St. Philip Neri	5:30	9:00, 11:00		Sacred Heart	5:30	8:00, 9:30	Noon
St. Pius X	5:30	7:45, 9:00, 10:30	Noon	St. Augustine	5:30	9:00, 11:00	
St. Rita	6:00	8:30, 11:00		<b>JENNINGS COUNTY</b>			
St. Roch	6:00	8:00, 10:30		St. Anne	5:30	10:00	
St. Simon	5:30	7:30, 9:00, 10:30	Noon	St. Dennis	4:00		
St. Thomas Aquinas	5:30	8:00, 10:00	Noon	St. Joseph	7:15	8:00	
Aurora, St. Mary	5:00	8:30, 11:00		Knightstown, St. Rose	7:30	11:00	
Batesville, St. Louis	5:30, 7:30	6:30, 8:00, 9:30, 11:00		Lanesville, St. Mary	5:30	8:00, 10:30	
Bedford, St. Vincent de Paul	7:00	10:30		Lawrenceburg, St. Lawrence	5:30	8:30, 10:30	
<b>BLOOMINGTON</b>				Leopold, St. Augustine	7:00	10:00	
St. Charles	5:00	8:00, 10:00	Noon	Liberty, St. Bridget	7:00	7:00, 9:00	
St. John	5:30	10:00		<b>MADISON</b>			
St. Paul Catholic Center	6:30	8:00, 9:30, 11:00		St. Mary		11:00	
Bradford, St. Michael	5:30	8:00, 10:15		St. Michael	5:30	9:00	
Brazil, Annunciation	7:00	9:00, 11:00		St. Patrick	6:15	6:00, 8:00, 10:00	
				Martinsville, St. Martin	6:00	7:30, 10:30	
				Milan, St. Charles	5:00	8:00, 10:30	

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PARISH	SATURDAY ANTICIPATION	SUNDAY AM MASS	PM MASS
Millhouse, Immaculate Conception	5:30	10:30	
Mitchell, St. Mary	5:00	8:30	
Montezuma, Immaculate Conception		8:45	
Mooreville, St. Thomas More	6:00	8:00, 9:30	
Morris, St. Anthony	5:30	7:30, 10:00	
Napoleon, St. Maurice	7:00	9:00	
Nashville, St. Agnes	5:00	8:30, 10:45	
Navilleton, St. Mary	5:00	8:00, 9:20	Noon
NEW ALBANY			
Holy Family	5:45	8:00, 10:00, 11:30	
Our Lady of Perpetual Help	6:00	8:00, 10:00	
St. Mary	5:30	8:30, 10:30	
New Alsace, St. Paul	7:00	10:30	
New Castle, St. Anne	5:00	8:30	
New Marion, St. Magdalene	7:00		
New Middletown, Most Precious Blood		8:00	
North Vernon, Nativity	6:00	7:30, 8:45, 11:00	
Oak Forest, St. Cecilia		8:00, 10:00H	
Oldenburg, Holy Family	5:30	7:00, 8:30, 10:30	
Osgood, St. John	5:00	8:00, 10:00	
Paoli, Christ the King		9:00	
PERRY COUNTY			
St. Isidore	6:00	9:00	
St. Mark	5:30	8:30	
Plainfield, St. Susanna	5:30	8:00, 10:30	
RICHMOND			
Holy Family	5:30	8:00, 11:00	
St. Andrew	7:00	10:00	5:00
St. Mary	5:15	9:00, 11:00	
RIPLEY COUNTY, St. Pius	7:00		
Rockville, St. Joseph	5:30	10:30	
Rushville, St. Mary	5:30	7:00, 9:00, 11:00	
St. Croix, Holy Cross	6:00	8:00	
St. Joseph Hill, St. Joseph	5:30	8:00, 11:00	
St. Leon, St. Joseph	5:30	8:00	
St. Mary-of-the-Rock, St. Mary-of-the-Rock	7:00	10:00, 8:00H	
St. Mary-of-the-Woods, St. Mary-of-the-Woods	7:00	9:00	
St. Maurice, St. Maurice	4:30	10:00	
St. Meinrad, St. Meinrad	6:30	8:00, 10:30	
Salem, St. Patrick		10:30	
Scottsburg, American Martyrs	6:00	8:30	
Seelyville, Holy Rosary	5:00	8:00, 10:30	
Sellersburg, St. Paul	5:00	8:45, 11:00	
Seymour, St. Ambrose	6:00	8:00, 10:00	
SHELBY COUNTY, St. Vincent	6:00	8:00, 10:00	
Shelbyville, St. Joseph	5:00	7:00, 9:30	
Siberia, St. Martin		9:15	
Spencer, St. Jude	5:00	8:00, 10:30	
Starlight, St. John	6:30	8:00, 10:00	
Sunman, St. Nicholas	5:30	7:00, 9:00	
Tell City, St. Paul	5:30	7:30, 9:30, 11:30	
TERRE HAUTE			
Sacred Heart	5:30	9:00	
St. Ann		11:00	
St. Benedict	5:30	8:00, 10:00	
St. Joseph	5:00	7:00, 9:00, 11:00	
St. Margaret Mary	5:00	8:30, 11:00	
St. Patrick	5:30	9:00, 11:30	
Troy, St. Pius	7:30	10:00	
Universal, St. Joseph		8:30	
Vevay, Most Sorrowful Mother	6:00	10:30	
West Terre Haute, St. Leonard	5:00	7:00, 10:00	
Yorkville, St. Martin	5:00	8:30	

\* Special Mass in Spanish at 1:15 PM and Mass in Sign Language at 5:20 PM

\*\* 1st Sunday of the Month Only

† 8:00 Mass on 1st, 3rd and 5th Sundays of the Month; 10:00 Mass on the 2nd, 4th and 6th Sundays of the Month

‡ 10:00 Mass on the 1st and 3rd Sundays of the Month; 8:00 Mass on the 2nd, 4th and 5th Sundays of the Month

§ 10:00 Mass on the 1st, 3rd and 5th Sundays of the Month; 8:00 Mass on the 2nd and 4th Sundays of the Month

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## Summer Excitement in Indiana

(Continued from page 19)  
tival, Rockport Energy, Information Center, Rockport (Spencer) — Handmade arts & crafts on sale. 10 a.m. (812) 649-2251.

### July 22-27

Henry County Fair, New Castle.

### July 22-29

Orange County Fair, Paoli.

\*\*\*

Putnam County Fair, Greencastle.

### July 23

Cook-out & miniature golf, St. Lawrence Church, 6950 E. 46th Street, Indianapolis — All junior high students (grades 7 & 8). Come and bring a friend. Contact Mary Lynn Cavanaugh, (317) 363-4924.

\*\*\*

Summer Festival, St. Augustine, 315 E. Chestnut Street, Jeffersonville — Chicken dinner, booths and drawing. 12 noon to 6 p.m. Location: Church Grounds.

### July 23-28

Scott County Fair, Scottsburg.

### July 23-29

Harrison County Fair, Corydon.

\*\*\*

Johnson County Fair, Franklin.

\*\*\*

Wabash Valley Fair, Vigo County, Terre Haute.

### July 24-29

Washington County Farmers & Merchants Fair, Salem.

### July 24-August 11

"Muse" Daytime theatre program, Holy Cross, 125 N. Oriental Street, Indianapolis — "Muse", daytime theatre program for ages 9-13. Sponsored by Near Eastside Church & Community Ministry Project. Professional actors produce and direct the program. Location: East 10th St. United Methodist Church, Mon.-Fri. only, 9 a.m.-1 p.m. (317) 637-2620.

### July 28-30

Ernie Pyle Firemen's Festival, Main Street, Dana (Vermilion) — Military display, mud volleyball, parade. 9 a.m. (317) 665-3066.

### July 29

Bus trip to Riverdowns, All Saints School Alumni Association, 337 N. Warman Avenue, Indianapolis — Fun and fund raiser to benefit All Saints School — Everyone is welcome. Coffee & Doughnuts - 8:45-9:30 a.m. Bus leaves 9:30 sharp. \$14 per person, includes bus trip, admission to track and bus lunch. "Games on the bus." Contact: Bob Bullock at (317) 638-7287.

\*\*\*

Outdoor Mass at Brown County sponsored by St. Agnes Church, Nashville —

Mass at 6:30 p.m. (812) 988-2778.

\*\*\*

Summit Summer Days, Walnut Street, Mt. Summit (Henry) — Flea market, parade, food, chili, pie making contest. 8 a.m. (317) 836-4836.

### July 29 & 30

Annual Church Festival, St. Martin's, Yorkville — Volleyball Tournament on Saturday, 5 Mile Country Run at 10 a.m. on Sunday Food, beer garden, booths, Chicken dinner, quilts. Saturday 2-11 p.m.; Sunday 10 a.m.-7 p.m. E.D.T. (812) 487-2096.

\*\*\*

Eagle Creek Folk Festival, Eagle Creek Park, Indianapolis (Marion) — Traditional American Folk Music. Times vary. (317) 576-0070.

### July 29-August 4

Clay County Fair, Brazil.

### July 29-August 5

Brown County Fair, Nashville.

\*\*\*

Monroe County Fair, Bloomington.

\*\*\*

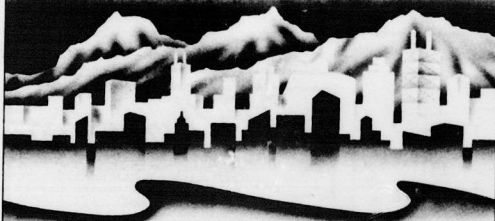
Parke County Fair, Rockville.

### July 30

Homecoming & Parish Picnic, St. Augustine, Leopold — Home cooked dinners,

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WHERE: St. Charles Borromeo  
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DATE: Sunday, July 16, 1989  
Celebrating the 125th Anniversary of  
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TIME: 7:00 PM

SPONSORS: Daughters of Isabella  
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BRING: A Lawn Chair to Sit On

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*"Pondering Over In One's Heart  
the Sacred Word of God"* (Luke 2:19, 51)



drawing, quilts, horseshoes, etc. 11 a.m.-7 p.m.

#### July 30-August 5

Jackson County Fair, Brownstown.

#### July 31-August 4

Vacation Bible School, St. Mary's, 777 S. 11th Street, Mitchell — Theme: The Saints. Contact Sister Catherine Gardner, (812) 849-3570. Religious Education Center. 7-9 p.m.

#### August 2-5

Country Music Week, The Commons, Columbus (Bartholomew) — Regional & national country music performers. 7 p.m. (812) 376-2535.

#### August 3-12

Marion County Fair, Indianapolis.

#### August 4

Georgetown Optimist Labor Day Celebration — Optimist Club Grounds, Georgetown (Floyd) — Crafts, flea market, social, house show, chicken dinner. 8 a.m. (812) 951-2347.

#### August 4 & 5

Summer Festival, St. Patrick's Parish, 950 E. Prospect St., Indianapolis — 5-10 p.m. nightly.

#### August 4-6

41st Annual Reunion & Show Of The Pioneer Engineers Club Of Indiana, County Conservation Grounds, Rushville (Rush) — Antique farm equipment such as steam engines, antique trac-

gas engines, sawmill, rock crushing, broom making, rope making. 6 a.m. Admission charge. (317) 537-2367.

\*\*\*

13th Annual Fun Days & 11th Wabash Valley Steam & Gas Reunion, various locations, Perryville (Vermillion) — Food, flea markets, foot races, parades, music, car show, tractor pull. Times vary. (317) 793-2596.

#### August 5

Parish Festival, St. Thomas the Apostle, 523 S. Merrill St., Fortville — Chicken noodle dinners, live band, lip-synch contest, games, crafts, quilts, garage sale items & drawing. 11 a.m.-10 p.m.

\*\*\*

Kroger Nascar 200, Indianapolis. Raceway Park, Indianapolis. (Hendricks) — NASCAR Busch Grand National Stock Car Race. Noon. Admission charge. (317) 299-8000.

\*\*\*

Indiana Avenue Jazz Festival, Indiana Avenue, Indianapolis. (Marion) — Show wagons featuring main jazz attractions & local entertainment, food, artisans, kids' activities. Noon. (317) 635-6915.

\*\*\*

Outdoor Mass at Brown County sponsored by St. Agnes Church, Nashville — Mass at 6:30 p.m. (812) 988-2778.

\*\*\*

Austin Street Fair, various locations, Austin (Scott) —



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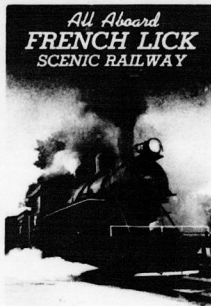
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#### August 5 & 6

Jamestown Homecoming, Town Park, Jamestown (Boone) — Fish fry, parade, entertainment, arts & crafts. Times vary. (317) 676-6288.

#### August 5-12

Morgan County Fair, Martinsville.

#### August 6

Annual Summer Picnic, St. Boniface, Fulda — Chicken and Roast Beef dinners, famous home-made Turtle soup. 30 hand-made quilts to be given away. Games for all ages. 11 a.m.-7 p.m.

#### August 6-12

Fayette County Free Fair, Connersville.

\*\*\*

Ripley County Fair, Osgood.

#### August 7-11

"Kaleidoscope" Experiencing Diversity of Cultures through the Arts. Holy Cross Church, 125 N. Oriental St., Indianapolis — Elementary age children are asked to attend. Location: East 10th St. United Methodist Church. 5-8 p.m. (317) 637-2620.

#### August 9-12

Tell City Schweizer Fest, City Park, Tell City (Perry) — Entertainment; flea market, horseshoe & tennis tournaments, food, old-timers baseball, diaper derby, bands. Times vary. (812) 547-5230.

#### August 10-12

Gosport Lazy Days Festival, Town Park, Gosport (Owen) — Carnival booths, food,

variety show, bed race. Times vary. (812) 879-4450.

#### August 11 & 12

Annual Fish Fry Festival, Our Lady of the Assumption, 1117 S. Blaine Avenue, Indianapolis — Home-made Elephant Ears, horse racing booth, fancy goods booth, trash & treasures, games for all ages, food. Hundreds of dollars in prizes given away. Nightly door prizes. 4-10 p.m.

#### August 12

Outdoor Mass at Brown County sponsored by St. Agnes Church, Nashville — Mass at 6:30 p.m. (812) 988-2778.

\*\*\*

The Hoosier Storytelling Festival, Conner Prairie, Noblesville (Hamilton) — Brings together nationally known storytellers. Main stage, children's stage, shopping & ground. Times vary. Admission charge. (317) 255-7628.

#### August 12 & 13

Westfield Firefest, downtown Westfield (Hamilton) — Parade, food, arts & crafts. Times vary. (317) 896-2704.

#### August 13

Golf Tournament, St. Mary Queen of Peace, 1005 West Main St., Danville — Putting contest and award ceremony. 1-5 p.m. Contact Jack Seward at (317) 745-5761.

\*\*\*

Annual Picnic (pitch-in), St. John the Apostle, 3410 W. Third St., Bloomington — Pig roast. Noon-5 p.m.

\*\*\*

Annual Church Festival, St. Paul's Parish, 9795 North Dearborn Road, New Alsace — Chicken dinner, noon-4

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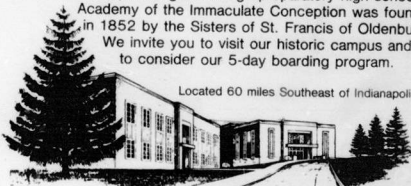
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Parish Family Feast, St. Mary's Parish, 777 South 11th St., Mitchell — Dinner and games. 4-7 p.m.

\*\*\*  
Annual Church Picnic, St. Mary's, Lanesville — Chicken dinner, hand-made quilts. 10 a.m.-6 p.m.

\*\*\*  
Little Italy Grand Prix, downtown Clinton (Vermilion) — Go-cart races, balloon launch. SIRA sanctioned races. 9 a.m. (317) 832-6858.

#### August 16

Monthly Cemetery Mass, Catholic Cemeteries, Indianapolis — Calvary Chapel. 2 p.m.

#### August 16-27

Indiana State Fair, State Fairgrounds, Indianapolis (Marion) — Agriculture & commercial displays, live name entertainment, livestock, exhibits, competitions. Times vary. Admission charge. (317) 927-7524.

#### August 17-19

Hagerstown Jubilee Days, downtown Hagerstown (Wayne) — Flea market, food, parade, entertainment. Times vary. (317) 489-5186.

#### August 18-20

Swiss Wine Festival, downtown Vevay (Switzerland) — Grape stomp, stein tosses, parade, polka & country western music. Times vary. (812) 427-2900.

#### August 19

Outdoor Mass at Brown

County sponsored by St. Agnes Church, Nashville — Mass at 6:30 p.m. (812) 988-2778.

\*\*\*  
Lusk Home Ice Cream Social, Turkey Run State Park Nature Center, Marshall (Parke) — Old-fashioned ice cream social, dulcimer music, pioneer craft & game demonstrations. 5 p.m. (317) 597-2654.

#### August 19 & 20

Charlestown On The Square, Town Square, Charlestown (Clark) — Arts & crafts, historic tours on horse-drawn trams, antique cars, fiddling contest. Times vary. (812) 256-6651.

\*\*\*  
Steam & Gas Show, Skinner Farm Museum, Perryville (Vermilion) — Primitive farming demonstrations, threshing, steam & gas engines, crafts, flea market.

food (8 a.m.). Admission Charge. (317) 793-4079.

\*\*\*  
American Indian Council Pow-Wow, County 4-H Fairgrounds, Lebanon (Boone) — Traditional pow-wow, Indian dancing, food & trade items. 10 a.m. (317) 482-3315.

#### August 20

Holy Trinity Church Parish Picnic, Slovenian Park, W. 10th St., Indianapolis — Mass at 11 a.m. Games for all. Volleyball, baseball, card games and kids games. Dinner will follow Mass.

\*\*\*  
156th Birthday of President Benjamin Harrison, President Benjamin Harrison Home, Indianapolis (Marion) — Military band concert, house tours. 1 p.m. Admission charge. (317) 631-1898.

#### August 24-26

Old Settlers Reunion, Courthouse Square, Bowling Green (Clay) — Flea market, arts & crafts, rides, entertainment, horse & tractor pulls, kids' pedal tractor pull, food. 4 p.m. (812) 986-2972.

#### August 25 & 26

Leota Country Frolic, Leota (Scott), Games, contests, music, food, demonstrations. Noon. (812) 752-2998.

\*\*\*  
Cedar Grove Volunteer Firemen's Festival, Holy Guardian Angel Church grounds, Cedar Grove (Franklin) — Games, food, rides. Times vary. (317) 647-5316.

#### August 25-27

Chrisney Heritage Celebration Fall Festival, Chrisney Fall, Chrisney (Spencer) — Mud volleyball, softball tournament, parade, rides, entertainment, food. Times vary. (812) 362-7701.

\*\*\*  
Liberty Founder's Day Celebration, Courthouse Square, Liberty (Union) — Antiques, arts & crafts, flea market, old-time demonstration, entertainment. Times vary. (317) 458-5976.

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Outdoor Mass at Brown County sponsored by St. Agnes Church, Nashville — Mass at 6:30 p.m. (812) 988-2778.

\*\*\*  
Amish Country Market, County Fairgrounds, Noblesville (Hamilton) — Country & Amish food, buggy rides, quilts, crafts, antiques, folk music, kids' activities, craft demonstrations. 9 a.m. Admission charge. (317) 923-9919.

#### August 26 & 27

Church Picnic, St. Lawrence, 542 Walnut St., Lawrenceburg — Saturday — German dinner & German band, 3 p.m.-midnight; Sunday — chicken & beef dinners, Country Western Band, 11:30 a.m.-6:30 p.m. Games, drawings & crafts, both days.

\*\*\*  
Centerville's 175th Birthday Celebration & Archway Days, Maple Wood Park, Centerville (Wayne) — Balloon release time capsule, antique vehicle parade, band concert, ice cream social. Times vary. (317) 855-5168.

\*\*\*  
Old Indiana Renaissance Festival, Old Indiana Fun Park, Thorntown (Boone) — Fund, food, artisans, dance, Medieval release time capsule, antique vehicle parade, band concert, ice cream social. Times vary. (317) 436-2402.

#### August 27

Christian Concert for Families, St. Monica Parish, 6131 N. Michigan Road, Indianapolis — 6:30 p.m. Free will offering.

\*\*\*  
Open House-Ice Cream Social, Thomas Lindley House, Paoli (Orange) — Open house, ice cream social, homemade ice cream pie, music, art show, entertainment. 1 p.m. (812) 723-5916.

#### August 31-September 4

NHRA U.S. Nationals, Indianapolis. Raceway Park, Indianapolis (Hendricks) — National Championship Drag Races, Pro Stocks & seven Sportsman categories. 7 a.m. Admission charge. (317) 291-4090.

#### September 1 & 2

123rd Jubilee, Saluda Park, Chelsea (Jefferson) — Horse show, flea market, bluegrass & country music, games, rides. Times vary. (812) 889-2726.

\*\*\*  
Cumberland Festival '89, downtown Cumberland (Hancock) — 8K run, 5K walk, displays, food, musical shows, clowns, bicycle rodeo & show. Times vary. (317) 894-3153.

\*\*\*  
Oktoberfest, German Park, Indianapolis (Marion) — German music, German & domestic foods, crafts, merchants. 4 p.m. Admission charge. (317) 888-6940.

#### September 1-3

Midwest Jazz Alliance Festival, Radson Hotel, Indianapolis (Marion) — Four nationally known Dixieland bands. Times vary. Admission charge. (317) 398-2050.

#### September 1-4

Little Italy Festival, various locations, Clinton (Ver-

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\*\*\*

Paragon Homecoming, Main Street, Paragon (Morgan) — Live music, parade, car show, talent contest, rides, games, fish fry. 10 a.m. (317) 537-2651.

#### September 2

Outdoor Mass at Brown County sponsored by St. Agnes Church, Nashville —

Mass at 6:30 p.m. (812) 988-2778.

#### September 2 & 3

Fourth Street Festival of Arts & Crafts. Dunn & Grant Sts., Bloomington (Monroe) — Pottery, weaving, batik wares. Times vary. (812) 336-0375.

#### September 2-4

Farmers Pike Festival, 850E & 200S, New Castle (Henry) — Antiques, entertainment, food contests, rides. Times vary. Admission charge. (317) 332-2134.

\*\*\*

Old Fashion Days Festival, city-wide, North Salem (Hendricks) — Pioneer demonstrations, tractor pull, 10K run, bed races, flea market, antiques, crafts, parade, food. 9 a.m. (317) 676-6658.

\*\*\*

Old Indiana Renaissance Festival, Old Indiana Fun Park,

Thorntown (Boone) — Fund, food, artisans, dance, Medieval entertainment. 11 a.m. Admission charge. (317) 436-2402.

\*\*\*

Roachdale Optimist Fall Festival, Community Park, Roachdale (Putnam) — Fish fry, food, flea market, arts & crafts, social, entertainment, kids games. Noon. (317) 522-1706.

#### September 3

Church Picnic, St. John the Evangelist Parish, Enochsburg — Chicken dinners: 11 a.m.-6 p.m.

#### September 3 & 4

Labor Day Antique & Collectible Flea Market, various locations, Vernon (Jennings) — Dealers, food, crafts. Times vary. (812) 346-2654.

#### September 4

Church Festival, St. Anthony of Padua, Morris —

Country style Chicken & Beef dinners, mock Turtle soup, lunch stand, quilts, games and refreshments. 10 a.m.-6 p.m.

\*\*\*

Advance Labor Day Festival, Town Hall, Advance (Boone) — Hog roast, music, games, flea market. 9 a.m. (317) 676-5328.

As you plan your itinerary, please note that Indiana observes three (3) different time zones:

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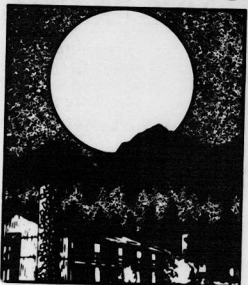


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# Today's Faith

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## Transitions touch universal church and parish

by Fr. Herbert Weber

During any time of transition there are those who want faster change, while others want an elimination of—or at least a slowing down of—change. That is certainly true in the church.

People living in a church during a time of transition, however, have to keep several points in mind.

First of all, everyone has to admit that a transition in the church universally will affect people locally as well. There will likely be some pain associated with changes.

I know of a parish that has not had a pastor for several years. But it has functioned rather well with a pastoral administrator who is a nun. She is well-liked and welcomed. On weekends and on some other occasions, a priest comes to celebrate the sacraments with the parish community.

This arrangement is not considered ideal by members of the parish but is seen as an indication of the decreasing number of priests.

The pain of the arrangement was expressed to me when a parish representative spoke about the difficulties of celebrating the sacraments with a priest who is not a leader of this particular community and does not know if the way a pastor would.

Moreover, parishioners vacillated between the belief that they were trailblazers in terms of new models of church and the fear that they were somehow being oppressed by the diocesan church.

Obviously, people at the local level are going to be affected by transitions that happen to the larger church.

But it is wise not to stop with that insight. For knowing that one is somehow going to be involved in a transition in the church and affected by it can be seen as an opportunity for new growth. This is my second point.

Another parish, one that was going through a struggle over personnel changes, had a decision to make. People could get angry or they could try to do something positive about it.

What did they do? They chose to come together in prayer. Every Thursday night for weeks they met together in the church and prayed for the guidance of the Holy Spirit.

Their concerns did not disappear. No. But somehow their concerns took on more acceptable proportions. Eventually, the leaders felt they knew what first steps to take. A sense of hope returned.

Finally, and this is my third point, it is helpful for those enduring a transition to keep in mind the bigger picture.

►A sense of history can help tremendously. It serves as a reminder that the church has experienced and survived changes before.

►A notion of geography is also beneficial. It can make allowances for the universality of the church, for the different kinds of needs that exist in different regions and nations, and for the ways in which this factor influences the pace of change.

Whether a transition is a normal development or an extraordinary event, change can become more understandable when it is seen as part of a continuum that spans the decades and the globe.



**NEW GROWTH**—A time of transition in the church offers people an opportunity for new growth. It also

helps people keep the bigger picture in mind. (NC photo by Gene Ahrens)

## Changes in society impact transitions in the church

by Fr. Robert Kinast

Every year I teach a course on lay ministry. I used to begin by asking students to describe their experience of the church at the time of Vatican Council II. I stopped that when the students, mufﬂing their smiles, informed me that they were in preschool or hadn't even been born when Vatican II occurred in the 1960s.

Having learned from my oversight, I now ask students to describe the most important developments in the church in their lifetimes. Invariably students mention three things:

►The decline in the number of priests.

►The presence of women.

►The appearance of Hispanics.

Although the number of ordinations of priests has remained fairly constant over the last decade in the United States, it has not kept pace with the number of deaths, retirements, or resignations.

Even Catholics raised after Vatican II feel the impact of this, not because their parishes once had three or four priests and now only have one. Rather, it is because the parish is a eucharistic community. It makes a difference if there aren't enough priests to have the Eucharist as often as needed or to have the Sunday Eucharist at all in certain places.

The situation provides opportunities for lay people to exercise more ministries of the church. But this can give rise to the impression that lay ministry is valid only because there are not enough priests. Yet the laity, as Vatican II stated, receive gifts of the Holy Spirit that are meant to be used at all times (Decree on the Lay Apostolate, No. 3).

One result of lay involvement in the life and ministry of the church is the greater sense of belonging to the church that it fosters. The more people become invested in any activity, the more they feel it is theirs.

These are goals encouraged by Vatican II. The priest shortage may be an unpleasant and unexpected development. But lay involvement in itself is positive.

Another major transition in the church is the presence of women. People are now more aware that women should be present and active in the church.

But as Pope John Paul II said in his 1989 apostolic exhortation "On the Lay Faithful," "the acknowledgement

in theory of the active and responsible presence of woman in the church must be realized in practice" (No. 51).

This is happening through representation of women on church committees and boards, and in offices and ministries. And representation means more than achieving a quota. Quoting from the 1987 world Synod of Bishops, Pope John Paul II said in his apostolic exhortation, "Without discrimination women should be participants in the life of the church, and also in consultation and the process of coming to decisions."

Throughout the same document, the pope deliberately used the expression "women and men" to draw attention to the importance of the way people speak. Often called inclusive language, this respects the dignity and equality of both men and women.

The rapid rise of Spanish-speaking Catholics is a third important area of transition in the United States. For the predominantly Anglo church in the United States, the appearance of Hispanic Catholicism is a reminder of how diverse the church really is.

The Hispanic presence is having a noticeable impact. Official church documents now appear in English and Spanish; seminaries institute Spanish ministry programs; dioceses establish offices for Spanish Catholic needs. More than this, the emphasis in Hispanic culture on family, community, and celebration brings fresh energy to those values in the Anglo experience.

My students born after Vatican II may not know what they missed, but they certainly know what they are part of—not just a changing church, but a church in transition.

### This Week in Focus

Transition can be an opportunity for new growth. For some people, the current era of transition is exhilarating. However, others find that transition is disorienting. While a time of transition can throw people off balance, it poses a special opportunity for collaboration in church ministry and can help people deal with the needs around them. Changes in the universal church affect people on the local level too. And the role lay people play in today's church is, for a variety of reasons, a sign of the era of transition.

# Ministry requires collaboration to accomplish goals of parish

by Katharine Bird

About 20 years ago, I was part of a small group called together by the pastor to organize our parish's first board of education. We met at first with minimal expectations. Our assumption was that the pastor would make all the important decisions.

It took awhile for us to realize that the pastor actually intended for us, the lay people, to take responsibility with him for the board and for making decisions about the parish educational mission. We also spent many long and difficult hours together studying the parish's religious educational needs and evaluating our commitment to the parish school.

That experience was pivotal for me. It changed my view of how I as a lay person could participate in the church and in parish life.

It was an exhilarating experience that made a long-lasting impact on me. For it was in that time of transition that I also came to value the benefits of collaborating with others in the church. I learned that collaboration builds a spirit of camaraderie as people struggle together for a common goal.

Collaboration works because it "is rooted in life experience," said Virginia Sullivan Finn, a religious educator. "It bears close resemblance to what people are used to in good family life, in friendship," and at work where teamwork is often valued highly.

Finn is assistant to the president at the Weston School of Theology in Cambridge, Mass.

In a collaborative undertaking, she notes, each person "pulls his or her own weight and is responsible, yet each cares about others."

The roots of collaboration in ministry are found in the Bible, Finn said. She thinks "it's no coincidence that Jesus called fishermen first."

After spending considerable time on the New England coast watching fishermen ply their trade, Finn said she noticed that fishermen often work in unison for

three hours without saying a word. To bring in a good catch, fishermen learn early on that they have to collaborate.

"I think the disciples brought the kind of talent into ministry," she reflected.

Paul Henderson, a leader in the field of youth ministry, also finds collaboration particularly important in times of transition. Such times, he explained, "have a way of throwing our equilibrium off."

Henderson is special assistant for youth and young adult ministry in the U.S. bishops' Secretariat on the Laity and Family Life.

Collaborating with others, Henderson said, means we "don't have to go it alone." He thinks this helps to counterbalance the sense of insecurity people feel during transitions.

Finn echoed this view. In a time of transition we need "more voices from the believing community coming together to discern and sort out what is happening," she said. Collaboration encourages people with differing experiences and expertise to work together in the community.

"Youth ministers just can't exist without collaboration," Henderson emphasized. Getting the cooperation of parents and other parish ministers as well as young people is essential to making parish youth ministry work.

At a time of crisis, collaboration becomes crucial. Henderson told of a high school student headed for a steep dive because of daily drug use. His family ignored the signs of drug use and the youth resisted the efforts of his peers to wean him away from drugs.

He turned away from his peers to "friends" who bought into the drug culture. But periodically the boy would attend a parish youth function. On one occasion, he admitted to Henderson that he used drugs, but not the extent of his involvement.

"He was asking for help, but hiding how desperate he was," Henderson said. In time, Henderson was able



**COLLABORATION—Teamwork helps to build a spirit of camaraderie among people. Collaborating with others can be a key to success during a time of transition. (NC photo by Brad Reynolds)**

to get the youth started on the long process of recovery with the help of others, including a professional counselor, a long-time parishioner, the boy's family, and a youth group which provided "a nurturing, supportive community."

In this difficult situation, collaboration became the key to success.

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## TRINITY SUNDAY

## The Sunday Readings

Sunday, May 21, 1989

Proverbs 8:22-31 — Romans 5:1-5 — John 16:12-15

by Fr. Owen F. Campion

In celebrating the feast of the Holy Trinity this weekend, the church offers us in its Liturgy of the Word a reading from the Book of Proverbs. For generations, Proverbs has been a popular part of the Scriptures. Many find appealing its poetic style, with cryptic words of advice and comfort. However, it does not often appear in the readings for Mass.

Proverbs rose as a literary work from a period when writing such statements of wisdom was frequent and widespread. Wisdom is the realization of life, and life's meaning, and of the inevitability of questioning life, that proceeds from experience, logic, and for believers, faith in revelation and reflection in faith. This section is a father's advice to his son.

Attributed to Solomon, the wisest of Israel's kings, Proverbs actually was composed as it now occurs after the great Solomon's death. To assign a contemporary work to a prominent figure long dead would be deceitful by modern standards of authorship. Once it was regarded as highly complimentary to the deceased.

This feast's reading proclaims God's greatness in the eternity of God, and in God's creation of all things ever to have lived, alive now, or to live in the future.

St. Paul's mission for God was to preach the Gospel of Jesus in a vast world, the Roman civilization, that was quite content in itself and very unfamiliar to most of the essential propositions of that Gospel. Paul met obstacles at every turn, not the least of which was his followers' not occasional misunderstanding of Christian belief and of the identity of the Lord Jesus himself.

The second reading for this feast is typical of Paul's insisting words to those whom he converted, or to whom he ministered. Jesus is the absolute, perfect, eternal, and constant touchstone by which mortals can approach God. Everlastingly, and without pause or distance, the Lord stands as link between all that is God's and all that is God, and humankind on earth.

Loving God, by loving Jesus, places the believing Christian beside that touchstone, in communication with God, identified with God's own Son.

Jesus concluded his teaching, healing, saving, and forgiving ministry in days dark beneath the shadows of intrigues, treachery, worldly interests, and death itself. The apostles were anxious as the Lord spoke of his own ugly death, and of his departure from their company.

Jesus reassured them. He told them that God had revealed himself, in his very essence, love itself, and life, in the Son. Although the Son's presence might change or seemingly diminish, God's revelation of himself, and communication with people, would not cease. The Holy Spirit would continue to inspire, reveal, guide, and heal, with the very power of God itself.

## Reflection

This weekend, the church celebrates the great feast of the Holy Trinity. The event of Christ's place in time, and of the prophets, was to reveal God to his people—to those who love him. In itself, that revelation is an act of love, as it provides human beings with life, now and forever, hope, peace, and order in this world.

The church rejoices in this weekend's liturgy in the depth of God's love in his revelation of himself. That revelation is so total, so profound, and so central to God's identity that it is not altogether within the human ability to understand. It is mystery. It is the Trinity, the most intimate detail of God's own identity, for in the Trinity is the story of God's own life and great ability to love.

That revealed mystery is no expression

## No 'The Pope Teaches'

Due to the papal trip to Africa, "The Pope Teaches" column will not appear in *The Criterion* this week.

Pope John Paul's weekly audience at The Vatican, which comprises the text for this column, was cancelled for two weeks as a result of his fifth trip to Africa.

His column also did not appear in the Today's Faith section last week.

of a God who serenely, but distantly, commands creation, or even just observes creation. It is a revelation of a divinity eternally alive in the most giving, strengthening, and loving of activities. God is love. God is love. It is an active life, and an outreaching love.

The readings this weekend announce God as the creator, and as the guide. His love, by revealing in all that his revelation means, was not isolated to one age, or to the moments of Jesus' own preaching, sacrificial death, and resurrection after dying. Rather, it is ongoing as a life-giving force, for life, peace, hope, and eternal reward. The revelation continues in the church. The healing revelation goes onward in the sacramental. The capability within each person to meet God, and to live united with God, endures when each

person freely and fully turns to God, healed, and impelled—though not coerced—by God.

God calls us. In the Spirit, God strengthens us, and he directs us, lifting

*God is life. God is love. It is an active life, and an outreaching love.*

our steps those extra inches, so that we stand beside his Risen Son on Calvary, everlastingly in touch with God, his life, and his love.

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## MY JOURNEY TO GOD

## Daily Companions

When the facilitator at a journal-writing seminar I attended a year ago asked me to write down what I recalled as the most significant events in my spiritual development, I was surprised at how much I learned about myself.

One of my most striking discoveries was that many of the events I had listed as significant occurred suddenly, on a certain day, and not over a period of time. Another startling realization was that I could not think of anything particularly significant that had happened within the preceding four or five years.

That seminar prompted a great deal of reflection. Was there something I could do to bring about some spiritually meaningful events? Could I incorporate something into my daily routine that would at least set the stage for spiritual growth? Was the whole problem my lack of initiative?

Not long after that, I found myself attending Mass on my lunch hour and pleading with God for some answers. The answer came during the homily. I did not realize it then, but later it became very clear.

The celebrant talked briefly about the saint whose feast day was being celebrated. I do not recall which saint it was. I only remember that his or her life story was most interesting. After Mass, I sat in the church contemplating what this saint must have been like. A few days later, I became curious about another saint, and later, still others. Before long, I had several books that would help provide me with the daily nourishment I had long been seeking.

There are many books available in calendar format that provide brief biological sketches and quotations of the saints. My favorites are Leonard Foley's two-volume "Saint of the Day" and Patrick Moran's "Day by Day With the Saints." I seldom start a morning without reading about the saint of the day. And if I miss my morning study, I make a point to read before retiring.

As we read about the saints we are reminded that, throughout history, men and women—of all walks of life from all corners of the world—have been faced with difficulties very similar to those we face. It was through that faith that these ordinary people lived such extraordinary lives. Their examples confirm that, with faith, all things are possible.

Our journey to God is one that is traveled one day at a time. Traveling alone can be difficult. That is why I like having the saints as my daily companions.

—John W. Henry

(John W. Henry is a resident of Beech Grove. He is a member of Holy Name Parish.)



# Entertainment

VIEWING WITH ARNOLD

## 'Jackknife' tells saga of two Vietnam War vets

by James W. Arnold

"Jackknife" is a kinder, gentler return to the post-Vietnam syndrome movies of the '70s ("Coming Home," "Deer Hunter"). Robert De Niro is cast once again as a veteran trying to help a psychologically damaged buddy who doesn't want to be helped.

Despite its misleading title, "Jackknife" is essentially a domestic drama-plus-romance, developed by Stephen Metcalfe from his own play ("Strange Snow"). The emphasis is on virtuosic adult acting and emotional interplay, not violent action.

The title is the combat nickname of De Niro's character, Joseph Megessy, who after his discharge returns to a small Connecticut town to seek out his fellow veteran Dave (Ed Harris). A former local hero now working as a truck driver, Dave lives alone with his spinsterish sister Martha (Kathy Baker), the high school biology teacher.

Into this slice-of-life situation, writer Metcalfe interweaves several lines of conflict: Joseph, with the help of a therapy group of veterans, has mostly regained his emotional balance, but remains volatile and on the edge of relapse. (De Niro character would be entirely credible if he was not at least potentially dangerous.) But Dave is sullen and depressed much of the time, numbing his pain with alcohol.

The men obviously represent normal and unhealthy adaptations to post-combat stress. De Niro's Joseph, longhaired and bearded, is also linked in Dave's mind to

the war he's trying to forget, and particularly to his guilt about the death of a mutual friend, Bobby, whom they both loved. He wants Joseph to leave him alone. "You're not my friend," he keeps saying, "just somebody I know."

Another stress source for Dave is that Joseph and Dave's sister become increasingly attracted to each other. While Baker's Martha is a plain Jane by Hollywood standards, she's smart, spunky, and warm, the kind of steady, good-natured woman an ex-GI might well like to marry. On the surface, Dave argues that Joseph isn't good enough for her and also dangerous. But the truth is she's his only company in his hermit existence, and he doesn't want to lose her.

The major question is whether Dave will get his head together before possibly dragging poor Joseph back into the crazies with him, or before fracturing Joseph's relationship with Martha, which the audience is encouraged to root for. Class differences also threaten the romance: she's a gentle schoolteacher, and Joseph is an auto mechanic; is a rough blue collar non-intellectual with a short fuse.

None of this is especially sensational material (consider if Martha had been Dave's wife instead of his sister). That gives "Jackknife" a strong potential appeal to moviegoers weary of adultery, car chases, and murder. The three principals are all sympathetic, basically good people, and there are no villains (besides the war, seen occasionally in mental flashbacks).

There is also little politics: Vietnam is seen as an almost anonymous battlefield. The only other suggestion comes briefly in one of the therapy sessions, when a vet recalls the indifference he faced on his return to the States.



**GHOSTS OF WAR**—Robert De Niro (left) and Ed Harris play two Vietnam veterans still haunted by the ghosts of war in "Jackknife." The U.S. Catholic Conference describes the film as "a well-acted slice of war-at-home life that sensitively explores, with some minor lapses, the demons that haunt Vietnam veterans." Due to some profanity, brief violence, and a discreetly filmed bedroom scene, the USCC classification is A-III, adults. (NC photo from Kings Road Entertainment)

Much of the tension is supplied by the possibility that each man might become violent or self-destructive. Director David Jones (the Brit who helmed the Jeremy Irons-Ben Kingsley "Betrayal" in 1982) teases a few times, but it doesn't go beyond a lot of yelling, car screeching, and broken glass. The film is more interested in suggesting that wounded people eventually respond if those who love them don't give up on them. That may be trite, but it's good to hear now and then.

Actor Harris has played mostly non-heroic types since his famous role as John Glenn in "The Right Stuff." Here he has most of the dark scenes and lines, with just enough positive moments to keep everybody from throwing the furniture at him.

De Niro and Baker are touching and realistic as they venture into the smalltown Connecticut locales (Meriden, New Britain, Cromwell) and woody environments, tracked by a poignant trumpet soundtrack score. His proletarian heart-of-gold comes through especially when he takes him as a surprise escort to the high school prom neither had ever attended as kids. Another warm sequence follows them from an

awkward meeting at the oily garage to a nervous date in a fancy restaurant.

Across Baker, last seen as the recovering addict Michael Keaton falls in love with at the drug treatment clinic in "Clean and Sober," appears to have a lock on roles requiring credibly real women who are old enough to vote.

(Modest, generally upbeat Viet vet drama and love story: off-screen non-marital sex, vulgar language, otherwise satisfactory for mature viewers.)

USCC-classification: A-III, adults.

### Recent USCC Film Classifications

Criminal Law	.....A-III
A Few Days with Me	.....A-III
Lost Angels	.....A-IV
Miss Firecracker	.....A-III
Signs of Life	.....A-III

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

## Networks respond to grass-roots protests of sleaze TV

by Richard H. Hirsch

There's a fresh wind blowing through NBC, CBS and ABC following a remarkable series of grass-roots protests against what many parents see as a new wave of objectionable programs on network television.

Ironically, the protests have not been directed primarily at the networks, but rather at the advertisers who buy time on network shows.

Among the significant results of the protests are the following:

- Pepsi withdrew its commercial featuring Madonna because of complaints from such organizations as the Rev. Donald Wildmon's American Family Association. Pepsi said the organization "confused" its ad with the singer's controversial "Like a Prayer" video aired on the music video channel MTV.
- Domino's Pizza canceled its ads on NBC's "Saturday Night Live" because of "offensive skits," which also were cited by the American Family Association.

- Terry Rakolta, a Michigan housewife, complained to the sponsors of the Fox network situation comedy "Married... with Children" and drew solicitous responses from concerned advertisers.

- Christian Leaders for Responsible Television, an organization connected to Rev. Wildmon, announced that following its monitoring of the April 27-May 24 "sweeps," it intended a one-year boycott of one or more of the "leading sponsors of sex, violence, profanity and anti-Christian programming on television."

And all this activity. CBS and NBC announced the appointment of new heads of their "resurrected" standards and practices departments, but claimed the move had no causal relationship to any recent consumer complaints.

In addition, hundreds of readers responded to a U.S. Catholic Conference column published in Catholic newspapers which criticized the sleazy NBC made-for-TV movie, "Full Exposure: The Sex Tape Scandals," and urged people to form an "informal coalition" between the country's major advertising agencies and other concerned consumers.

The USCC Office for Film and Broadcasting offered to share a list of the names and addresses of top advertising agencies with anyone who contacted it. The office to date has received over 500 written requests for this list. In replying to these requests, the office suggested how readers

might go about composing their own letters to these ad agencies and asked for copies of any replies readers received from ad agency management.

By any yardstick, 500 letters represent a significant response from the readership of the Catholic press. More to the point, the actions of the national advertisers noted above is almost unprecedented in recent times.

What's happening out there, and why now? Network management is responding in a variety of ways to these questions. Some give the expected answer that the networks haven't changed their standards at all. On the other hand, Brandon Tarkoff, president of NBC's entertainment division, admitted in an article in *The New York Times* April 23 that "people are saying they want a different texture in their programming." Texture?

Then there are those who admit that the pell-mell rush to rapid programming for the air after the writers' strike last fall left insufficient time for network review of the product; that the cutback in all three networks' standards and practices divisions left few, if any, staff to review programs; that the popularity of VCRs has made the complaint process far more streamlined for those who tape programs for future review and analysis.

What *Carly* author of the *Times* article quoting Tarkoff, contends is that in the early '80s the complaints directed at the networks for explicit sex and violence on prime-time network programs were essentially dismissed by network management because they originated with religious organizations which the networks considered out of the mainstream of American life.

What distinguishes the present phenomenon from these previous campaigns to clean up television is what is perceived by network advertisers as the grass-roots origins of these complaints, despite the fact that Rev. Wildmon's American Family Association has been a vocal player in several of the recent approaches to major advertisers on the networks.

Where is all this going? Is this simply a passing phenomenon? More to the point, is there any consensus about what the U.S. public really wants from the medium of television? That is the subject for a future discussion.

(Hirsch is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

### TV Programs of Note

Friday, May 19, 9-11:30 p.m. (PBS) "Testimony." Ben

Kingsley stars in a "Great Performances" dramatization based on the life of Soviet composer Dmitri Shostakovich, the Russian patriot and artist who confronted Stalin in a battle fought in the world of politics as well as music.

Sunday, May 21, 10-11 p.m. (PBS) "The Battle for the Bible." Rebroadcast of a 1987 program in which journalist Bill Moyers examines the fundamentalists' struggle for control of America's largest Protestant denomination, the Southern Baptist Convention, and their attempts to shape the national political agenda. It is the third in a 13-part retrospective, "Moyers: A Second Look."

Monday, May 22, 10-11 p.m. (PBS) "End of an Era: 1982-1988." Rebroadcast, of the last in the three-part "Mexico" series details the difficulties and accomplishments of Miguel de la Madrid's presidency and the changing political climate brought by the serious challenge mounted by leftist candidates in the 1988 elections.

Tuesday, May 23, 8-9 p.m. (CBS) "This Is America, Charlie Brown! The Music and Heroes of America." The eighth and final segment of the animated miniseries featuring the Peanuts gang as they apply their singing, dancing and instrumental talents to the music of such legendary composers as Stephen Foster, John Philip Sousa, George M. Cohan, Irving Berlin, Fats Waller and Bob Dylan, among others.

Wednesday, May 23, 10-11 p.m. (PBS) "Remember My Lai." In 1968 American soldiers n...sacred over 500 men, women and children in the Vietnam... "let of My Lai. This "Frontline" report explores the aftermath of that savage day on the soldiers who were there and the Vietnamese who survived.

Wednesday, May 24, 8-9 p.m. (PBS) "The Winged Messenger." Narrated by actor John Hurt, this "Survival Special" looks at the European career and the efforts of conservationists to preserve the wetlands where the birds stop to rest and feed during their migration between Spain and Northern Scandinavia.

Thursday, May 25, 10-11 p.m. (PBS) "If You Don't Like Our Peaches, Stop Shaking Our Tree." The fifth episode in the rebroadcast of "An Ocean Apart," the seven-part series on Anglo-American relations in the 20th century looks at political tensions following World War II and the role of the Marshall Plan in rebuilding a devastated Western Europe.

(Check local listings to verify program times.)

## QUESTION CORNER

# Parents want to change godparent

by Fr. John Dietzen

**Q** We choose the godparents for our children very carefully, trying to have people who will be a real help to them in their faith.

Last year, we had our eyes opened to the fact that the godfather of one of our daughters has been sexually abusing his little girl and has done the same with some of his other children too. This has been confirmed by two physicians and divorce proceedings are now under way. My husband and I know it is true.

You can understand that we would like to have this man's name dropped from the baptism record, and talked to two priests. One said we were being judgmental, and the other said we should just forgive, and that nothing could be done about the record anyway.

I don't want to go into more detail, but I remember some information in your column many months ago about the bishop being able to change godparents officially.

I hold no hostility toward this man and I realize some might say it is only a formality. But perhaps you can understand that we would like to have no connection



between him and my daughter. Could you repeat for us the information you gave earlier?

**A** Circumstances surely may arise in which parents strongly feel the need for some other arrangement when a godparent proves incapable of properly fulfilling responsibilities toward a godchild.

The Vatican Congregation for the Sacraments has acknowledged that very possibility, ruling that the local bishop may designate officially a substitute sponsor, whose name could be inscribed on the baptism register.

This ruling has been sent to bishops in both the United States and Canada (Reply of Nov. 13, 1984; printed in 1985 *Roman Replies of the Canon Law Society of America*).

As I explained previously, such things are not meant to be done frivolously or unnecessarily. A loving friend or relative usually can do as much good for the child without going through this formality.

Your situation is certainly not frivolous, however. It's understandable, assuming you are right, that you want to go further than that.

**Q** We are communion ministers in our parish. Whenever there is a special occasion when we need several communion ministers for the bread and the cup, the priests always insist that they take the ciboria with the bread.

The idea we get is that there is some special dignity about giving the Eucharist under the species of bread rather than the cup.

Our understanding of the Eucharist is that both of the species are equal, that the body and blood of our Lord is present equally under both forms.

But the priests make such a point of insisting on this "priority" that we are wondering. Is there really something special or particularly dignified about being a minister of the bread?

We had confirmation recently. Our pastor insisted that the bishop be assigned to a place where he would give the bread, not the cup.

We're just confused. Did we miss something? To us, it is a great gift to minister the living Lord under either form, the bread or the wine. I am grateful to be part of that ministry and I know the others are also.

But as one of our group said, maybe the priests know something we don't? (New York)

**A** I really cannot answer your question. I know that for some reason the custom seems to be that the priest (or deacon) offers the bread.

I myself have ministered the cup at ceremonies in our parish while other ministers gave the bread and I did not feel in any way put down.

If it happens another time, you might ask the priest. Perhaps it is simply that the bread is distributed, normally, before the wine.

Perhaps it has something to do with the fact that, in the eyes of many Catholics, Communion under the form of wine still is seen as something of a liturgical fringe that is really not all that significant anyway.

Apart from that I just wouldn't know.

Incidentally, before I get a flood of letters protesting my use of the words bread and wine for the consecrated host and cup, let me recall that Christian tradition always has used them.

Even our present eucharistic prayers have these words several times for the consecrated species. The church properly assumes that everyone participating in the eucharistic mysteries will know exactly what is meant.

(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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## FAMILY TALK

## Work with children to teach them ways to keep room clean

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** Whatever happened to chores? Don't you think that children today are spoiled by having their parents do too much for them?

I was one of four children. When I was growing up, my mother needed our help in keeping the house picked up and clean. Not only was that a help for our mother, but I learned much that has helped me as an adult to care for myself and others.

Now I have two children. Unfortunately, getting them to do chores is like pulling teeth. I'd appreciate some hints on getting them to help me with the housework and to clean their rooms. (Indiana)

**ANSWER:** The best way to teach anyone a skill is to work alongside them and show them proper techniques as you go. If the primary meaning of discipline is instruction, then working together with your child to complete a task is good discipline.

Also, parents will do better if they focus more on the completion of the required tasks than on straightening out the child's mind.

Household chores are the best areas for this type of discipline. Saturday morning is the time the house gets cleaned. Each child, and mommy too, has a room to clean, with written directions on how to clean a room. No television or going out until the whole house is finished.

If everyone is done by noon, then mom takes her helpers out to their favorite fast-food restaurant for lunch. If not done by noon, mom finishes the job herself, without the "reward" of nagging them and without any free lunch.

"Clean your room" is an oft-heard parental admonition. A room that looks like a pigsty is the nemesis of many a mother. Much better than mother nagging her child all day, day after day, would be for mother to set a specific time to check. She would go to his room at that time. If it is clean, the child would receive some token reward. If not, mother and child would clean the room together. No television until it was done.

Some parents have objected, asking how the child will learn to clean on his or her own. Won't the child learn that mother will help you if you don't do it? I have to laugh, because these are the very parents who are unsuccessful with the "nag" method. Their child has learned that one gets a constant barrage of attention for a messy room.

You might do better by breaking room cleanup down into smaller parts. For example:

- Pick up floor. Make bed. Clean under bed.
- Organize toys and personal belongings.
- Put clothes away.

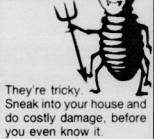
A checklist with some of these items that hangs on the wall would help both you and your youngster to accomplish the job.

With mother helping, the child is learning two things, both important. First, thanks to mother's example, the child is learning mom means what she says. Even though mom is not threatening or punitive about it, when she says to clean up your room it gets cleaned up.

(Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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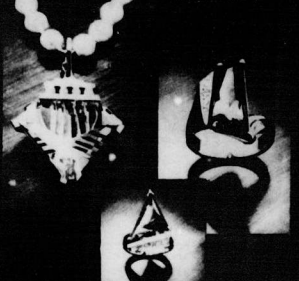
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# The Active List

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

## May 19

Catholic Alumni Club and CARO will play Volleyball from 8-10 p.m. at St. Joan of Arc Parish, 42nd and Central, Cost \$2.50. Call Linda 317-875-0536 or Tim 317-251-2985 for information.

## May 19-20

St. Simon Parish, 8400 E. Roy Rd. continues its 7th Annual Garage Sale from 8 a.m.-5 p.m. each day. Proceeds benefit School Educational Endowment Fund.

## May 19-21

Holy Name School will present "Musical '89" at 8 p.m. each night at Beech Grove Benedictine Center. Tickets at the door, adults \$3; students and children \$1.

## May 19-21

A retreat for women on "Dreams and Parables—The Inner Spiritual Director" will be presented at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

## May 19-21

Pat Sheehan will present a workshop, "You are a Wonderful Sexual Woman and God Loves You," at The Hermitage, 3650 E. 46th St. Call 317-545-0742 for information.

## May 19-21

St. Rita Parish will hold a May Festival and 70th Anniversary Celebration. Past members and friends invited. Call 317-926-8759 for details.

## May 19-21

St. Roch Parish will hold its annual Mayfest from 4-11 p.m. Fri. and Sat. and from 11:30 a.m.-6 p.m. Sun. Food, rides, Monte Carlo, German Dancers, free CVO dance 7:30-10:30 p.m. Sat.

## May 20

A Liturgical Ministry Formation Program Session VIII Retreat Day will be held from 2-8 p.m. at Mount St. Francis Retreat Center.

## May 20

Catholic Alumni Club (CAC) will attend 5 p.m. Mass at St. Peter and Paul Cathedral, followed by dinner at long Mea Restaurant. Call Anna Marie 317-784-3313 for information.

## May 20

The Parish Council of Sacred Heart Parish, Terre Haute will sponsor a Dinner from 4-8 p.m. Pigs-in-a-blanket, salads, desserts, etc. \$5/person; \$15/family.

## May 20

The Medjugorje Network will present Dr. Mark Miravalle in a

free program on the "real story" of Medjugorje at 7:30 p.m. in St. Louis de Montfort Church, 11441 Hague Rd., Fishers. Public invited. For information call 317-255-7076 evenings.

## May 21

A Liturgical Ministry Formation Program Session VIII Retreat Day will be held from 2-8 p.m. at Fatima Retreat House, 5353 E. 56th St.

## May 21

May Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Kieran Kleczewski speaking on "Mary: Disciple of the Lord."

## May 21

Sign Masses for the Deaf are celebrated every Sunday in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

## May 21

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

## May 21

Christian Adults Reaching Out (CARO) will meet at 7 p.m. at Zek's Fitness Center, 6450 W. 10th St., followed by social. Call Chuck Marion 317-631-8746 for information.

## May 21

Providence High School music

department will present a Spring Concert at 3 p.m. Adults \$5, students \$2.50; tickets available at the door.

## May 21

The Secular Franciscans of the Sacred Heart Fraternity will celebrate Mass and hold Profession of Novices at 2:30 p.m. in Sacred Heart Church, 1530 Union St. Dinner follows. Everyone welcome.

## May 22

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program on "Careers and Home: A Spiritual Journey" by Val Dillon.

## May 22

An Hour of Prayer for Peace and Justice is held at 8 p.m. each Mon. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benedictine 9 p.m.

## May 23

An Hour of Prayer and Devotion to Jesus and Our Blessed Mother is held each Tues. from 7-8 p.m. in St. Mary Parish chapel, 317 N. New Jersey St. Call 317-786-7517 for information.

## May 23

Father James Byrne will present an Over 50 Day on "Mary, Mother of the Year, from 7-8 p.m. 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Cost \$9.-non-refundable \$5 deposit. Call 317-545-7681.

## May 23

A program on Centering Prayer will be presented from 7-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for information.

## May 24

Christian Adults Reaching Out (CARO) will hold a Social Meeting at 7 p.m. at the CYO Center, 580 E. Stevens St.

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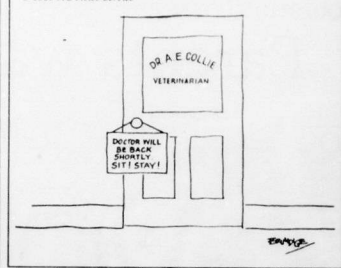
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Catholic Alumni Club (CAC) will meet at 8 p.m. at Illusion Restaurant Magical Dining Experience, 969 Keystone Way, Carmel. Call Anna Marie 317-784-3313 by May 21.

## May 25

Our Lady Queen of Peace Meditation Prayer Group will hold an Hour of Meditative Prayer based on Medjugorje spirituality from 6-7 p.m. at St. Thomas Aquinas Church, 46th and Illinois Sts.

## May 26

A 500 Drawing/Fish Fry will begin at 6:30 p.m. at Holy Trinity Parish, 902 N. Holmes Ave. Call 317-634-2289 or 317-631-2939 for information.

## May 26-28

A Serenity Retreat for the chemically dependent will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

## May 26-28

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

## May 27

Christian Adults Reaching Out (CARO) will attend the 500 Parade with Operation Forward. For information call Mary Cantwell 317-783-6582.

## May 28

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

## May 28

Sign Masses for the Deaf are

celebrated every Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

## May 28

The annual pilgrimages to the Shrine of Monte Cassino near St. Meinrad conclude at 2 p.m. CDT with Benedictine Father Severin Messick speaking on "Mary: Faithful Daughter of the Father."

## Socials:

MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY, K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Greenwood K of C Council 6138, 605 Puvish Rd., 7 p.m., food served 6 p.m. WEDNESDAY, St. Anthony, 6:30 p.m.; St. Roch, 7:11 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY, St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY, St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY, Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY, Ratter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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# Bishop Gumbleton arrested at anti-nuke protest at SAC base

by Charlie Wieser

BELLEVUE, Neb. (NC)—Auxiliary Bishop Thomas J. Gumbleton of Detroit criticized U.S. nuclear deterrence policy as "evil" before he was arrested May 9 for trespassing at Offutt Air Force Base, headquarters of the Strategic Air Command, near Bellevue. The Detroit bishop, who has been arrested twice for protests at the Nevada nuclear test site, was one of 36 people arrested for illegally entering the base during a demonstration to commemorate the anniversary of the U.S. bishops' 1983 peace pastoral.

Six priests were among those arrested, including two brothers, Fathers Pat and Jack McCaslin from the Archdiocese of Omaha. The protesters were fingerprinted, photographed and released.

First-time offenders received letters barring them from the base. The names of protesters who violated previous barring letters were turned over to the U.S. attorney for possible prosecution.

In addition to Air Force security personnel, the protesters were greeted by Father John W. Clarke of St. Patrick's Church in Imogene, Iowa, who spoke out against the demonstration.

"This is my opinion and I'm here to make a personal statement," Father Clarke told reporters. "I don't think this action represents the majority opinion of the Catholic

Church. I don't want war, believe me, but we need to maintain a deterrent."

Father Clarke, the lone counterdemonstrator, carried a sign that asked protesters to demonstrate outside an abortion clinic rather than at the Strategic Air Command because "SAC doesn't kill babies."

Bishop Gumbleton, president of Pax Christi USA, the Catholic peace organization which sponsored the event, told the protesters, "We are here today to say a clear 'no' to nuclear war and to any use of any nuclear weapons ever."

"We are here today to say 'no' to the strategy of deterrence which is a clear intent to use such weapons," he said. The bishop described the arms race as "an utterly treacherous trap that will inevitably bring about the very lethal ruin it is intended to avoid."

He said it is time for the world to heed Pope John Paul II's plea to turn away from the nuclear arms race in order to "save

our planet and save our souls." The pope has called for people to do a "moral about-face," Bishop Gumbleton said. "By crossing the line (onto the base) today we are doing that about-face. We are saying 'yes' to the future of our planet, to human life and to God who promises us peace."

The 150 protesters attended Mass at Our Lady of Guadalupe Church in South Omaha before driving to the base about five miles away. They marched the last several blocks to the base gates.

While leading the march, Bishop Gumbleton told the *Catholic Voice*, Omaha's archdiocesan newspaper, "I've decided to make a public statement by crossing the line because this country is involved in an evil policy and that policy has to be changed."

He said the opinions of the U.S. bishops are being ignored by the government. "It's been six years since our pastoral letter noted that deterrence is not an adequate strategy as a long-term basis for peace," he said.

The pastoral said nuclear deterrence is justified only in conjunction with the pursuit of arms control and disarmament. The bishops reaffirmed their conditional acceptance of deterrence with a statement last June.

"Instead of moving toward disarmament, we're building up our nuclear arsenal and increasing the capacity of our nuclear weapons for destruction," he said. "We're going in the opposite direction of the pastoral letter."

## 71 arrested after Mass outside sub base

by Barbara King

ST. MARYS, Ga. (NC)—Seventy-one people were arrested at the Kings Bay nuclear submarine base near St. Marys after participating in a Mass celebrated by three bishops and a Benedictine abbot.

The May 6 Mass, commemorating the 1983 U.S. bishops' peace pastoral, was celebrated by Bishop Raymond W. Lessard of Savannah, Auxiliary Bishop Thomas J. Gumbleton of Detroit, Bishop Walter F. Sullivan of Richmond, Va., and Abbot Patrick Shelton of St. Leo's Abbey near Tampa, Fla.

Three staff members of Pax Christi USA, the peace group which sponsored the event, were among those arrested. They are Benedictine Sister Mary Lou Kownacki, national coordinator, Tom Cordaro, coordinator of the Kings Bay event, and Benedictine Sister Anne McCarthy.

Pax Christi, which has its headquarters in Erie, Pa., encouraged members across the country to seek dialogue with June, the U.S. bishops reaffirmed the conditional acceptance they gave nuclear deterrence in their 1983 letter.

The events began May 5 at Christ the King Church in Jacksonville, Fla., about 40 miles south of St. Marys. Bishop John J. Snyder of St. Augustine joined the other prelates for the performance of the musical drama "Peace Works" and for the prayer service.

Bishop Gumbleton, Pax Christi president, gave the homily at the Mass outside the main gates of the Trident submarine base.

He compared the situation of Christians who did nothing to stop the horrors of the Holocaust in Nazi Germany to contemporary Christians who do not speak out against the proliferation of nuclear weapons.

"Where are the people like ourselves standing up to say 'no' in massive numbers?" Bishop Gumbleton asked. "How long before we recognize this evil which we are a

part? When will we stop paying for these weapons? When will we stop building them in our factories and researching them in our laboratories?"

There is a contradiction in being horrified by the memory of the Holocaust, but not protesting the nuclear arms race, he said.

"We can see now that it (the Holocaust) was wrong so clearly," the bishop said. "Why can't we see the evil of these weapons?"

After Mass, the bishops led a procession to the sidewalk. They stepped aside as 23 Pax Christi members crossed the base boundary line and were arrested. The 23 protesters were charged with trespassing on federal property, ordered to appear in court June 12 and released.

Forty-eight other Pax Christi members stepped onto the road leading into the base and refused to move. Camden County police took them to an elementary school, issued citations for obstructing a roadway and released them.

## Baby born to teen-ager brain dead for 2 months

by Gordon Watson

SAN BERNARDINO, Calif. (NC)—Doctors delivered a three-and-a-half-pound baby girl May 11, almost two months after the baby's 14-year-old mother was shot in the head and declared brain dead. The mother died May 12, the day after delivery, after the equipment was withdrawn. The baby died May 13.

In a May 9 statement, Bishop Phillip F. Straling of San Bernardino had offered his condolences and prayers for the family, but said that for the sake of the baby he opposed efforts to withdraw the mother's life support.

Over the objection of her parents, the pregnant teen-ager, Tanya Rivera, had been on life-support at San Bernardino Medical Center in an effort to allow the fetus to continue developing.

The parents reportedly changed their minds May 10 and asked that the life support be continued until the baby's birth.

The baby, born by Caesarean section, suffered from hyaline membrane disease, a lung condition common in premature infants. The baby was born at 27 weeks of development.

Miss Rivera was shot allegedly by her 16-year-old boyfriend March 15. As of May 12, police were still investigating whether the shooting was accidental.

When her parents asked doctors to disconnect the life-support system March 16, hospital officials ruled that only the mother of the unborn baby "is qualified to make that determination."

"The church has always taught the inestimable value of human life as a gift of God," Bishop Straling's statement said. "Therefore, there is a duty to support and protect life."

"The church believes that all means must be taken to preserve the life of the unborn baby, whose mother, Tanya, has been declared brain dead," he said. "The life-support system that is keeping the 27-week unborn baby alive must be continued and other medical means necessary must be used to ensure the birth of the child."

## Two Fatima visionaries pass first step toward sainthood

by Agostino Bono

VATICAN CITY (NC)—The Vatican has recognized the heroic virtues of Francisco and Jacinta Marto, two of the three Marian apparitions at Fatima, Portugal, in 1917.

The recognition of heroic virtues is the first major step toward sainthood.

The third person to have seen the apparitions, their cousin, Lucia dos Santos, is still alive and is a Carmelite nun. A sainthood process can only begin after death.

Since the apparitions were declared genuine by local church authorities in 1930, Fatima has become one of the most popular Catholic pilgrimage sites in the world.

According to the three children, Mary appeared to them six times from May 13 to Oct. 13, 1917. She described herself as Our Lady of the Rosary and called for people to amend their lives. The two girls heard the apparition speak while Francisco only saw her, according to the children.

At the time the apparitions began, Francisco was 8 years old, Jacinta was 4, and Lucia was 10. Francisco died in 1919 and Jacinta in 1920, both of influenza.

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# Youth News/Views

## Teens need to discuss faith life with parents

by Fr. Joe Felker

On retreats or in discussion groups, I have been asked by young people, "How do I get my parents to talk about faith?"

That is a hard question to answer. I find that adults and parents in general are uncomfortable talking about certain issues, including faith and values.

I suggest to these teen-agers that they have to find ways of engaging their parents and other adults in questions that help them communicate what they believe and value, such as:

- Why did they become Catholic?
- Why do they stay Catholic?
- What questions do they have about God?

► Why do they go to church?

► Does their faith have an influence on their life at work?

As threatening as these questions might seem, they should be asked.

Parents might say, "Why are you asking me all these questions?"

A teen's response might be, "I just want to know what you believe and why it is important."

Another way to encourage communi-

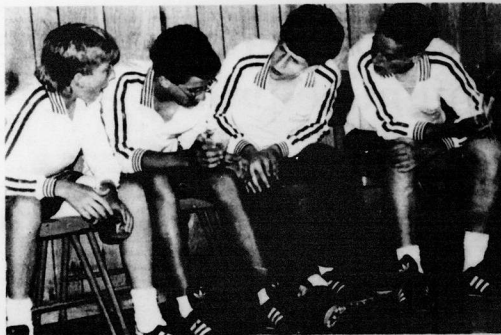
cation about faith might be to suggest a new format for meal prayers or Scripture readings for Lent or Easter at home. A parish youth minister might give youth ideas in this area. These activities might help parents share the stories, prayers, and religious traditions of the family.

Parish youth ministers can also give some ideas to teens about how they might serve others. Directing teens toward local meals-for-the-hungry projects give youth a chance to experience faith in action.

Youth can also be encouraged to read the announcements in the parish bulletin. When they see adult education events or faith-sharing experiences, they can talk with their parents about attending these events. Parents need to continue to grow in their understanding of the faith so they can better share it with their children and others.

It is difficult to share faith issues. But silence will not help a young person understand a parent's faith journey. Good questions, good communication, observation of practice, and behavior will help parents and youth gain mutual insight into how faith develops.

Indirect questions dealing with every-



REPLAY—St. Matthew Parish CYO soccer team members (from left) Jason Pugh, Pat Kelly, Mark Giganti, and Chance Hair discuss a victorious match May 2 during the Monsignor Busald Awards reception at St. Philip Neri Parish. Still clad in uniform, most of the soccer team arrived at the Mass in time to see their coach, Michael Mates, receive a Busald Award from Archbishop Edward O'Meara and Catholic Youth Organization director Edward J. Tindler. (Photo by Mary Ann Wyand)

day issues—television programs, music, events at school, and happenings in a friend's life—are some ways to begin talking about faith issues.

Questions or observations, such as "I really don't understand why people had to die in that fire," might begin a conversation on suffering, pain, or death.

Through such discussions, teens gain insight on how their parents' faith deals with these kinds of issues.

Another way to open a faith discussion is to pull out that old photo album to look at those baptism, first Eucharist, family gatherings, and holiday celebra-

tion pictures. Talking over these events could lead to a discussion of the faith they involved.

If parents are involved in parish service projects, the teen might ask to go with them to these projects. Being with parents might offer new insight to the teen on the parents' faith.

Youth should not be afraid to ask their parents or others in their parish communities why they believe and why they follow the way of Jesus Christ.

(Father Felker is archdiocesan director of religious education for St. Paul and Minneapolis. This article was written for distribution by NC News Service.)

## Marian announces summer youth sports programming

Marian College will again administer the **National Youth Sports Program** and Summer Food Service in Indianapolis for central city children aged 10-16.

Sponsored by the National Collegiate Athletic Association and the President's Council on Physical Fitness and Sports, the summer sports program begins June 19 and continues through July 21.

Summer camp participants will receive breakfast and lunch without charge thanks to funding from the U.S. Department of Agriculture's Summer Food Service Program for Children.

Lynn Morrell, chairman of Marian's physical education department, will direct the program and supervise qualified

instructors. The daily schedule, offered free to 275 children, includes swimming, team and individual sports instruction, and films.

Applications for National Youth Sports Program participation are available at neighborhood youth centers or by contacting Morrell at 929-0369.

☆☆☆

Indiana University has signed Cathedral High School senior Lance Ellis, undefeated in high school wrestling competitions, to wrestle for the Hoosiers during his collegiate mat career.

The four-time state wrestling champion, who competes in the 119-pound weight class, finished his high school

wrestling career with an unprecedented 177 consecutive victories and no losses. His exceptional mat performance set local, state, and national records.

Lance is the son of Mr. and Mrs. Robert Ellis of St. Simon Parish in Indianapolis.

☆☆☆

New Albany Deaneary has initiated a new teen-age version of the **Rite of Christian Initiation of Adults** programming geared to youth needs, concerns, interests, and questions.

Eight youth participants were welcomed into the Catholic faith at New Albany during Easter week. As preparation, they met with formation team members twice a month to learn, discuss, and grow in the Catholic faith with age-appropriate lessons.

Deaneary officials decided to target one instructional group for teen-agers after finding that in the past other youth had dropped out of the RCIA program due to an adult focus.

"Those involved with the new program were very enthusiastic about the results," Jerry Finn, deaneary youth ministry coordinator, explained. "The level of commitment from the youths served to strengthen the faith of the adult team members. The positive, overwhelming, feeling of success is evident when those involved talk about their initial year."

Julie Quillo, volunteer coordinator, organized a weekend retreat for participants just prior to the Easter Vigil when the teen-agers were welcomed into the church.

☆☆☆

Bishop Chatard High School presented **Trojan Scholarships** in three categories to 26 Indianapolis eighth grade students recently.

Recipients of the top overall scholarships were Christ the King students Sean Hoover and Anne Jenkins. Chatard principal scholarships went to Ian Schmutte from Indianapolis Public School # 59 and Shannon Hoover from Christ the King.

Top school scholarships were awarded to David Hager and Angelina Ratts, Christ the King; Thomas Oldham and Lisa Geabhart, St. Joan of Arc; Andrew O'Brien and Rachel Brown, St. Lawrence; Doug Sitzman and Joanna Anderson, St. Matthew; Christopher Russell and Jocelyn Stephens, St. Pius X; and Christopher Koors and Hilary Horvath, Immaculate Heart of Mary.

Other top school scholarship recipients were Patrick Farrell, and a tie with Margaret Coleman and Monica Strigan, St. Thomas Aquinas; Marcus Smith and Kristina Hampton, St. Andrew; Ryan Murphy and Sheri Bowser, St. Luke; Ralph Baker, Our Lady of Mount Carmel; and Nathan Harold and Quincy Jones from Indianapolis Public Schools.

☆☆☆

Shawnee Memorial Junior-Senior High School students inducted in the **National Honor Society** April 25 include Eric Armbricht, Dennis Potter, Connie Lazzotte, Jennifer Smith, Mike Prost, Ken Hoying, and foreign exchange student Pilar Forero from Colombia.

### Deaneary Youth Ministry Coordinator

Position open as of July 1, 1989 for 11 parishes in 6 counties in Southeast Indiana. Office is based in Connersville, Indiana at the Deaneary Center; Employment through the Connersville Deaneary Youth Ministry Commission. Competitive salary with benefits.

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# Support group eases youth ministry challenges

by Mike Betting

What kind of stress can there be working as a youth ministries coordinator?

Let's see. . . . The day begins with a nice hot cup of coffee. Amid the bustle of early morning preparations, I compose a mental list of "things to do" when I get to work at Our Lady of Perpetual Help Parish in New Albany.

The first task this morning is a staff meeting, and it's a hectic one. Questions demand creative solutions.

"How can we learn what people feel they need from church?"

"How can we help the parishioners know how many exciting things are going on here?"

"Where are we going to get the money for that? We need it, but . . ."

"How are your programs going?"

We close with a prayer.

Next I run to the school to catch the kids at lunch. We joke around for awhile, and I listen to their cares and gripes. We talk about last weekend, and I mention the meeting next Tuesday. I'm reminded about the play on Saturday afternoon, then asked about bowling on Sunday. I tussle with the jocks, then inquire about their dates and grades. I find out who's grounded and who's not.

Then it's off to a meeting with the confirmation teacher. I arrive with a minute to spare, breathing hard. Still panting, I ask about his day, the kids, and then we get to the agenda. "What's up with Confirmation?" We talk at length, sort out details, and I glance at my watch to discover it's already 2:42 p.m. It was supposed to be a half-hour meeting.

I finally start opening mail but get a telephone call that takes up all the time before John arrives for his 3 p.m. appointment. I spend 50 minutes with him, 50 minutes of intense concentration. I listen to the tone of his voice and its inflections, watch his posture, and notice the tension in his face and hands.

John is fidgety, and there's not much eye contact on his part. He rarely looks at me, but instead focuses briefly on objects in the room. I concentrate on his words to hear what he doesn't say. I ask questions, try to respond with empathy, and work to get to the heart of the issues facing him. I help him form his own statement on the issues, then assist as he reflects on options for his action. I offer more encouragement, then we close with a short prayer.

Now I've got to make those phone calls. There's a busy signal when I try to call a ski resort about a youth group outing. I call another place, where the receptionist tells me that the group coordinator is busy but she can answer my questions herself. Nine minutes later, the group coordinator is free and we repeat everything I had discussed with the receptionist without resolving all the questions.

When I call the first place again, the line is still busy. I get a recording when I dial a third winter recreation spot. Finally, I get through to the first resort just as Sally walks into my office. She looks like she's feeling down. Covering the phone, I offer her a seat. She waits seven minutes while I jot down information for the youth group outing. I occasionally smile and roll my eyes at her while I try to wrap up the phone conversation. She smiles back shyly.

Off the phone at last, I notice it's 4:28 p.m. as I ask, "What's up?" Sally starts off with idle small talk about school and grades. I inquire about her sister, and Sally begins telling me about how she's afraid for her. Now she is reluctant to continue. Will she trust me?

Hesitantly, she tells me that her sister gets hurt a lot at home. The story comes slowly, accompanied by tears. It turns out that Sally is afraid for her sister, but also afraid for herself. I listen. I care. I feel scared for her. I ask if she can trust anyone. Nodding, she responds, "You."

I smile, tell her I am glad she came to talk to me, then make some phone calls.

I support her as she shares her story with people who can listen and take action to protect her. We try to ease Sally's concern for her sister and assure her that help is available for them. She leaves feeling safer.

My next meeting begins in five minutes. No supper. Some of the kids are already waiting outside the youth center. "Where have you been?" is the chorus that greets me. I respond with a joke and open the doors. Within the next couple of minutes, 18 more teens show up. Normally I would only pop my head in on this meeting, but the volunteer youth minister is out of town so I'm filling in for her.

Our topic for the evening is "Love and Infatuation." We share ideas and opinions in a large group, then divide into smaller groups for further discussion. Short activities follow, then we gather as a large group again for a final conversation before the closing prayer.

We move to the prayer area and form a circle. I dim the lights, start the music, and allow time for everyone to quiet themselves. Then we listen to a Biblical passage about love. We follow that with another reading from a book of letters written to God by teen-agers. Then I ask for prayers for them. We close with the "Our Father" at 9 p.m.

I need some food, but have a couple of things to finish at the office first. The telephone rings, and my thoughts jump to Sally. It's one of the parents asking about a retreat coming up. Her son lost the papers. We talk, and I ask how things are. Conversation returns to the retreat, and she expresses interest in helping with it.

Next I call the agency about Sally, write several notes, respond to the mail, review a few bills from the youth lock-in last weekend, then remember the support group meeting for youth ministers tomorrow at the Catholic Youth Organization camp. My muscles relax in relief in

the knowledge that I'm not alone in my work. I briefly worry about Sally, decide to call her in the morning before leaving for camp, then finally go home. It's 11:32 p.m. as I remove a frozen dinner from the refrigerator.

This could be any one of the many challenging days I've experienced during 12 years of service as a Catholic youth minister. While none of these events actually occurred exactly as depicted, my daily routine is a mixture of fast and slow, happy and tragic, highs and lows, all piled up right next to each other. Youth ministry responsibilities force me to change my internal energies instantly as I prioritize tasks yet to be accomplished.

With so many unpredictable situations, worries, and responsibilities, I am grateful for the incredible support I receive from the parish staff and parishioners. And the opportunity to have a sounding board via the support group, consisting of people with similar daily experiences, is an important addition to the wonderful support of my parish.

My youth ministry support group enables me to share the joys and accomplishments that arise from my work for the church. We get away, maybe not far, but away. No telephones. No appointments. It's great to spend time with friends who understand. We share together, pray together, and gather spiritual strength and renewed energy for the youth ministry work ahead.

Any volunteer or professional youth minister interested in finding a source of support may participate in one of a growing number of archdiocesan ministry support groups by contacting me for more information. I can be reached at Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany, Ind. 47150 or by calling 812-944-1184.

I've always got time to talk about the support group. It's helped me so much.

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## BOOK REVIEW

# Surrogate motherhood ethics

**SURROGATE MOTHERHOOD**, by Thomas A. Shannon. Crossroad (New York, 1988). 191 pp., \$17.95.

*Reviewed by Rosemary Anton*

Shannon, a professor of religion and social ethics at Worcester Polytechnic Institute in Massachusetts, has long been interested in the ethics of using human beings. With Lisa Sowle Cahill he wrote "Religion and Artificial Reproduction," a book which a National Catholic News Service reviewer said was flawed by hasty composition and careless factual errors.

In this book Shannon sets the stage for his subject by looking briefly at several practices that involve the use of one's body for the benefit of another, including organ transplantation and wet nursing.

After examining the themes of parenthood, coercion and alienation, he discusses specific ethical issues which are raised by the practice of surrogacy, setting forth his reasons for disapproving the practice. Although acknowledging that biology is not normative—that we cannot draw simple, immediate conclusions about what we should do ethically based simply on our biological capacities—he is very leery about the possibility of major transformations in the way we think about parenthood, family, lineage and children without an adequate understanding of the ramifications of those changes.

He argues that the intentional separation of reproductive parenting from nurturing parenting, unlike adoption, carries enormous risk of disrupting patterns that exist in

nature and in society because they are important to us as individuals and as a species.

Specifically, he sees grave danger that surrogacy will result in the reduction of children to commodities that will be bought and sold, noting that full payment is usually contingent upon the delivery of a live, healthy baby, a practice bolstered by the contractual right to insist upon an abortion if tests show that the baby is not developing normally.

Shannon reminds us that many of our attitudes and convictions (pronatalism, perhaps) are the product of social forces which have served society—or at least the

powerful elements within it—and which, although we believe them to be rooted in our very nature as human beings, may not in fact be so based. Further, he cautions that for many issues we simply do not have the research data needed to draw intelligent conclusions. Examples of the latter include determining the likely effects upon a surrogate's other children of seeing their half-sibling given away (sold?), or understanding the extent to which fears and insecurities may prompt a wife to support her husband in the search.

By tying surrogate motherhood to other social practices and institutions, Shannon urges us to realize that acceptance of surrogacy may necessarily bring with it unanticipated changes in our sense of self and our understanding of who we are in relation not only to family, but to all others.

(Anton is assistant professor of medical ethics at University of Nebraska Medical Center.)

## Resurrection through eyes of Nicodemus

**THE MAN WHO BURIED JESUS**, by John Evangelist Walsh. Collier-MacMillan (New York, 1989). 153 pp., \$7.95.

*Reviewed by Msgr. Charles Dollen*

Some of the great moments of history can be retold time and time again without losing their vitality. John Evangelist Walsh's bright novel "The Man Who Buried Jesus" on the resurrection of Christ is a typical case in point.

In this story we view the events of the first Easter through the eyes of Nicodemus, a powerful man in Jerusalem and a secret admirer of Christ. He had taken part in the hasty burial of Jesus, so he knew Christ was dead, no matter what the wild rumors might claim.

Since the Resurrection could not have been a fact, who was covering up the real story? Nicodemus is determined to get to the truth of the affair no matter who had to be exposed. Like a good private investigator he follows every clue to the crime of body-stealing.

Hazor, given us as the faithful servant and companion to Nicodemus, adds a believable dimension to the story and gives Nicodemus the perfect sounding board for his suspicions and his motivation.

As the story rushes to its conclusion on the Mount of Olives, the reader is desperately hoping that Nicodemus will get there before the Ascension. But I leave that for you to read.

Walsh's imagination is creative, yet very faithful to the Gospel. The characters he invents flesh out the story and are handled as only a master storyteller can do. The non-biblical situations are blended in well with the story.

For readers who enjoy biblical fiction, this is certainly one of the best.

(Msgr. Dollen is book review editor of *The Priest* magazine and a pastor in California.)

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## + Rest in Peace

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

+ **BACKER, Frank**, 78, St. Paul, Troy, May 5. Father of Sarah Romeis, Mary Lane Walsh and Frank Joseph, brother of Charles, Maurice, Gladys, Mullen and Mary Walk, grandfather of six.

+ **BAYT, Phillip L.**, 78, St. Christopher, Indianapolis, May 10. Husband of Mary (Stanis), father of Philip "Buddy" and Robert L.; brother of Henry R., Herbert, William, Anthony, Sylvester, Rudolph, Mary Lambert, Huskey and Theresa Lambert, grandfather of six.

+ **BRASHER, Mary Louise**, 76, St. Mary of the Immaculate Conception, Aurora, May 1. Mother of Mary L.

+ **BROWN, Larry A.**, 51, Little Flower, Indianapolis, April 23. Son of Leota (Hardin), brother of Kenneth, Floyd (Butch), and Judy B. Nieman.

+ **BUCHANAN, Doris Jean**, 36, St. Mary, Richmond, May 3. Daughter of Eleanor, sister of John, and Vivian Battista.

+ **BUSEMEYER, Coletta A.**, 84, Little Flower, Indianapolis, May 5. Wife of George A.; mother of Mary Ann Huntington and David, sister of Irene Hellman and Clara Burke, grandmother of five; great-grandmother of two.

+ **BUTLER, John J.**, 93, St. Christopher, Indianapolis, May 3. Husband of Susan (McKinney).

+ **DUFFIN, Mary J. (Faustich)**, 93, Our Lady of Lourdes, Indianapolis, May 10. Mother of Mary Lane Atbuckle, Joan Long, Pat Townsend, Jack, Jim and Tom; grandmother of 41; great-grandmother of 59.

+ **GOLDSCHMIDT, Arthur L.**, 70, St. Mary, Greensburg, May 9. Husband of Louise; step-father of Bonnie Springmeyer and

Merlin H. Collins, brother of Edna Fichtmeyer.

+ **HOWELL, Charles D.**, 74, St. Augustine, Jeffersonville, May 10. Husband of Helen T.; father of James M., Kathy A. Krueer and Jeanne M. Schmidt; brother of Charlesetta and Kathryn; grandfather of seven.

+ **KENNEDY, Susan (Chapell)**, 85, Holy Name, Beech Grove, May 4. Mother of Dorothy Ann Nohr; sister of Grace Cubert and Ethel Lohman; grandmother of four; great-grandmother of eight.

+ **KORBE, Louis Sr.**, 83, St. Mary, New "Hann", May 8. Father of Louis H. Jr., Irene Spencer and Magdalene Compton; brother of Lily Andres, half-brother of Joe Kaelin.

+ **LAKER, Donna**, 18, St. Mary, Rushville, May 2. Daughter of Donald and Anna; sister of James, Brian, Bonnie, Connie, and Rosie Glenn; granddaughter of Rosella, and Nolan and Ann Wilder.

+ **MONROE, Clarence C.**, 74, St. Anthony of Padua, Clarks-ville, May 4. Husband of Clara (Bottorff); father of Michael and Patrick; brother of Richard, Clifford, and Beulah Cromwell; grandfather of nine; great-grandfather of four.

+ **SCHULTZ, Bernard T.**, 65, St. Gabriel, Connorsville, May 6. Husband of Mary (Bunsendahl); father of Joseph T., brother of Francis, and Margie Everole.

+ **TRUDEAU, C. Lang**, 71, Holy Family, New Albany, May 4. Husband of Kathryn S.; father of Trudy Vest and Kathi Tinkle; brother of Joseph F. and Paul L.; grandfather of four.

+ **TUTTS, Esther L.**, 74, St. Lawrence, Indianapolis, May 7. Mother of Barbara Bogard, Patricia Steen, Judy Young, Karla Moore and Mary Richmond; sister of Glenn McDermott, Mary Aldridge, Elizabeth Clymer, Regina Wikle and Catherine Birrell; grandmother of 11; great-grandmother of one.

+ **WALSH, Kevin G.**, 27, Holy Angels, Indianapolis, May 3. Husband of Veronica; son of Thomas N. and Rita N.; brother of Thomas N. Jr., John P., Joseph A., Mary Ellen Hudson, Susan M. and Karen A.

# News briefs around the world

## Hesburgh to get 118th degree

**NOTRE DAME (NC)**—By the end of May, Holy Cross Father Theodore M. Hesburgh, former president of the University of Notre Dame, will have received his 118th, 116th, 117th and 118th honorary degrees. He is to receive honorary doctorates from Wheeling College in Wheeling, W.Va., Loyola University in New Orleans, Mount St. Mary's College in Emmitsburg, Md., and Brown University in Providence, R.I. Father Hesburgh's collection of honorary degrees has secured his place in the *Guinness Book of Records* since 1982, when he passed President Herbert Hoover, who had amassed 89 honorary degrees before his death in 1961.

## Bishops pastoral letters debated

**ST. LOUIS UNIVERSITY** said during a debate May 9 in New York that a "strong Catholic religious perspective" was lacking in the U.S. bishops' pastoral letters on war and peace and on the economy. He also suggested that the bishops had a hidden agenda behind the letters—that of asserting a teaching authority independent of Rome. His debate opponent, Father J. Bryan Hehir, U.S. Catholic Conference counselor for social policy, defended the pastoral letters as consistent with the tradition of Catholic social teaching and with the U.S. tradition of church-state separation. About the peace pastoral, he said, the U.S. bishops were "very sensitive to Rome."

## Jews cancel audience with pope

**VATICAN CITY (NC)**—Top officials of the Anti-Defamation League of B'nai B'rith postponed an audience with Pope John Paul II, saying they feared "exacerbating tensions" over a Carmelite convent located on the grounds of a former Nazi death camp in Poland. The postponement followed a May 8 resolution by the World Jewish Congress calling on the pope to use his authority to resolve the lingering convent controversy and "assure the removal of the convent from the grounds of Auschwitz without further delay." The convent has yet to be moved, despite an agreement reached between European Catholic and Jewish representatives in 1987 to relocate it from the grounds of the Auschwitz extermination camp to a site just outside the camp grounds.

## Pope meets Chinese bishop

**VATICAN CITY (NC)**—Pope John Paul II met for the first time with Chinese Bishop Ignatius Kung Pin-Mei of Shanghai, who was imprisoned for 30 years for opposing government control of the church in China. No details of the private meeting May 12 were released by the Vatican, but Vatican press spokesman Joaquin Navarro-Valls said the pope was "very pleased" to speak with the 88-year-old prelate. A Vatican source said the two discussed the situation of the several million Catholics in China as a "counterrevolutionary." He is still recognized by the Vatican as the legitimate bishop of Shanghai, but a

government-approved Catholic Church in China which spurns formal ties to the Vatican has elected its own bishops to the diocese since 1957.

## Chinese priests not accepted

**HONG KONG (NC)**—Some recently ordained young priests of China's government-approved Catholic Church say they have difficulty in being accepted by ordinary Catholics because the church spurns links to the Vatican, a recent visitor to the Asian nation said in a Hong Kong interview. The issue of loyalty to country and loyalty to church is also said to create tensions in seminars between students of families which have been Catholic for generations and those who are new to the faith. The visitor, a Catholic who asked to remain anonymous, said the two priests were upset with government policy which bars Chinese churches from formal links to foreign churches.

## Says U.S. poor 'are sinking'

**LOS ANGELES (NC)**—Saying that America's poor "are sinking," the head of the U.S. bishops' domestic

antipoverty program called on President Bush to lend a helping hand by revising federal tax policies. "The poor in America are sinking. Mr. President," Father Alfred Lo'into, executive director of the Campaign for Human Development, wrote in a column published April 30 in the *Los Angeles Times*. "Nevertheless, they still try mightily to improve their condition. But our poorest people need more help." Father Lo'into asked President Bush to put an end to the "terribly wrong trend" of creating "paltry" tax reforms that the priest said allow the wealthy to become wealthier and the poor poorer.

## Melady might be nominated

**WASHINGTON (NC)**—Thomas P. Melady, former president of Sacred Heart College in New Haven, Conn. and a member of the board of directors of a Catholic human rights group, the Puebla Institute, will be nominated U.S. ambassador to the Holy See, according to the institute's newsletter. Melady, who is a former ambassador to Uganda and Burundi, told National Catholic News Service in Washington May 12, "I can't comment." The May-June issue of *The First Freedom*, newsletter of the Puebla Institute, joined several newspapers which have reported that Melady would be nominated to the post by President Bush to succeed Frank Shakespeare.

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—M.B.

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# Scholar sees Columbus signature as a map

by Bill Pritchard

WASHINGTON (NC)—To some historians, the elaborate signature Christopher Columbus began using after his first voyage to the New World reveals religious faith.

To Arne Molander, an aerospace engineer from Maryland and self-made scholar of the Great Navigator's travels, it is a map reinforcing his controversial conclusions on where Columbus first landed.

Some scholars give a religious significance to the way Columbus arranged the elements of his signature.

Molander, in an interview, cites several reasons for giving the pyramidal, 12-character autograph a cartographical rather than a theological importance.

He says the arrangement of the signature corresponds to a style of 15th-century mapping and pinpoints three of the islands in the Caribbean where he believes the Columbus expedition made its first New World landings. Two of those symbolized in the signature, he says, are set in the northern part of the sea.

He also says a vertical reading of the characters reveals abbreviations for the names of those lands.

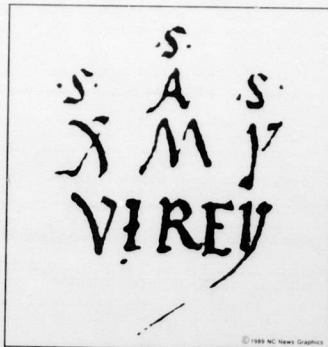
Molander argues that in October 1492 Columbus first entered the Americas in the northern Caribbean, in contrast to the generally held belief that he sailed into the southern region. He also notes that "everyone said 'nonsense' " when he first published that finding in 1981.

Another bit of evidence on the signature is the presence of dot-like brackets around the letter S, Molander says.

He says the dots were used as an abbreviation for the words "San" and "Santa" where they appeared on maps as part of place names in Brazil and the Caribbean.

"That was a cartographic convention" of the time, Molander says.

Columbus also left precise instructions to his heirs to maintain the exact structure of his signature when using it, Molander says. Those instructions would have no meaning to a religious interpretation, he says, but



**DIFFERENT MEANING**—An aerospace engineer whose avocation is the study of Christopher Columbus says the explorer's signature has geographical rather than religious significance. (NC graphic)

"would have been important for the creation of meaningful mapping."

He says also that his arguments on the Columbus landing and his views on the signature continue to draw fire from others in the small, but strong-minded community of Columbus aficionados.

"I get the most vitriolic comments about my ideas," he says. Molander's interpretation of the signature contradicts that of other Columbus scholars, including one of the most prominent, Samuel Eliot Morison.

Morison, in his book, "Admiral of the Ocean Sea," notes that Columbus "never revealed the meaning" of his signature, "which has aroused endless speculation."

Morison speculates that various elements are invocations of Jesus, Mary and Joseph. He concludes that the "most reasonable" interpretation of the topmost four letters—three S's and a A—is as a symbol for the Latin "Servus Sum Altissimi Salvatoris" (Servant I am of the Most High Savior).

Molander, who has been probing the history of Columbus intently for nearly two decades, argues that the various interpretations of the signature "give too much weight to Columbus's faith and too little to his pride of accomplishment." He says the fact that the explorer first began using the signature after his first voyage is significant.

Instead of attesting to Columbus's faithfulness, Molander argues the first seven letters are symbols for the islands he called San Salvador, Santa Maria and Ysabela (Isabella, the Spanish queen who helped sponsor the voyage).

He says he believes that Columbus gave the name San Salvador to a cluster of two small Bahamian islands now called Egg and Royal, near the large island of Eleuthra, rather than the generally accepted Watlings Island (renamed San Salvador in 1926) 90 miles further south.

Columbus' Santa Maria de la Concepcion, in Molander's view, is today's island of New Providence. His Ysabela is the Bahamas' Long Island, which he believes Columbus found after swinging south from his first landings.

Molander admits to having difficulty convincing other Columbus scholars of his conclusions, but says that his research and study of everything from the Columbus logs to the flora and fauna of the Bahamas leaves little room for doubt.

Nevertheless, he says that the ferocity of his critics makes him wonder sometimes about the time and effort he has spent on his avocation as a scholar of the famous explorer.

"Would I have gotten started on this had I known the resistance?" he asks. "I'd have to say no."

— Attorney —

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