

THE CRITERION

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World's cardinals attack abortion

by Agostino Bono
Catholic News Service

VATICAN CITY—The world's cardinals went to the Vatican in April to launch a frontal attack on legalized abortion and the mentality behind it.

At a meeting convened by the pope the cardinals said the problem has grown beyond personal morality to encompass social ethics and the pressing need to legally protect the lives of the weak and defenseless.

Then plan calls for Catholic politicians to reverse the tide of legalized abortion, for a high-level church document by Pope John Paul II on the contemporary dangers of abortion, and for improved pro-life activities by bishops even if this goes "at times against the grain."

The plan was developed at an April 4-7 special meeting of the College of Cardinals to discuss contemporary threats to human life and the threat to Catholics from the rise of sects. The pope invited all 141 cardinals to the Vatican meeting, 112 attended.

It was the fourth time that Pope John Paul has held a special meeting of the cardinals to discuss pressing church issues. The previous meetings concentrated on Vatican finances and structural reforms of the Roman Curia, the church's central administrative offices.

Abortion quickly became the main issue at the April meeting and dominated the final conclusions. The conclusions on sects were general, leaving specific initiatives to local bishops.

Speakers during the meeting said that there are up to 50 million abortions a year throughout the world.

The conclusions were contained in an April 7 communique which said that abortion "is no longer solely a problem of individual morality" and is "corroding the ethical foundations of authentic democracy" by downgrading the value of life.

"The social and juridical legitimacy of abortions has had a strong negative influence" promoting the idea of a "selective application" of the right to life, it said. The cardinals cited growing acceptance of abortion as a positive value and the movement to legalize euthanasia.

Society has moved "from an acquiescence when confronted with a legally allowed moral evil to its justification, and even to its paradoxically asserted obligation," it said. The process has occurred where the "dominant mentality no longer recognizes the value of human life, particularly of the 'poor, handicapped or gravely ill,'" it added.

The cardinals asked Christian politicians

and other public figures sensitive to human values "to conform their legislative and political initiatives to the undelimited duty to respect human life."

The communique also blamed a "false feminism which sees the promotion of women according to male categories" and pushes in the background the woman's "specific vocation of custodian of life."

The tone of the abortion discussions was set on the first day by the pope and Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

Abortion is a sign of the "struggle between the culture of death and the culture of life," affecting the future of the church and society, said the pope.

Cardinal Ratzinger said abortion represents a real "war of the powerful against the weak, a war that aims at the elimination of the handicapped, of those who are bothersome and even those who are simply poor and 'useless.'"

Despite the work of pro-life movements, the church is losing ground in its efforts to protect the unborn, Cardinal Ratzinger said. He was the first cardinal to suggest a new church document on the need to protect human life and its social and political dimensions.

Cardinal John J. O'Connor of New York said an "anti-life climate" has been created by "wealthy pro-abortion organizations." Cardinal Giacomo Biffi of Bologna said the increase in Italian abortions has been accompanied by widespread doctrinal confusion among the people.

The communique also criticized population control programs using artificial birth control, experiments on embryos, aspects of genetic engineering, war, illegal drug trafficking and the arms trade.

Regarding sects, the communique said their growth is a threat to the church because aggressive recruiting methods "cause numerous Catholics to join religious communities foreign to their tradition."

Catholic groups targeted by sects include "youths, migrants and those less reached by pastoral programs providing solid formation and adequate church structures," said the communique.

The church needs a "new evangelization" sparked by a "healthy theology" to help Catholics rediscover their identity, it said.

The threat must be faced with "evangelical charity and pastoral courage," it said.

At an April 8 press conference Cardinal Francis Arinze, president of the Pontifical Council for Interreligious Dialogue, said specific measures "were not developed because it 'is the primary job of the local church to figure out what response to give' based on the sects in their region."

During the cardinals' meeting, speakers listed so-called famines, psychological problems, deficiencies in church structures, the action of the devil and poverty as reasons why people join sects.

Cardinal Arinze suggested that the devil might be behind the sect phenomenon.

Data compiled by the Latin American bishops "show that there were 8 million non-Catholics in the region in 1974 and that the number jumped to 30 million in 1985."

Some Latin American governments dissatisfied with Catholic social positions "promote the expansion of these groups, giving them full support," said Cardinal Miguel Obando Bravo of Nicaragua.

According to African church figures there are more than 10,000 sects in black Africa with more than 10 million members.

Cardinal Jozef Tomko, head of the Vatican Congregation for the Evangelization of Peoples, blamed much of the rise of sects on doctrinal confusion spawned by dissident theologians. The pope closed the meeting by concelebrating an April 7 Mass with all the cardinals in St. Peter's Basilica.



FLEEING KURDS—A Kurdish woman holds her baby after arriving at a border camp April 5 in southeastern Turkey. Hundreds of thousands of Kurdish refugees fleeing on foot from the Iraqi army left their homes in northern Iraq and were attempting to enter Turkey. Pope John Paul II urged world action to aid the Kurds April 7. (CNS photo from UPI-Reuters)

Pope calls for an end to the Kurdish crisis

by Agostino Bono
Catholic News Service

VATICAN CITY—Iraq's Kurds face extinction unless world leaders intervene to find "a just and adequate solution," said Pope John Paul II after the Iraqi government's suppression of a Kurdish revolt.

"Not only do thousands of babies, women and elderly people risk dying of cold and hunger, but the very survival of the entire community has been put in danger," the pope said.

The pope appealed to leaders of governments and "all those who have at heart the fate of peoples so that a remedy is found for such a tragedy."

The pope's call came after the U.N. Security Council condemned Iraq's repression and at least 300,000 Kurds had escaped to neighboring Turkey and Iran. News reports from the area spoke of up to 1 million more Kurds trying to escape over treacherous terrain.

Kurds are an ethnic minority in Iraq and the neighboring countries of Syria, Turkey and Iran. They began an armed revolt in northern Iraq against President Saddam Hussein after Iraq lost the Persian Gulf War to a U.S.-led coalition.

The United States and other coalition members have begun air-dropping relief supplies to Kurds but have said they will not militarily support the rebellion.

The pope's April 7 talk also appealed for the release of hostages held in the Middle East and asked aid for people suffering because of the civil wars in Sudan, Somalia and Ethiopia.

In Sudan, the pope asked government and guerrilla leaders to open "corridors of peace" so that relief supplies can pass through disputed areas to reach the millions of people who are dying of hunger.

Somalia and Ethiopia "are still threatened by war and by the lack of the most essential means for sustenance," the pope said.

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The devil, demonic possession and exorcism

by John F. Fink

Last Friday the ABC program "20/20" showed film footage of an exorcism of a 16-year-old girl in Wellington, Fla. The filming was approved by Bishop J. Keith Symons, Bishop of Palm Beach, because, he said, he thought it would be for the good of the church.

"The devil really exists," Bishop Symons said. "He is powerful and actively at work in the world today as through the centuries. The existence of cults and their doings are known. It is my ardent hope that this film will be helpful in promoting awareness for the ongoing need for humble prayer and penance to counteract diabolical activity around us."

I thought "20/20" presented the exorcism well. It did not ridicule belief in the devil or sensationalize the exorcism. Of course, there was no need to do the latter since an exorcism is pretty sensational in itself. It showed how careful the church is to differentiate between mental illness and possession. Nevertheless, it did raise some questions about Catholic beliefs and practices that I hope I can answer.

FIRST OF ALL, DO Catholics still believe that the devil really exists? Well, polls have shown that most Catholics do not believe the devil exists. But whether individuals believe it or not, the Catholic Church definitely teaches that devils exist. It is an article of faith that the fall of man came about because of Satan and that devils continue to tempt and persecute humans.

Devils are angels (which the church teaches are also real) who rebelled against God. Like angels, they are pure spiritual beings who have lost none of their powers except



supernatural grace. Vatican II called devils "personified Evil" in section 13 of *Gaudium et Spes*. "Although he was made by God in a state of holiness, from the very dawn of history man abused his liberty, at the urging of personified Evil."

The devil has gone by several names. Satan, Lucifer and Beelzebub are the most common. Satan first appears in Job (1:6) and Beelzebub is called "the prince of devils" in Matthew (12:24).

DOES THE DEVIL REALLY enter a person; is there really such a thing as diabolical possession? If you watched "20/20" you couldn't believe that Gina (the 16-year-old girl) was changing her voice to make it seem like it was from someone else; someone else was certainly inside her. In Gina's case it was two demons—Zion (an African) and Minga (a short woman). Demons and devils, by the way, are the same thing.

Gina's case contained all three of the conditions the church requires to be present before a bishop can permit or order an exorcism: speaking or understanding a previously unknown language, revealing hidden knowledge or the physical capabilities of the person. It is further required that such actions be not a one-time occurrence but be repeated. In Gina's case, it was an African language; there were a number of things Gina could not have known, and she had levitated in the past. She was tied down to a chair so she could not levitate during the exorcism.

In the New Testament there were many cases of demonic possession. Jesus exorcised many demons, including seven from Mary Magdalene. In one case in the territory of the Gerasenes there were so many demons in one man that Jesus commanded them to come out and enter a herd of swine, which then rushed into the lake and drowned. Exorcisms were performed by the apostles in Jerusalem (Acts 5:16; 8:7) and by St. Paul at Philippi (Acts 16:16-18) who acted "in the name of Jesus Christ."

The objection is usually raised that this was a time when

people didn't know much about mental illness, that many of these so-called possessed people probably were just mentally ill. Probably so. Nevertheless, the church has continued through the centuries to believe that diabolical possession is possible. It does not say, though, that it is common. During the past 30 or 40 years, only a handful or so actual exorcisms are said to have taken place. This happens only after natural, medical and psychiatric explanations have been deemed inadequate.

EXORCISM IS THE RITE whereby devils are expelled from possessed (or obsessed) persons. It must be performed by a priest, only with permission of a bishop, and in accord with formulas in the Roman Ritual. In actual practice, few priests perform exorcisms because the power of the devil cannot be taken lightly. The priests in "20/20" (Father James LeBar, a priest of the Archdiocese of New York who works with Satanic cults, and a priest who remained anonymous) are two of the few who perform them. "20/20" did a good job in showing how carefully the priests prepared for the exorcism, including fasting and prayers for days before.

Elements of an exorcism include the use of holy water (Gina was given a glass of it to drink), the Litany of the Saints, the Our Father, one or more creeds, the reading of Gospel passages, the crucifix, and specific prayers commanding the evil spirits on the authority of God to depart from the person. When this was done on "20/20," there was hatred shown on Gina's face and the strange voices screamed that they didn't want to go. After several hours, though, they seemed to go because Gina returned to normal. The exorcism was over.

It should be noted that lesser exorcisms, which do not imply diabolical possession or obsession, are frequent in church liturgy. Examples are in baptismal ceremonies and the blessing of holy water. These lesser exorcisms are directed at placing the objects beyond the use of evil spirits and preserving their use for holy purposes.

EDITORIAL COMMENTARY

The U.S.'s betrayal of the Kurds in Iraq

by John F. Fink

The Bush Administration's current policy regarding the Kurds in Iraq is correct. But its actions in the past have been responsible for the 1 to 3 million Kurds who have had to flee their homes and for the thousands who have been killed by Saddam Hussein's forces.

Last week Bush administration leaders made it clear that the U.S. will not support the Kurds militarily in their fight for independence. However, it did begin dropping food, blankets and clothing to the Kurds in the mountains of northern Iraq. This is the correct policy for us to have at the present time.

However, the Kurds are in the predicament they are in precisely because President Bush called for the Iraqi people to overthrow Saddam, leading both the Kurds in the north and the Shiite Muslims in the south to think the U.S. would support them. When they rose up to try to

oust Saddam and Saddam's troops fought back, the U.S. did nothing. Now the Kurds feel double-crossed by the U.S.—again.

This is exactly the post-war scenario we have warned against in this space—the possibility of civil wars and the partitioning of Iraq in ways that no other Arab country, especially Egypt and Saudi Arabia, wants. They, and therefore the U.S. too, want to keep Iraq in the hands of a Sunni Muslim ruler. We also warned here that the U.S. would not support the Kurds because of our friendship with Turkey, which is a NATO partner.

During the war, many conservatives thought that our real objective was the elimination of Saddam, not just the restoration of Kuwait to the Emir. The Bush Administration kept saying that Saddam's elimination never was the objective, but many conservatives convinced themselves that it was. Again, in this space, we said several times that many people would be dissatisfied when

it turned out that the liberation of Kuwait really was our ultimate objective, not the elimination of Saddam.

It's true that, had Saddam been eliminated by coalition troops, the Kurds would not be in their present situation. But if Bush had not called on the Iraqi people to overthrow Saddam and give the impression that we would help, the Kurds would not be in their present situation either. It's now clear that what Bush really wants is for a Sunni Iraqi military leader to overthrow Saddam, not just the Iraqi people.

We feel very sorry for the Kurds

because they thought they could trust Bush's rhetoric and now feel betrayed—just as they were back in 1975 by Henry Kissinger. But it would be a terrible mistake for the U.S. to get bogged down in a civil war in Iraq.

We agree with those who say that it's ridiculous now for the U.S. to say that we don't want to interfere in Iraq's internal affairs, as if killing 100,000 Iraqis wasn't interfering in those affairs. We also agree that ending the slaughter of thousands of Kurds is just as important as ending the slaughter of thousands of Kuwaitis. We hope, though, that the slaughter has now been ended.

Now, we feel, the U.S. has a great moral obligation to aid the Kurdish people economically. Thank goodness that, at least, is being done.

St. Bartholomew, Columbus, to observe sesquicentennial in June

by Cynthia Deves

St. Bartholomew Parish in Columbus will celebrate its Sesquicentennial with a Mass followed by dinner on Sunday, June 9. Archbishop Edward T. O'Meara will celebrate the 3 p.m. anniversary Mass, to which all parishioners, present and former pastors and assistants, and former teachers have been invited.

Former students at St. Bartholomew School and other friends of the parish are welcome to attend the sesquicentennial events. Reservations for the dinner are due by May 10. Contact: Sesquicentennial Celebration Committee, St. Bartholomew Church, 845 Eighth Street, Columbus, IN 47201, 812-372-2689.

St. Bartholomew Parish was established in 1841 when a small frame church was built on a lot on the (then) outskirts of Columbus. It was said to be the fourth church built in the city. In 1855 the first parish school opened nearby, staffed by Sisters of Providence.

The Civil War caused temporary closure of the school in 1868, when 65 members of the 75 parish families enlisted in the army. In 1865 when the war ended, Father William Henry Owen was assigned as St. Bartholomew's first permanent pastor. School resumed in 1874, and a new two-story school building was dedicated in 1878.

In 1891 a new church building located on another property was built, and dedicated by Bishop Silas Chatard in 1902.

As the parish grew, the need for a second parish to serve the Columbus community became apparent and St. Columba Parish was founded in 1963.

St. Bartholomew Church was renovated in 1974 and rededicated in 1975. In the school year 1979-80, St. Bartholomew, St. Columba parish schools united to form All Saints Catholic School, housed at the St. Columba location.

In 1988, in response to shortages of lay, clerical and religious workers to administer parish duties, the two Columbus parishes cooperated again to form the Catholic Community of Columbus. The parishes "share" Father Stephen J. Banet as pastor and Father Robert K. Green as associate pastor.

Administration is consolidated at St. Bartholomew Parish, and accounting for the parish and school is done at St. Columba. They share one pastoral council, but retain individual parish identity.

Archbishop O'Meara's Schedule Week of April 14

SUNDAY, April 14—Installation of Fr. Thomas J. Amdeen as Pastor of St. Mary Parish, Greensburg, 11:30 a.m.

MONDAY-FRIDAY, April 15-19—Judiciary Leaders' Conference, French Lick.

Archdiocese changes its policy for financing of construction

The Archdiocese of Indianapolis has changed its policy concerning the financing

of construction or renovation in parishes and other archdiocesan institutions.

In a memo dated April 3, Chief Financial Officer Joseph B. Hornett said that, effective immediately, "before a proposed construction and/or renovation project may commence, 50 percent of all required funds must be on deposit in the Archdiocesan Deposit and Loan Fund. The remaining balance of 50 percent may be financed over a period not to exceed 60 months. Said financing is to be supported via a capital campaign subject to archdiocesan audit verification consisting of firm pledges with a suggested duration of three years but not to exceed five years in length.

This policy replaces the former policy that required 80 percent of the funds required for construction or renovation to be on hand either in cash or firm three-year pledges, with a plan for financing the remainder approved by the archbishop upon the recommendation of the chief financial officer and the archdiocesan Finance Council.

Hornett said that any project already approved by the archbishop under the old policy would be allowed to proceed.



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UNITED CATHOLIC APPEAL

Quality education requires people of quality

by Margaret Nelson

Education ministries in the archdiocese will receive 25 percent of the funds raised during the United Catholic Appeal campaign on May 5.

"I look at education as a life-long traveling companion on our journey of faith," said Frank X. Savage, executive director of the Office of Catholic Education (OCE). "It gives us knowledge, understanding and moral decision-making skills that we need in order to negotiate the various passages of our lives—transitions from one stage to another."

"Where we lay the groundwork is in what we do with our children in early formative years," he said. "We do that with our schools and religious education programs."

"Outside of the family, schools probably are the best means we have of handing on the faith to our children," Savage said.

The archdiocese has had Catholic schools for more than 150 years, known for passing on religious values, high academic standards and discipline.

Last year, 62 Catholic elementary schools educated 14,423 students, with 2,750 in the six interparish high schools at an average cost of \$1,996. Together with the three private high schools, archdiocesan Catholic schools saved the state more than \$71 million. (It costs Indiana an average of \$3,941 per student for a year's education.)

"It is interesting," Savage said. "All these years, we have been going about Catholic education without a lot of hoopla. But now folks are beginning to look at us as models. The buzz word is 'site-based

management.' We've had site-based management for years."

"Education, and what we do in education, is largely dependent on the quality of the people involved: teachers, principals, parish administrators of religious education and office staff at the archdiocesan level," Savage said. He added, "When you have that many people your costs are going to be high."

He remembers Archbishop Edward T. O'Meara telling people that 75 percent of archdiocesan resources—both people and finances—are required to carry on the educational ministry.

Savage said, "I want to make sure we are looking at education in a total sense." More than 17,000 young people, pre-school through grade 12, participated in parish religious education programs. Almost 27,000 people took part in adult religious education programs.

"In education, we're in the business of handing on the faith and supporting the journey of faith for both individuals and the community of faith," Savage said.

"The key to that is to have quality leadership at all levels," he said.

Diane Carver, director of the Terre Haute center said, "Funds from the United Catholic Appeal to the Terre Haute Deaconry Center and Office of Youth Ministry are a tangible sign of archdiocesan support for the total Catholic education efforts of outlying deaneries. They also serve to remind people of our deanery that we are part of a larger family of faith."

Providence Sister Lawrence Ann Liston, archdiocesan director of schools said, "Research indicates to us that Catholic schools have produced a quality product of well-educated, well-rounded individuals,

who have exercised leadership skills in the church and civic community."

"In order to continue to produce quality leaders and well-rounded individuals, we need to sustain our educational institutions," Sister Lawrence Ann said.

"My perspective would be to guarantee that the quality and excellence stays with us," said Annette Lentz, coordinator of support services.

"If each person helps (the appeal) just a little bit, we can maintain our standards and our quality. We can have the best of two worlds. One thing about the United Catholic Appeal is that we come together for a common cause," Lentz said.

Jerry Finn, director of youth ministry for the Aquinas Center in Clarksville said, "More than ever before in the history of the church, we need to focus on connecting

young people to our church. With all the stresses and pressures that are felt in our world, we need to take an active role in reaching out and caring for youth."

"Helping teenagers grow in faith will make or break this old church as we move toward the year 2000. We can teach our children the Gospel message by investing ourselves and our resources in them," Finn said.

David Moebis, president of the Archdiocesan Board of Education said, "I see the appeal as an important part of the health and faith of the archdiocese." He said those who work for the archdiocese could do much more if they were not always concerned about financial matters.

"The key to it is for the people to believe in what, we're doing it right and that it's worth doing," Moebis said.

INDIANA GENERAL ASSEMBLY

Citizens asked to encourage more human service funding

by Ann Wadellon

Indiana citizens are being encouraged by religious leaders to become the voice for the state's most vulnerable by calling for additional funding for human service programs in the state's biennial budget.

According to the Indiana Catholic Conference (ICC) and the Indiana Coalition for Human Services, the proposed budget, HB 1800, would be devastating to its most vulnerable citizens. Programs which offer services to the needy, many of them already underfunded and understaffed, would be cut further in a budget which "straight-lines" funding with no allowance for inflation or automatic cost increases.

Dr. M. Desmond Ryan, ICC executive director, says that the state's poor children and families are being short-changed because they lack a strong lobbying voice.

At a recent press conference sponsored by the Coalition for Human Services, which represents 45 organizations, Don Blinzinger, coalition president and legislative liaison for St. Vincent Hospital, said: "Persons with mental illness, abused children, the handicapped, frail elderly, persons with mental retardation and poor families and their children are among those crying out to the governor and their elected representatives and senators to give them more than sympathetic nods and hollow references to budget constraints."

The budget as currently constituted "will cause further delay in a system which is already in crisis," Blinzinger said. Virtually no money has been added for new programs.

In November 1990, the leaders of the state's faith communities called for legislative solutions to some critical problems facing poor children and families. At the invitation of Catholic Archbishop Edward T. O'Meara, Methodist Bishop Leroy Hodapp and Rabbi Reuven Scheeter, about 40 religious leaders from throughout the state spent a day at the Catholic Center in Indianapolis discussing problems. It then adopted a resolution urging the governor and legislative leaders to support the adoption of at least minimal solutions during the 1991 session.

Among the proposed solutions were

adopting AFDC-EA, a federally-assisted emergency program for welfare recipients, hiring more caseworkers for the child abuse department, and increasing the eligibility standards for AFDC to the federal poverty level. No such bills have been approved in either chamber of the Indiana General Assembly. Some were introduced but never heard. Others were approved in committee but died in either the Senate Finance or House Ways & Means Committee.

Unfortunately, said Ryan, legislation which would negatively affect the poor is moving in the Indiana General Assembly.

"The General Assembly is not only refusing to improve things for our poorest children," said Judith Haller, Legal Services attorney for northwest Indiana, "it threatens to push them even further down the hole." SB 515, which has been approved by the Senate and is being considered in the House, would limit poor relief in Marion and Lake counties to 180 days. Poor relief is the program of last resort for many including AFDC recipients, the homeless, the elderly and poor families.

ICC, along with the Coalition for Human Services, has called on the governor and the legislative leadership to support additional funding for human service programs at least at the same level as other important programs. "It's a rainy day" for Indiana's vulnerable citizens, they said in asking that at least a portion of the rainy day fund be tapped to support additional services.

In a prepared statement, the group said: "If leaders of the state believe that more dollars cannot be shifted within the current budget to human service programs, we believe it is time to look at measures to increase the revenue side of the budget. We believe that any new taxes must be fair and equitable to all income level groups and not place a disproportionate burden on the low and middle income taxpayers. The truly needy in Indiana are looking to their leaders to show the courage and the conviction of a social conscience which may or may not be popular in public opinion polls."

ARCHDIOCESAN CATHOLIC CHARITIES

Counseling services available from CSS in Bloomington

by Mike Cesnik

Catholic Social Services-Bloomington (CSSB) offers value-based counseling services to residents of the six counties (Morgan, Monroe, Owen, Brown, LaGrange and Orange) which make up the Bloomington Deaconry.

Largely through support from the archdiocesan United Catholic Appeal and Monroe County United Way, CSSB is able to provide individual, marital and family counseling services on a sliding fee schedule. Since receiving a Social Services Block Grant in July 1990, CSSB also has been able to offer free counseling services to certain at-risk children and their families.

Counseling is provided by Mike Cesnik, M.S., M.A.T., deanery director; Susan Dovenmuehle, M.S., full-time therapist; and Ann Novak, SCSW, part-time therapist.

Dovenmuehle provides family counseling services at St. Paul Catholic Center, group counseling at Tri-North Middle School, and school counseling at St. Charles Elementary School.

Novak works largely with at-risk children and their families, providing services at St. Charles parish as well as limited outreach counseling in the homes of families in Monroe County.

Cesnik provides counseling at St. John, Bloomington and at the Owen County Welfare Department in Spencer.

Among those persons helped by counseling services were:

► A couple who learned effective ways to parent their children.

► A teenage girl and her mother who improved their communication and learned to enjoy each other's company.

► A married couple who learned constructive ways to channel their anger towards each other.

► A young man who was helped through the process of grieving over the loss of a love relationship.

Now in operation since 1982, CSSB continues to serve individuals and families without regard to race, religion or handicapping condition.



APPLICANTS—On April 1, more than 250 people seeking employment opportunities visit the Job Fair in the Catholic Center sponsored by the Urban Parish Cooperative, Eastside Community Investments and the Appalachian Project of AFL-CIO. Twenty-five employers offered jobs. Applications were filled on site and some job seekers left the building with new positions. (Photo by Margaret Nelson)

Four to be invested as knight and ladies of Holy Sepulchre

Three women and one man from Indianapolis will be honored Sunday by being invested as ladies or knight of the Equestrian Order of the Holy Sepulchre of Jerusalem. They are Richard and Dolores Drew, of St. Luke parish; Suzanne Wells of St. Barnabas Parish; and Magdalene Mascari of St. Mark parish.

They will among those invested by Cardinal Joseph Bernardin in Holy Name Cathedral in Chicago.

The Order of the Holy Sepulchre traces itself back to the days of the Crusades in the Holy Land. Today selection of knights and

ladies is a way to honor those who have been particularly active in the church. The purpose of the order is to help maintain the presence of Christianity in the Holy Land through support of Catholic schools and other Catholic institutions.

There are currently 26 other Knights of the Holy Sepulchre in the Archdiocese of Indianapolis.

Suzanne Wells is the wife of James Wells and Magdalene Mascari is the wife of Cosmo Mascari. Both men were previously invested as knights.

Commentary

THE BOTTOM LINE

Keeping fathers in the lives of their children

by Antoinette Bosco

Some expressions rooted in our culture just go together naturally, as the old song says, like love and marriage, and horse and carriage.

Another one is women and children. And now a national group of men, that for 10 years has fought what it calls gender discrimination, is trying to get another linkage accepted: men and children.

A prime mover behind this effort is Ken Lewis, a Pennsylvania-based psychologist, who mainly specializes in custody evaluations in divorce cases.

"Ever since I was born I've been



hearing women and children." Try to say "men and children" and you can't. The words can't fall out," he told me recently.

It's time to show the world, says Lewis, that men are willing to take responsibility for children and that children are safe with men. The dynamic psychologist, who says he was the first father to be awarded custody of his children by the courts back in the late '60s, says bluntly that when it comes to father's rights in this country "men have been shafted."

The first step in getting the message across that men are crucially important in the lives of their children—both in intact marriages and in divorce—has been a name change in the men's group Lewis is associated with. Founded as the National Congress for Men in 1980, the group now is

officially named The National Congress for Men and Children.

Lewis said that from the 1600s to 1900, fathers were the true head of the family and it was almost automatic that should there be a divorce, the children would be given to the father as his responsibility to raise and educate. Now, more than 90 percent of the time, the children are awarded to the mother.

"The watershed period was the start of this century when the industrial period replaced the agrarian one. The father's role changed, earning a living and being focused outside the home, leaving the mother with the home responsibilities.

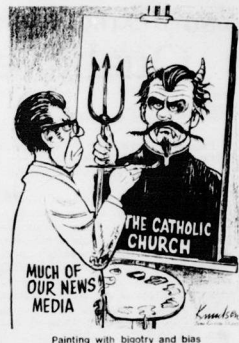
Lewis maintains that if men continue to be left out of their children's lives—as happens so often as a result of litigation in divorce cases, "we will continue to see a garbage generation of children.

Single mothers now make up 8 percent of all households, up from 7.5 percent in 1980. Single dads make up just 1.5 percent of all households, up from 1 percent in 1980.

David K. Garrod, executive director of the Indiana Council for Children's Rights, has concluded that "the usual approach of awarding custody to one parent is stacked against the children." Courts breed hostility in custody battles, and with 90 percent of the 1 million children awarded by divorce each year going to the mother, Garrod says, "before long about half of them only get to see their fathers as often as once a year."

Children are the ones who are being cheated because so many of them are being cut off not only from their dads, but their relatives, too.

"The issue is not custody or visitation, but access. Every child should have access



Painting with bigotry and bias

to two parents," says Gilbert Quinones, also a member of the NCMC. "For every man that cannot see his children, there is a grandmother that cannot see her grandchildren."

The bottom line is always the same, Lewis emphasizes. When courts "abort fathers from children's lives," the children are the victims.

Lewis has my full agreement that the time has come to repair the damage we've done to families, recognize the importance of "men and children" and make the '90s the decade of children's rights.

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THE YARDSTICK

Is secular news slant bias or just ignorance?

by Msgr. George G. Higgins

In covering the church, major news organizations give greater emphasis to critics than to supporters of Catholic teaching and tend to portray the church negatively as "conservative, oppressive and out of touch with the modern world," according to "Media Coverage of the Catholic Church," a recent study commissioned by the Knights of Columbus and the Catholic League for Religious and Civil Rights.



The study finds that media coverage of Catholic news rather consistently reveals a negative bias against Catholic teaching, particularly in the area of sexual ethics.

Columnist and TV commentator Patrick Buchanan views the study as proof of his

longstanding conviction that "a campaign of hatred is being conducted against the Catholic Church in the United States, and much of the American media, when it is not condoning it, is deliberately covering it up." He charges that "not since the Know-Nothings has anti-Catholic bigotry been so prevalent, so public, so popular."

However, Buchanan's indictment of the media is not fully borne out by the study. In fact, Russell Shaw, director of information for the Knights and himself an experienced journalist, was at pains to say that in his opinion the study reveals "not old-fashioned anti-Catholicism," but rather the tendency of "some media to take sides in internal conflicts in the Catholic Church."

I have not made a scientific survey of bias in media coverage of Catholic news. But as an avid reader of a wide range of newspapers and magazines and as a TV news addict, I think the K. of C.-Catholic League study needs to be broadened by

following up with a similar study of the media's coverage of religion in general.

I would expect such a follow-up study to show that coverage of Catholic news is no better or worse than the coverage of religious news in general, with the possible exception of the treatment of evangelicals. My impression is that they, of all U.S. religious groups, have the most reason to complain about bias and uninformed coverage.

I would also expect such a follow-up study to reveal that ignorance and a certain sense of secular elitism, rather than "hatred" of religion is the main cause of whatever bias can be demonstrated in the media's coverage of religious news.

Garry Wills, a journalist and social historian, makes this point very tellingly in his recent book "Under God: Religion and American Politics."

"Some of the gibbets persons in the nation are oddly tongue-tied when the Bible is brought up. And editors seem to prefer inarticulacy on the subject," he says.

"Major papers and networks encourage reporters to acquire expertise in the law or economics, but I have not heard of any editor asking reporters to brush up on their theology. Religion writers at most papers are kept in their Saturday edition ghetto."

In my opinion, that's a slight—but only a slight—exaggeration. I can think of at least a few religion writers who have gone to divinity schools and others who by any reasonable standard are theologically well educated and objective in their coverage of religious news. With these notable exceptions, however, I believe Wills' criticism is substantially valid.

I can only hope that the K. of C.-Catholic League study will result, not in mutual recrimination between the media and its critics, but rather in an honest, open-ended dialogue about how to improve the coverage of religious news generally and of all religious groups, and collaterally, how to improve the media relations of the churches themselves.

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EVERYDAY FAITH

Sometimes a kid needs more than a baseball mitt

by Lou Jacquet

With the start of another professional baseball season, the air will be filled with the sounds of bats crushing balls, umpires yelling "steak three" and multi-millionaire athletes squawking about having their contracts renegotiated yet again. Ah, spring.

Even though the sport has been clouded over in recent years by numerous drug incidents and the battle over salaries, the arrival of a new season for the grand old game never fails to leave me feeling a bit nostalgic. In particular, it inevitably reminds me of a specific day in my childhood.

It was on my 10th birthday, as I recall it now, that my older brothers had given me a brand new fielder's mitt as a present. For a few moments at the party after opening the gift, I was ecstatic. Soon, however, that feeling of delight turned to palpable sadness when my



brothers left to attend a pro game. The kid with the new mitt was left to play by himself in the back yard. That birthday now lives in memory as one of the sadder moments I ever experienced.

In retrospect, it is interesting how obvious my brothers were that day to my feelings. Surely they meant no harm. In fact, they probably felt that they had made my day particularly memorable. What they did not comprehend was how lonely a time childhood can be no matter what gifts one may be newly in possession of. As I threw a rubber ball against the back porch steps and played catch with myself for an hour or two, my thoughts were with my brothers. What I wouldn't have given to be a part of their more grown-up activities that day!

The incident with the mitt seems small potatoes now, in the face of some of the genuine emotional damage done to so many in childhood. As badly as I felt about not being included in the activities that my older brothers had planned, the presence of the new mitt, the dawn of a new day, and the natural resiliency of the young helped me bounce back rather quickly. Even though the incident stayed

with me through the years to be remembered whenever a new baseball season triggers the memory anew, I was fortunate: there were no long-lasting emotional scars from the incident to speak of.

Not so, I fear, for many of today's adults who grew up in homes where alcoholism or illness or simple parental indifference made them feel unwanted and unloved. Not so, I am afraid, for too many youngsters growing up in homes today in which one or both parents are away too much of the time.

If the experience with the new mitt taught me anything, it was that sometimes the mere presence and availability of one's siblings or parents or friends are much more important than whatever gifts anyone might present us with. Giving of one's time to listen to a child—or to an adult, for that matter—means more than any gift we might buy. Why do we so often forget this simplest of life's lessons?

If I could go back to that sunny May morning in 1960, I'd trade that cherished mitt in a moment for a day's worth of companionship with my brothers. I'd gladly give back the mitt in exchange for

a hug and a few words of encouragement at a time when I felt so unsure of my place in a family that was growing older and growing apart around me.

Don't let another baseball season pass by, friend, without telling your kids or your siblings what they mean to you.

THE CRITERION

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To the Editor

Learn more about the Eastern rites

Thank you for devoting your column to the Eastern rites (March 22 issue). Thanks to this kind of information, Roman Catholics are beginning to understand how the Eastern Catholic Churches share with the Roman Church the same sacraments, the same faith, the same unity with the bishop of Rome, while enjoying their own unique traditions, theologies and histories.

While articles, such as the one you wrote, are useful and important, they are not enough. Studies of the Eastern Catholic Churches must be strengthened in our catechesis. By studying these churches, their histories and traditions, we can better understand our own Roman tradition and the tensions we experience when our faith collides with the values of our secular American culture.

The Eastern churches are co-equal with the Roman Church in dignity and standing. Eastern Catholics are just as "Catholic" as Roman Catholics. These churches were encouraged by recent popes and Vatican II to recover their authentic traditions and to eliminate the creeping "Latinization" of past centuries. Sadly, ecclesiastical injustices remain and the Eastern churches, especially in the U.S., are still struggling to recover these ancient and venerable traditions, such as their custom of ordaining married men.

The Eastern Catholic Churches, though they possess unique histories of their own, are nonetheless inextricably linked with Orthodox Churches. There are tremendous opportunities for Christian unity. But these opportunities can't be realized until Roman Catholics take steps to understand the Eastern churches. We ought to care and know more about them if we are to rightfully consider ourselves "Catholic."

Point of View

Was pope wrong about Gulf war?

by Ivan J. Kauffman

From the moment the Gulf War first became a possibility, Pope John Paul II used every opportunity, public or private, to express his strong opposition to it.

Although he condemned the Iraqi invasion of Kuwait as "a brutal violation of international law and of the moral law," he nevertheless believed that a Western attack on Iraq would be "an adventure without return"—a dangerous risk which would only make things worse.

"By leaving intact the deep causes of violence in this part of the world, a peace obtained with weapons would only lead to the preparation of new violence," the pope said only a few days before the war began.

Throughout the war the Holy Father continued to speak out against it. Although his statements made headlines throughout Europe and much of the rest of the world, they were virtually ignored by both TV and newspapers in the United States.

And now that the war is over and the U.S. and its allies have won an overwhelming victory, many who supported the war are saying to those who opposed it, "The war was a huge success. We were right and you were wrong. Admit it."

In most cases these remarks are directed at political opponents, but they apply even more directly to Pope John Paul, who continued to oppose the war even after many of its early opponents had either switched sides or become silent.

Was the pope wrong in opposing the war? There are at least four major reasons why his continued opposition to the Gulf War makes sense:

A prayer to the Trinity from the Byzantine liturgy seems an appropriate dose: "We have seen the true light, we have received the heavenly spirit, we have found the true faith, and we adore the undivided Trinity, as it has saved us."

Michael Perigo

Indianapolis

Backlash against anti-war sisters

You have published the anti-war protests of Indianapolis area sisters who are in charge of religious communities there.

I would like to express my views as to the Persian Gulf War as just and would like to remind the sisters that if Japan would have been supported by people like them in World War II they might be eating fish eyes and rice and worshipping idols each day instead of the secure life they lead today.

I have asked that my name be removed from their mailing lists because of their actions.

Carl Penna

Bloomington

Support position taken by priests

We support the position the priests of the archdiocese have taken in their recent stand on the war in the Gulf.

To our knowledge, this is the first time a group of Indianapolis archdiocesan priests has expressed a public stand on any issue regarding justice.

Their courage gives us a glimmer of hope that the spirit is indeed at work.

Patricia Hair and seven others

Indianapolis

LIGHT ONE CANDLE

New ministries of the laity

by Fr. John Catoir
Director, The Christophers

The whole idea of "ecclesial status" in the church has undergone significant revision since Vatican Council II. In the 1917 Code of Canon Law, categories such as states of life, canonical offices, precedence, positions of honor, etc., received more attention than they do in the 1983 Code of Canon Law which is now in force.

For instance, the new Code simply names one general category of persons in the church, the Christian Faithful, and within that heading, two states of life—the clergy and the laity.

"Canon 207.1. Among the Christian Faithful by divine institution there exist in the church sacred ministers, who are also called clerics in law, and other Christian faithful, who are called laity."

"Canon 207.2. From both groups there exist Christian Faithful who are consecrated to God in their own special manner and serve the salvific mission of the Church through the profession of the evangelical counsels by means of vows . . ."

According to the New Code of Canon Law, therefore, members of religious communities do not form a third canonical state of life between clergy and laity, even though they may practice a distinct

lifestyle. They are simply part of the Christian Faithful.

The word "ministry" is important. One could write a book about the ministries of the laity which are operative in today's church, e.g., duties that were once the exclusive domain of the clergy. In the 25 years since Vatican II a dynamic spirit has breathed new life into the Roman Catholic Church. That council referred to the church as the "People of God," and since then there have been amazing ministerial shifts taking place. Before Vatican II the concept of ministry was basically an individual calling. Few areas of ministerial service were given to the laity, and when they were, their activities were delegated as a participation in the mission of the hierarchy.

Since Vatican Council II the focus has moved away from the hierarchy to the community. The emerging lay ministries like eucharistic ministers, directors of religious education and the like, are now a routine part of parish life. Consequently, the traditional role of priests has undergone quite a change. Clerics who once performed nearly all the available ministries themselves, now look to the laity for support and help and most priests are delighted with the results.

When more people are served by dedicated ministers, the life of the church is strengthened and enhanced.

(For a free copy of the *Christopher Notes*, "Teach Them How To Love," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St., New York, N.Y. 10017.) (Father Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)



Karen M. Houk

**Cathedral High School
Class of 1989**

**University of Notre Dame
Class of 1993**



My high school experience at Cathedral was special for two reasons, the teachers and the students.

The teachers at Cathedral were always at school before class started, free for discussion during their breaks, and available after class hours. I learned that if I were willing to put in the effort, I could learn anything because the teachers were always ready to give additional help. This stress on academics and, more importantly, on working hard for what one wants has helped me greatly in college.

The teachers are aided in their instruction by the students. The students at Cathedral come from different backgrounds and hold distinctly different views. By learning to respect other people's beliefs and still maintaining my own, I have developed and become better prepared for life. The intelligence and dedication of Cathedral's students leads to the academics of which Cathedral can boast. However, Cathedral students are also caring students. Many friendships which began at Cathedral still exist and remain a stable point to return to when life gets rocky.

While the teachers and students are not the only strong points at Cathedral, they are the primary reasons why I am happy that I went to Cathedral.

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CORNUCOPIA

We can't teach self esteem

by Cynthia Deves

"Jesus loves me, this I know,
For the Bible tells me so.
Little ones to him belong,
They are weak but he is strong."

When we're three years old, it's easier to believe that "Jesus loves me" if we think that mom and dad do.

We know Dad loves us because he looks happy every time he sees us. He calls us "Punkin'" and "Sport" and plays pretend catch with a ball and gives us baths. Mom fixes our "best" macaroni and cheese and reads us Carl the dog stories and hugs us when we cry.

When we're three, we feel "weak," but he (or mom or dad) is strong. Dad's strong because he can open pickle jars with one squeeze and change the tires on the car and toss us upside down when we're roughhousing. Mom's strong because she doesn't flinch when she has to bandage gory skinned knees, and she never gives in when we whine for stuff at the store.

The fact that Jesus loves us because "the Bible tells me so" comes later. If we are

secure in the love and support of caring parents whom we can see, we should certainly be better equipped later to relate to a heavenly father we can't see.

Jesus gave us a clue when he called God the Father "Abba," or Daddy. We are to think of our Lord as affectionate, caring, fair, kindly, worthy of our respect—and whatever other warm qualities we might associate with loving daddies (or mommies).

We are also told in Scripture that we are made in the image and likeness of God. So it follows that we should personify loving concern, and represent a caring and trustworthy moral authority, to our children or anyone else we meet.

It's a non-vicious circle. We are respectful of our children, neighbors and friends because they are children of God. They, in turn, find us inherently respectable. The worthiness and security we pass along in this way link us together in graceful self confidence.

That is why we really can't teach self-esteem. What we value in ourselves is that which images God. And the only reason we are able to value ourselves is because we are confident that our heavenly father, reflected by our earthly parent(s), believes that we are worthy.

Charles Peguy described this divine

self-esteem best in the poem "Innocence and Experience":

As for me, says God, I know nothing so beautiful in the whole world

As a mere child having a talk with the good Lord

At the bottom of the garden.

Asking questions and giving the answers himself (it's safer that way).

A little man telling the good Lord about his woes,

As seriously as anyone in the world.

And comforting himself as if the good Lord were comforting him.

But let me tell you that those words of comfort which he says to himself

Come straight and properly from me.

check-it-out...

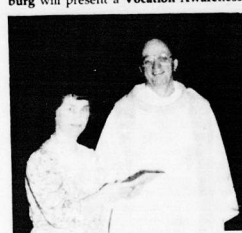
Beginning on Saturday, April 27 the opportunity to recycle will be available from 9 a.m. until 12 noon on the fourth Saturday of each month at St. Barnabas Parish, 8300 Rahke Road. Barrels will be located along the drive behind the football field to receive acceptable recycling products including: 2-liter pop bottles, plastic milk jugs, all #2 plastics, all aluminum or steel beverage cans, steel food cans with labels and lids removed, most aluminum products such as pie pans and foil, and batteries. NO glass or newspaper will be accepted. Proceeds will benefit programs for the needy of the parish Social Action Committee, which will sponsor the recycling.

Father Jeff Godecker, pastor of St. Andrew Parish in Indianapolis, will present a program on "100 Years of Catholic Social Teaching" as part of the Theology Night Out series at St. Paul Parish, Tell City on Wednesday, April 17. The evening will begin with a 6:30 p.m. dinner in the parish hall. For reservations call 812-547-7994 as soon as possible.

Sacred Heart High School Class of 1966 will hold its 25th anniversary reunion on Saturday, June 29. The event will begin with 5 p.m. Mass in Sacred Heart Church, 1530 Union Street followed by dinner and dancing at the Primo Banquet Hall, 3150 E. Thompson Road. Reservations are required. Several classmates have not been located, including: Greg Bernard, Cindy Gabbel, Lionel Griffin, Joe Kelley, Susie Moorey, Janis Nelson, Leann Nelson, Lois Powell Farris, Jim Price, Bob Reynolds, Bill Toney and Rob Wagner. For reservations, information, or to report the location of missing class members, call 317-786-9752.

Eastside Community Investments, of which Holy Cross Parish is a member, will sponsor an Earth Day celebration on the theme "Just Say Grow: Planting for the Future" until 4 p.m. on Saturday, April 20. An opening ceremony will be held at 9 a.m. at the Just Say Grow Nursery, 2113 E. Michigan Street, followed by registration and work assignments until 10 a.m. Bring your own marked shovels, spades, rakes, wheelbarrows, etc. To register volunteer crews, or for more information call 317-633-7303.

The Sisters of St. Francis of Oleanburg will present a Vocation Awareness



TENURE—Joyce Schindler (left) receives a plaque from St. Mary pastor Father William Ernst, to recognize her service as principal of the New Albany school for 17 years. (Photo by Essie Reilly)

Retreat on Saturday and Sunday, April 28-29 in Olivia Hall on the grounds of the motherhouse. Single, Catholic women 18 years of age and older who are interested in gaining more information about religious life and ministry are invited to attend. The cost is \$20. For more details call Franciscan Sister Maureen Irvin at 812-934-2475 or 812-934-5016.

An address on "German Foreign Policy in a Changing World" will be presented by Dr. Niels Hansen at 12:30 p.m. on Monday, April 15 in Marian College Library Auditorium. Dr. Hansen is the retired Permanent German Representative to NATO and past German ambassador to Israel. Because of limited space, reservations are necessary. Call J. Andy Murphy at 317-929-0231.

This weekend, April 12-14 the Sisters of Providence at St. Mary of the Woods will host novices, candidates and formation directors from nine midwestern congregations of women and men religious at a Workshop to Enhance the Initial Formation Process. This is the eighth year that the Sisters of Providence have sponsored the intercongregational formation weekend.

The Midwest G.K. Chesterton Society will sponsor its 12th annual conference Thursday evening, June 13 through Saturday afternoon, June 15 at the Archbishop Cousins Meeting Center in Milwaukee, Wis. The meetings are free and open to the public. For detailed agenda or other information write: John Peterson, 940 Spruce Road, Barrington, IL 60010.

vips...



Mr. and Mrs. Paul Striecker will celebrate their 50th Wedding Anniversary on Friday, April 19, followed later by a reception and dance with family and friends. They were married on April 19, 1941 in St. Mary Church, Indianapolis. The Strieckers have five children: Tom, Paulene Feldman, Betty Burkhardt, Marlene Daeger and Sue Wilds. They also have 20 grandchildren and five great-grandchildren.

Virginia "Ginny" Coleman, a member of St. Paul Parish in Tell City, recently received the Distinguished Woman of the Year Award from the Tell City Junior Women organization for outstanding contributions to the community. Coleman is supervisor of Rainbow Cottage, the Tell City Deaconry Catholic Charities' latch key program, with which she has been associated since its inception in 1987. She is the wife of Marion, and mother of six children. Coleman has served her parish as a catechist for 13 years, and as a member of the Youth Ministry Board.

Archdiocesan Family Life Office director Valerie Vance Dillon will be one of the presenters at the "Consultation on Evangelizing and Pastoring the Dominant American Culture" at the Pontifical College Josephinum in Columbus, Ohio Monday through Thursday, June 10-13. Dillon will speak on "Family and Parish: Sowing the Seeds of Faith in a Desert Land" at 9 a.m. on Wednesday, June 13. Registration deadline is April 26. Call 614-885-5585 for more information.

Seek & Find

\$25 - A PUZZLE FOR PRIZES - \$25

The following readers correctly unscrambled the previous puzzle:

Pat Tucker	Bernice Lamping	L.M. Abin	Ann Kinsey	Rosemary Long
Barbara Nawrocki	James Lasher	Anne Ruth	Alta DeGiovanni	Hermine Grader
Donna Baumann	Donald Wenning	Novie	Margaret Logan	Edith Gindals
Kathryn Sheets	Jo Ann	Steenburgh	Ruby Robinson	Anne Neese
Florance	Regina Kunkel	Mary Depe	Cathy Porter	Helen Lar
Tochlog	Dorothy Stephens	Joseph Hart	Dorothy Beaupre	Viola Hountz
J.W. Broderick	Crystal Powers	Joseph Hart	Emma Wilhelm	Elise Striegel
Walter Thomas	Jule Ross	Joseph Hart	Josephine Mirec	Louise Beck
Doug Thomas	Lucille Dorsch	Mary Beth Susalla	Harry Russell	Patricia Riley
Mary Theobald	Jan Pickett	Joanne Agame	Pam Koehn	Virginia Herbert
F.E. Lao	Wilma Jansing	Linda Baumann	Willya Hillman	Ann Henderson
Helen DePue	Norma Evans	Carl Soulier	Marilyn Mohr	Phyllis Fite
Pauline Michaels	Mary Abel	Sally Riley	Virginia Elstrod	Pat Wheeler
Barbara Gallimore	Betty Richardson	Mrs. Crackett	Martha Redelman	Delores Lutzinger
Pauline Vogel	Lillian Drazsing	Lisa Bernheimer	Minnie Drenthol	Robert Jones
Teresa Riley	Carmen	Carolyn Duncan	Mandy Brancamp	Robert Huneke
Bernadette Fry	Rosengarten	Paul Stahl	Cheryl Sherman	Mary Jean Kimmel
Agnes	Ethel Genn	Margaret Sanders	Cheryl Sherman	Shirley
Schmidbauer	Janice Obermeyer	Robert Weaver	Ruth Lucas	Lindemeyer
Sally Bruce	Shirley Prickel	Maureen Duncan	Verda Hiddy	Theresa Paulin
Howard Zapple	Vicki Lee	Daniel Myers	Mary Sharp	Cheryl Hahn
Marty Houlgin	Mary Richeson	Sara Neuling	Carole Nobbe	Paul Kedrowitz
Arvilla Fager	Goldie Sprinkle	John Koester	Loretta Blankman	Seima Distel
Marge Winem	Mary Louise Sands	Susan Williams	Agnes Meltzer	Peggy McCann
Gregory Jones	Donna Ruf	Adam	Mary Jane Porter	L. Fischer
Aurilia Worthel	Donna Ruf	Wilgibusch	Dolores Maschino	Joanne Burkert
Frances Fredrick	Betty McGuire	Leo Sorg	Chris Rienecker	Shirley Carr
Rose Ann Gudry	Carrie Hinton	Chris Rienecker	Mildred Moeller	Nancy Glair
Carrie Otto	Martha Sands	Alma Weiker	Beverly Vogel	Michael Moran
Bill Belvy	Laverne Horn	Theresa Meek	Shirley Voltz	Rosemary Kappel
Becky Blum	Mary Wheatley	Theresa Meek	Barbara Schmall	Midge Foreman
Deborah Weigel	Carol Seymour	Theresa Meek	Madeline Blair	Beverly Hagest
Mary Vanderpool	Wilma Ronnebaum	Louise Vogel	Susie Gil	Irma Gabriel
Mrs. Balmer	Phyllis Gehrich	Rosemary Sabuda	Mary Jane Moran	Pauline Bowman
Philonema	Janie Batsell	Michelle Lecher	Cathy Edgin	Thomas Sloan
Krista Greth	Marla Smith	Marie Parrott	Paul Hirschauer	Alma Davis
Theresa	Schmeltzer	Mary Turk	Mary Komlanc	Odella Wynn
Dorothy Kaelin	Martha Cherry	Ruth Skillman		
Pat Swinford	Anna Zimmer			

— ANSWERS TO "SEEK & FIND" —

- PAGE 7 — Glenmary Home Missioners
PAGE 8 — Richard Bennett
PAGE 12 — Youth Exchange Service
PAGE 16 — The Village Dove
PAGE 17 — Grueninger Tours
PAGE 18 — Indiana Repertory Theatre
PAGE 21 — Calto Corsaro Produce
PAGE 22 — Quik Printing
PAGE 23 — ERA Mascari Realty

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #5). Congratulations to the winner this week...

Lisa Berkemeier, St. Mark, Indianapolis
— Your \$25 Check is in the Mail —

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

Look for "Seek & Find" in Next Week's Criterion!

Holy Cross pantry volunteers form community

by Margaret Nelson

Ann Marie Hanlon likes to pray and have lunch with the people who work at the St. Vincent de Paul Food Pantry at Holy Cross Church. It reminds her of the gatherings in the Catholic Worker's St. Joseph House in New York City where Hanlon worked with Dorothy Day in the 1960s.

There's Pauline Perry, who has three granddaughters in Catholic schools. She was a Sunday School teacher in her Baptist church for 55 years. Perry has an ecumenical spirit. She gathers with the jolly 60s at another nearby church one day each week.

She helps out at the Holy Cross food pantry every Friday. "I just enjoy this so much," Perry said. "I love people. I think that, if you believe in Jesus, I am your sister whether you accept me or not."

Edith Brown accepts her. At 83, she lives alone. A member of Missionary Baptist, she said of the "lunch bunch": "I wouldn't want anyone to be nicer than they've been to me. We all work together real good."

John Crail said he started coming to the food pantry with a man he met at AA meetings. "We started coming every day of the week. Some days we do extra stuff," he said.

For five months Tony Johnson has been helping at Holy Cross. "I don't like work," he said. "But when it helps people, they are happy and smiling. That makes you feel a little better." His mother, Sue Johnson, answers the phone at the church.

Helen Stringer has helped at the food pantry since she retired about two-and-a-half years ago. "I feel like I'm helping," she said. "No one else can work those files." She and Ernie Thomas keep the records of clients.

"I just like to be up here," Helen said. She talked about watching someone renew her baptismal promises at Holy

Cross. "It was so beautiful. I'm going through RCIA (Rite of Christian Initiation of Adults) next year."

Also planning to attend the RCIA sessions next year is Loretta Stark, who has helped at the food pantry since last October. "Something draws me to the church. I feel more and more at peace," she said. "I like to have something to do. I enjoy working and being around people. I'm from Missouri—a Baptist—I like to work." Stark had worked at a nursing home and done baby sitting until she got sick.

The whole crew was concerned about Betty Streeval, assistant coordinator of the food pantry, who had been rushed to the hospital a few days before. "It scared the heart out of us," said Stark.

Streeval is now home, but receiving kidney dialysis. She sees the pantry as a family for many of those who help.

Jackie Lunford has helped at Holy Cross for six years, even though she works as an apartment building manager as well. She is a member of the food pantry board of directors. She saw that a lot of the neighbors and elderly got food there. "So I came over and volunteered," she said.

"You get to know people here. It feels great—like you're doing something," she said. "I told (Franciscan) Sister Paulette (Schroeder) that I feel like I'm safe here."

Lunford was welcomed into the Catholic Church at Holy Cross on Easter Saturday. Bob Willis, coordinator of the food pantry is one of her sponsors, as is Johnson. "They're helping people, like Christ did," she said.

Sharon Lewis and Lunford are "best friends," Lewis said. She started to help at the food pantry because, "It is doing something to help people. I saw people coming here. I try to see what I can do. It gives me a 'high.' Really, it is doing something for yourself."

"Every person who walks through the doors is different," Lewis said. "We are all individual. We like to be treated like individuals. I think of myself as an individual who likes to help other people. If you work with a lot of people, you like all kinds of people."

"I lived in a shelter for 90 days last fall," she said. "It's not easy when you've got kids, to try to bring them up." Now Lewis works for a janitorial service three nights a week, for 12-and-a-half hours a night.

Lewis and Lunford grew closer when a mutual friend they met at the food pantry died while in his 30s. The two women shared their grief during that time.

Willits, St. Michael, Greenfield, is the new coordinator for the St. Vincent de Paul food pantry. "I think they're the greatest in the world," he said of the volunteer team.

"The other thing Bob (Willits) brings is that he is a resource for people looking for jobs, especially men," said Hanlon. When he goes to the food pantry, he hears about available jobs. And he sees the kind of work the men are doing at the food pantry. She said, "He is gifted as a networker. He knows how to connect people with people."

Willits found out about the pantry from Dennis and Margaret Ann Woelke, who join many of their fellow parishioners at St. Elizabeth Seton, Carmel, who help at Holy Cross.

When business people or other donors want to tour the food pantry, Sister Paulette urges them to come when they can pray and have lunch with the workers, Hanlon said.

A new feature of the food pantry is an "employment wall" where Sister Paulette posts notices of jobs the staff hears about. "Now we have people who call and say, 'We need six people to work if you can get them over here,'" Hanlon said.



BEST FRIENDS—Jackie Lunford and Sharon Lewis take a break while working at the Holy Cross food pantry. (Photo by Margaret Nelson)

Woods to host music celebration Sunday

A sacred concert in celebration of the Easter season will be presented at St. Mary of the Woods College on Sunday, April 14 at 2 p.m.

The concert is a presentation of St. Mary of the Woods Collegium Musicum and the Providence Pro Musica. Both groups are under the direction of Providence Sister Carol Nolan, professor of music at the college.

The music selections are from the Middle Ages and the Renaissance. Instrumental selections include the chorale "Christ Ist Erstanden," by Johann Walther; "Now the Green Blade Rises," an English Easter carol; and an old French hymn, "Nous Voici dans la Vie."

The two groups will join for several choral works, including Tabourot's "Song to Jesus Christ" and "If Ye Love Me," by Thomas Tallis.

There will be a re-enactment of a portion of the medieval mystery play by Visitation Sepulchri, "A Visit to the Sepulchre."

The role of the three Marys will be sung by Carolyn Miller, Catherine Beiriger and Sister Carol.

Immediately following the concert, a redoubt tree in front of Providence Center will be dedicated to the memory of Dr. Werner Loewenstein, a long-time member of the Providence Pro Musica, who died last year.

The public is invited. An optional \$2 donation is requested at the door.



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Constantine first frees the church, then dominates it

by John F. Fink

Editor, The Criterion

Fourth in a series of articles

One of the most momentous events in the history of Catholicism occurred on Oct. 28, 312. At that time a 32-year-old claimant to the throne of the Roman Empire by the name of Constantine attacked his major rival, Maxentius, at the Milvian Bridge that spanned the Tiber River south of Rome, and defeated him.

These two were among seven claimants to the throne, but after Constantine's victory, he was free to rule the West. Another claimant, Licinius, defeated his rivals in the East, and at the Convention of Milan in 313 the two agreed to divide the empire between them. They also decided to declare complete religious freedom within the empire.

To the Christians, this was a dream come true. For 250 years their church had endured persecution from the Roman emperors. Now, at long last, they were actually free to practice their religion. If Jesus was the savior of humankind, surely Constantine must have seemed to be the savior of the church.

Constantine, whose mother Helena was a Christian, started making laws favorable to the Christian Church. In 323 an edict called the old religion of the Romans "superstition," and a new law said that anyone who forced a Christian to partici-

pate in pagan worship should be flogged or given a heavy fine. What a turn-around!

But what about that victory at the Milvian Bridge that changed history? We know that after that victory Constantine was sympathetic to Christianity, but we don't really know what happened to make him so. Accounts written shortly afterward told about a vision or a dream that Constantine had of a cross of light in the heavens bearing the inscription "In this sign conquer." As the years progressed, the legend continued to grow.

Whatever happened to Constantine in 312, from then on he leaned more and more toward Christianity. In 324, he waged against Licinius, with whom he had issued the Edict of Milan granting religious freedom. Constantine went into battle with banners carrying a Christian sign and defeated Licinius, thus becoming sole ruler of the Roman Empire. He promptly declared religious freedom in the East as well as in the West. He also chose Byzantium to be the capital of the empire, changing its name to Constantinople.

Constantine himself did not become a Christian until he was on his deathbed in 337. Indeed, although he freed the church from persecution and fought under its banners, he was hardly a model Christian. Among other things that any Christian would call sinful, he ordered the deaths of his father-in-law, three brothers-in-law, a son, and his wife! Nevertheless, today he is

venerated as a saint by the Eastern Orthodox Church.

With the emperor so favorably inclined toward Christianity, it soon became important to those who wanted a high position in the government to be Christian too. So Christianity spread and was soon to become the religion of the elite.

Meanwhile, Constantine turned his attention toward the Holy Land. This land had been ravaged by his predecessor-emperors. First Jerusalem had been destroyed by Titus in the year 70. In 135 Hadrian did an even more thorough job, leveling the city in order to build his city of Aelia Capitolina. Later, the city became a Jewish suburb as Caesarea on the Mediterranean coast became the capital.

Now Constantine intended to change all that. By his order, and under the supervision of his mother Helena, a magnificent basilica was built over the site of Jesus' crucifixion, burial and resurrection. The site wasn't hard to find; Hadrian had built a temple to Jupiter over it. During the construction Helena was credited with discovering, in a near-by cistern, the cross on which Jesus was crucified, and this site was to become a chapel in the basilica. Constantine's grandiose church was far more magnificent than the Church of the Holy Sepulchre today. It was destroyed by the Persians in 614, rebuilt in a more modest way, destroyed again by the Muslims in 1009, and rebuilt by the Crusaders in 1149.

In Bethlehem, Constantine (really Helena, his mother) built the Church of the Nativity over the site of Jesus' birth. It, too, was easy to find because Hadrian had also built a temple over it. A third basilica was built at the top of the Mount of Olives. Many other churches in the Holy Land trace their origin to the time of Constantine although, of course, they have been repaired and rebuilt often through the centuries.

In 614 the Persians destroyed all the Christian churches in the Holy Land, some 300 of them, except the Church of the Nativity. This church was spared because one of its mosaics shows the magi at the birth of Jesus wearing ancient Persian robes similar to those worn by the conquering Muslims.

Constantine was to build more churches besides those in the Holy Land. He built the first great basilica in Rome. On land he had received from the Lateran family, he built St. John Lateran, the cathedral of the diocese of Rome—the pope's church. (The present structure was commissioned by Pope Innocent X in 1646.)

Constantine also saw to it that basilicas were built over the burial sites of both of the great apostles Peter and Paul. St. Paul's Outside the Walls was razed and rebuilt much larger by the Emperor Valentinian II in 386.

Constantine opened the first St. Peter's on Nov. 18, 326, with the main altar directly above the first pope's tomb. This church survived for 1,100 years until Pope Nicholas V ordered it razed so it could later be replaced with the present structure, of which Pope Julius II laid the cornerstone on April 18, 1506.

If Constantine can be credited with bringing Christianity out of the catacombs, he must also receive credit for saving the church from destruction from heresy. The heresy was Arianism and it was causing a great division within the Roman Empire. It was doubtless this reason that Constantine felt responsible for settling the matter. By this time he also considered himself divinely commissioned to secure the church's unity. Although he wasn't the pope (Pope Sylvester I was), or a bishop, or even a Christian at the time, he called what is recognized as the First Ecumenical Council of Nicaea in 325.

Arianism is named after Arius of Alexandria, a priest. He denied the divinity of Jesus by proclaiming that the Word was not eternal with the Father but was a creature of the Father. This was at a time, of course, when the church was still trying to define its doctrines.

Between 200 and 300 bishops from many countries attended the council (one was Bishop Nicholas of Myra, who was destined to go down in history as Santa-

Claus). Constantine invited Pope Sylvester to attend along with all the other bishops, but he declined and sent two priests to represent him.

After much argumentation the council condemned Arianism and accepted an official creed. As modified by later councils, this became the Nicene Creed Catholics recite at Masses on Sundays. Since this was the church's first dogmatic definition, and since it has been used to determine orthodoxy of faith ever since, let me quote this creed as originally worded by the First Council of Nicaea:

"We believe in one God the Father Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, begotten of the Father, only-begotten, that is, from the substance of the Father, God from God, Light from Light, True God from True God, Begotten, not made, of one substance with the Father, through whom all things were made."

"Who for us men and for our salvation came down and became incarnate, and was made man, suffered and rose on the third day, and ascended into heaven, and is coming with glory to judge the living and the dead, and in the Holy Spirit."

"But those who say, There was when the Son of God was not, and before he was begotten he was not, and that he came into being from things that are not, or that he is of a different hypostasis or substance, or that he is mutable or alterable—the Catholic and Apostolic Church anathematizes."

Not all the bishops agreed with this creed and it took a threat of exile by Constantine to get some to sign it. Finally, though, only Arius and two of his followers refused, so they were excommunicated and sent into exile.

The first ecumenical council also accomplished a few other things: It decreed that Easter should be celebrated on the Sunday following the first full moon after the spring equinox. It decided that bishops should be appointed by the other bishops of a particular province and approved by the metropolitan bishop. It decreed that celibate clergy (not all were celibate until the 11th century) should live only with women who were relatives or "beyond suspicion." And it decided that people were to stand during the Eucharist rather than kneel.

Constantine confirmed the council's decrees and proclaimed them the laws of the Roman Empire.

That was hardly the end of the battle against Arianism, though. Especially after Constantine's death, it was to spread widely, although Constantine himself was baptized by an Arian bishop. Arians and Semi-Arians established their own hierarchies and churches, and caused a great deal of trouble for several centuries. Nor did the Nicene Creed settle the question of divinity and his humanity. These matters, though, had to await future councils.

During all this time, the most outspoken champion for the doctrine that Jesus was God was St. Athanasius, the Bishop of Alexandria. He led a truly tumultuous life. He was exiled five different times for his defense of Christ's divinity, sometimes being forced to hide and to flee from place to place to escape Arian enemies.

The Roman emperors favored Arianism, and Athanasius and other leaders of Nicene orthodoxy were deposed. Athanasius was defended by Pope Julius I and was able to return to his see, only to be run off again by a coalition of Arian bishops. As I said, this was to happen five times. The Arians in the east even held a synod at which Athanasius was condemned. Popes Julius, Liberius and Damasus, though, continued to defend Athanasius.

Athanasius died in 373 and the mantle of defender of the faith against Arianism fell on Basil the Great, the Archbishop of Caesarea in what is now southeastern Turkey. He died in 379 and the mantle then fell on Gregory Nazianzen, who became Bishop of Constantinople, a diocese that had been under Arian teachers for three decades.

Eventually it became necessary to call another ecumenical council, this one in Constantinople in 381. It again condemned Arianism (as well as Macedonianism, which denied the divinity of the Holy Spirit), contributed more to the Nicene Creed, and declared the see of Constantinople as the second see after Rome in honor and dignity.

Probably no other moment in Catholic history was as eventful as the period between 312 and 381.



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And the two will become one flesh. So they
leave his father and mother and he unites to his wife
and they become one flesh. For this reason, let man not
separate them.

Stress the importance of unity

by Jane Wolford Hughes
Catholic News Service

If fostering unity strengthens family life under ordinary circumstances, it becomes a practical necessity in a second marriage involving many children. My husband Jack and I discovered this in 1972 when we married, three years after the deaths of our first spouses.

Together our two groups of children numbered 15: eight girls and seven boys, ages 6 to 28. Since they had been grieving the loss of a parent, they were hurting, wary, even suspicious.

The first "inspired" thing we did was to include all of them as our attendants in giving us away at the wedding. Thus began our legacy of choosing no favorites among the children or pitting one against the other in comparisons or competition.

Of course, that does not mean all the children were treated alike all the time. We walked a tightrope trying to respect their individual needs, nurture their unique talents, and give space to their diverse personalities.

One of our goals was to make the family a fixed point in a confusing, changing world. Simply to be there for each other was expected of everyone although rarely verbalized. It is as if each person was and is motivated by an instinctive longing to belong and to protect the others—the others now including 20 grandchildren.



LASTING—Roots and wings are two lasting bequests parents hope to give their children. (CNS photo)

Being there has meant watching two infants fight for their lives and seeing them today whole and embracing life. It meant the adventure of being "second coach," cheering on your daughter to give birth to your namesake.

It meant listening to the unbundling of heavy hearts facing the shattering effects of the five divorces we experienced, and sharing in the eventual healing.

Most of the time it has meant celebrating: little Elaine's pure, clear voice soaring through the church at the children's Mass, Joey speeding the puck past the goalie, and Amie dancing her heart out in the high school musical.

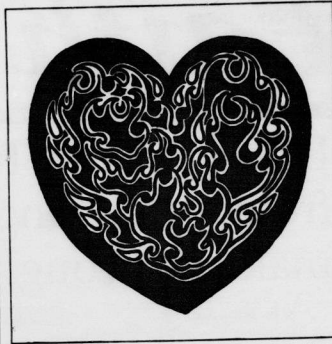
We have tried to live by two strong principles: unconditional love and trust.

Often unconditional love means accepting when you don't agree and welcoming hugs for those who have left.

And trust—in God and yourself—has been the hope that you have done the best you could along with the admission of being wrong when you were. Of course, trust also has meant letting go at the right time.

This year we received a valentine from our son Michael and his wife Joanne, which I'd like to share for what it says about the goals of homelife and what we at least aimed for at our house:

"There are only two lasting bequests we can hope to give



our children. One of these is roots, the other wings. Thank you for giving us both."

(Jane Wolford Hughes is an adult religious educator and free-lance writer.)

How can family improve homelife?

by David Gibson
Catholic News Service

What can family members do to improve homelife?

Consider the small matter of communication. If family members miscommunicate, usually it isn't because they don't care. Rather, they don't listen attentively or they rush through conversations. It takes conscious effort to communicate better at home.

And don't forget that family life goes through stages; changes for one member can touch all. Communication about this is essential. Sometimes family members will need help from an outside counselor and from God to adapt to a new stage in family life.

What pulls family members apart? Sometimes the culprit is a pattern of social activities just for adults or just for children. Only by design will you get children and adults together for activities outside the home.

Sometimes the culprit is finances, which pose an obstacle to outings that could bring family members together for a day. Should money be budgeted for these kinds of activities? If finances are a problem, families may want to ask whether anything they currently budget for could be given up.

Finally, remember that little things mean a lot at home—like the dinner table—an image of the Lord's table, where more than physical nourishment is intended.

Do a family's members really eat together? If so, lay a plot to change this, at least part of the time.

(David Gibson edits Faith Alive!)

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May the good lord bless and keep you.

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THIRD SUNDAY OF EASTER

The Sunday Readings

Sunday, April 14, 1991

Acts of the Apostles 3:13-15, 17-19 — 1 John 2:1-5 — Luke 24:35-48

by Fr. Owen F. Campion

Once again this Easter season, the Acts of the Apostles provides the liturgy with its first biblical reading. Once again, Peter speaks on behalf of the Christian community, the church in its beginnings.

The reading identifies Jesus as the "author of life." He overcame death by rising from the dead. He is God's messenger. He is God, the "just and holy one."

Also, the Lord's life, death, and resurrection fulfilled a great plan, God's plan, to redeem every human being from sinfulness and human blindness. In that plan, Abraham, Isaac, and Jacob once were players. All that the Jews treasured as signs of God's love for them was validated and confirmed by the gift of Jesus, God's gift of salvation.

Turning to Jesus does require conversion. Conversion requires a recognition of, and admission of, human limitation, inadequacy, and personal sin.

Also once again, the liturgy turns to the First Epistle of John as a source of biblical reading. The style of writing in this epistle is graceful and gentle, although not without a strong, emphatic, and clear message. It is written as a parent would instruct a child, an earnest teacher would speak to a student.



This reading begins with the wish that all should avoid sin. However, that will be an unfulfilled ambition for human beings. All of us sin. The epistle reading stresses the fact that sin is not the final chapter in life. While sin handicaps the sinner and disrupts a person's relationship with God, it is not beyond remedy. To repair the effects of sin, to restore union with God, stands Jesus, the "intercessor." He is the "offering for our sins," the sins of "the whole world."

Whoever keeps the Commandments, contrite and committed to God, is assured of the Lord's protection. For that person, regardless of that person's sins, the Lord reinstates union with God. That is the meaning of salvation in Jesus.

St. Luke's Gospel is the source of this weekend's gospel reading. It is a Resurrection Narrative, and its very language marvelously conveys the excitement and the joy, but also the bewilderment, of the apostles and their closest companions as they experienced the sight, sound, and touch of Jesus, alive despite death.

To them, in their confusion, Jesus spoke the kind words, "Peace be to you." He invites them to reassure themselves in the fact that indeed he is present among them. He asks them to touch the prints of the nails in his hands and feet.

Jesus gave the apostles a piece of fish. Providing nourishment was a task of the Risen Lord. When this story first was told in a Christian community so intent upon

the Eucharist as a communion with the Lord, this reference to Jesus as he fed the apostles after his resurrection must have been especially compelling.

The Lord also reminded the apostles that he had taught them the words of Moses and the prophets. They now must see in him the fulfillment of all for which Moses and the prophets prayed as they yearned for salvation.

Reflection

Again in this weekend's liturgy, as last week and indeed as on Easter itself, the church proclaims the marvelous fact that Jesus of Nazareth, the Son of God, died on the cross but overcame that death and in his resurrection he lives forever. Spoken as it is in the excited phrases of the Acts, of the Gospel of John, and of St. Luke's Gospel, that proclamation comes to us adorned with all the joy and hope the Christian faith provides.

The Resurrection is the central fact of Christian belief. It affirms Jesus as he is, God, the Lord of life and death. Without the Resurrection, the claims of Jesus to his own identity, the faith of people in his identity, would simply be trust in claims alone.

We who love Jesus are in a relationship with him. It is a relationship implying our recognition of Jesus as Lord and God, but also it is a relationship that would be

dishonest unless we truly accepted his teaching and lived as if we believed in his teaching. So, in these readings the church calls us to think for ourselves about ourselves. The church summons us to a life of devotion and faith, to a true relationship, honest and committed, with the Lord.

Troubling any attempt to reform lives and to unite with God is the reality of sin. Perhaps it is the guilt or regret of a past sin. While we quickly may succumb to sin, we often see clearly the bad effects.

Perhaps the strength of temptation in the past leaves us discouraged as we face the future. We feel that we cannot avoid sin. Perhaps we cannot. But, regardless of how wicked our sins may have been in the past, or even in the future, Jesus awaits us with absolute forgiveness for times when we have sinned and with strength and purpose to sustain us in moments of future temptation. If we turn to God for mercy, we may be certain no sin will be unforgiven.

In our trust and contrition is eternal life, which comes to us as we link ourselves with the Risen Lord and turn to the Father.

In this understanding, the Resurrection, as historic fact in the life of Jesus has its profound importance, but its fuller implication is the victory over sin we attain when in absolute faith we reject what is wrong and turn to the Lord who is perfect, merciful, and who loves us with an undying love.

THE POPE TEACHES

Holy Spirit is inner source of new life of grace for us

by Pope John Paul II

Remarks at audience April 3

The Holy Spirit is the inner source of the new life of grace which Christ bestows upon those who believe in him. This life is lived in the practice of faith and love, and of all the virtues.

Through the work of the Spirit, we receive a new capacity to know and love God and we are enabled to become "partakers of the divine nature" (2 Peter 1:4).

Each person receives the Spirit's gifts in his or her specific situation and in accordance with his or her particular calling.

Among these gifts are those traditionally called "the seven gifts of the Holy Spirit," on the basis of a passage in the book of the prophet Isaiah (cf. Isaiah 11:2-3) which describes the qualities of a messianic king on whom God's Spirit rests. Isaiah's prophecy was fulfilled in Jesus, and its reference to the gifts of the Spirit can be applied to all those who are

members of Christ's body through baptism.

As aids for living the life of grace, the "seven gifts of the Spirit" are: wisdom, to enlighten our intelligence with regard to faith and the Christian life; understanding, to perceive the truth of God's word; knowledge, to determine what the things he has created; counsel, to assist in making right decisions in our personal life and in relation to others; fortitude, to endure willingly whatever difficulties and sufferings may come our way; piety, to direct our hearts to God our Father in filial union with Christ the incarnate word; and fear of the Lord, to respect with love the divine law and all its demands.

The doctrine of the seven gifts of the Spirit helps us to appreciate the richness of God's abundant gifts of grace and our own need to grow in a spiritual life marked by constant dialogue with the Holy Spirit and generous docility to his guidance.

MY JOURNEY TO GOD

God Gave Us Talent

As spring slowly emerges from a rather destructive winter, the hope and joy of a new beginning and the Easter season fall upon us.

As others rebuild, one man builds. This man is my grandfather, Gene Flick, a member of St. Barnabas Church in Indianapolis. He retired from General Motors almost 20 years ago.

For the past quarter century, he has begun each spring with the building of his now-famous double-seat "Gay '90s" style swing.

Spring in our family does not officially begin until after Easter and the completion of his first swing of spring.

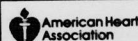
(Robyn Crosson is a member of St. Barnabas Church in Indianapolis. She attends Perry Meridian High School and contributes to The Criterion's Youth News and Views page.)

To watch him work, one would think these swings were being made as gifts for our Lord himself. The amount of time, care, love, and talent put into each swing is tremendous.

By observing his excellent example, I have been inspired to do my best in everything I do even if it is only a hobby like my grandfather's swing projects.

From all this, I have seen that retirement is not a time for elderly people to become stagnant. Rather it is a time for senior citizens like my grandfather to develop God-given talents to the point of perfection.

—by Robyn S. Crosson



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msj

QUESTION CORNER

Books offer fresh outlooks on saints

by Fr. John Dietzen

Q I am a convert to the Catholic faith of many years and have become interested in learning more about the saints, such as who they were and why they are saints. My other Catholic friends aren't much help. Is there a book you could recommend on the lives of the saints? (New York)

A Until recently I've been reluctant to answer this question which dozens of others besides yourself have asked. So many books which present themselves as lives of the saints are greatly deficient in scope, in historical reliability, or in solid Catholic theology about saints and their role in our Christian lives.



The sugary, washed-out images which in the past have so often characterized the pictures and the statues of the saints have their parallels in what is written about these same saints.

Many Catholics know the story, for example, of how photographs of St. Therese of Lisieux were doctored after her death by well-meaning members of her community to

make her look like a saint "ought to look." The result could best be described as a painted doll.

They did the same with her autobiography. Many passages which reveal her spiritual struggles, her occasional serious disagreements with her superiors and other supposedly unsaintly feelings, even her grammar, were "cleaned up" so that, it was explained, people would not be scandalized.

Only within the last 30 years or so have we been able to see her as she looked, and read her as she wrote, both of which reveal a remarkable, holy and very human woman, who died less than 100 years ago but whose intimate love for God is even today an inspiration for millions of Christians.

At any rate, there is a new book, "Saint of the Day," which marvelously fulfills all of the above requirements for those saints in the church's present liturgical calendar. I recommend it highly.

The life sketches are usually one or two pages, but they

hit the important points. A spiritual comment and quote by or about the saint are included. The book is edited by Father Leonard Foley and is published by St. Anthony Messenger Press.

Of course, for those with more time and some extra dollars, the classic source for extensive reliable information on many hundreds of saints (and numerous others still in the canonization process) remains "Butler's Lives of the Saints." The latest revised edition of the four large volumes is available in soft cover through bookstores.

(A free brochure on baptism that answers questions about sponsors, requirements for baptism, and children who die without baptism is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

Teen-age mothers face very difficult challenges

by Dr. James and Mary Kenney

Dear Mary: I am concerned about the issue of teen pregnancy and its effect on my two daughters, ages 14 and 16. I know several young mothers no older than my daughters.

The first shock was "Miss A," a sweet model child who was always the young leader in Scouts and church. I encouraged my girls to try to be like "Miss A," and a year ago "Miss A" attended her prom wearing a maternity dress!

This summer three more girls in our neighborhood became mothers, all keeping the babies and raising them with their parents' help.

My daughters are eager to baby-sit the new babies. They share confidences with me like, "It's so much better having a baby when you are a teen-ager and full of energy instead of when you are older and too tired to keep up with a baby."

How do I handle this? How do I make sure these impressionable young daughters of mine don't follow the enticing leadership? (Illinois)

Answer: I doubt very much that your daughters are drawn to the life of a teen-age mother. Most young women have many ambitions and goals in life. They recognize that becoming a mother limits or ends many of those ambitions.

Do not be afraid to tell your daughters you do not have all the answers. The surest way to end communications with a teen-ager (or anyone) is to assure them that you know all the answers and to proceed to indoctrinate them to your way of thinking.

You might point out some of the difficulties that teen-age mothers face. Some that come to mind are:

► Teens need to draw away from their families of origin, to think their own thoughts and try their own ways of doing things. Then they can rejoin the family on a new adult level. Teen mothers, who depend on their parents for daily help in caring for their child, have great difficulty completing this step of development.

► While the teen-age mothers are fortunate to have a loving family to support them, they do not experience the joys and trials that bind parents together in the joint task of raising children.

Like other single parents, they do not have a spouse to share the joys and problems, to talk out the ways to discipline a difficult child, to vent anger and frustration when a child has "gotten to" them, and to help with the many decisions a parent must make. Being a single parent is always difficult. Being a very young single parent is even more difficult.

Be careful about using teen pregnancy as a condemnation of teen-age sexual activity. As you and your daughters both know, sexual activity and pregnancy are no longer inexorably linked.

You might condemn premarital sex because it is not linked to a loving and permanent commitment between two human beings. But when you condemn those teens who become mothers, you target only those who at great personal cost have taken responsibility for the lives of their children.

Continue to talk with your girls honestly. If you are willing to talk and listen openly, you may find that they tell you not only what they find good about teen mothers, but also the difficulties and problems they recognize.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison St., Bensenville, Ill. 47978.)

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The Active List

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

April 13

A Yoga, Tai Chi, Massage Retreat will be held from 9 a.m.-4 p.m. at Beech Grove Benedictine Center. Pitch-in Vegetarian Lunch. \$35 at the door. Call 317-788-7581.

Catholic Alumni Club (CAC) will visit Nashville. Meet at 11 a.m. at Pizza Hut in Southern Plaza. Call Dan 317-842-0855 for details.

Catholic Widowed Organization (CWO) will hold its 10th Birthday Party at 6 p.m. at Willow Glen South Apartments Clubhouse, 4880 Willow Glen Dr. Pitch-In Dinner. Bring \$3 and covered dish (no desserts).

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 36th St.

The Sisters of Holy Cross Convent will sponsor their Annual Chili Supper at 5 p.m. in Holy Cross Hall, 125 N. Oriental St. Auction, games, entertainment 7 p.m.-10 p.m. \$3/adult. \$175/child, at the door. Proceeds benefit school.

April 14

A Revised Latin Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

The PTO of St. Mary Parish, Aurora will hold a Spaghetti Dinner from 3-7 p.m. in the cafeteria. Adults \$4; kids under 12 \$2.

St. Paul Catholic Center, Bloomington will hold raffles for \$500, watercolors, Afghan, etc.

A Pre-Can Day for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center.

1400 N. Meridian St. Pre-registration required. \$20 fee. Call 317-236-1596.

The College Musicum Spring Concert will be presented at 2 p.m. in Immaculate Conception Church on St. Mary of the Woe's campus. \$2 optional donation.

Carey and Carol Jean Landry will provide music for ILPU Newman Center's 5:30 p.m. Mass in the Upper Room at St. Bridget Parish, 801 Dr. Martin Luther King Jr. St.

Catholic Alumni Club (CAC) will go Bowling at 2 p.m. at Expo Bowl, 1465 at S. Emerson Ave. Call 317-842-0855 for details.

A Natural Family Planning class will be held from 9 a.m.-12 noon in Room B-7 of St. Louis School, Batesville. Call 812-934-3338 or 812-934-4054 for reservations.

Mother Theodore Circle #56, Daughters of Isabella will meet at 2 p.m. in St. Elizabeth's conference room, 2500 Churchman Ave. Social, refreshments follow.

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1500 Union St.

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St., Indianapolis.

April 15

The Young Widowed Organization for persons of all faiths will meet at 7 p.m. Call Linda Planstiel 317-823-0615 or 317-236-1596 for location and details.

Systematic Training for Effective Parenting (STEP) classes conclude from 7:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. at Walker Career Center, 9500 E. 16th St.

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave.

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

The free Adult Faith Formation series sponsored by Connersville Deanery Board of Total Catholic Education continues with a program on "How Do We Properly Care for our Elderly Parents and Parishioners?" from 7:30-9:30 p.m. at St. Gabriel Parish, Connersville.

The Inquiry Class at St. Lawrence Parish, 4650 N. Shadeland Ave. continues at 7 p.m. with "Lessons, Catechism 1-9."

"Our Celebration of the Eucharist" video series continues from 7:30-9 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

April 16

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-745-2006.

The "Great Christian Women"

series continues from 7:30-9 p.m. at Beech Grove Benedictine Center.

Mature Living Seminars on This World of Ours continue with "You and Your Medicines" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College.

The Archdiocesan Board of Education will meet in the Benedictine Deanery (Location to be announced).

The History of the Catholic Church series continues at 7:30 p.m. at St. Benedict Parish, Terre Haute.

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

A Secretary's Day will be held at Beech Grove Benedictine Center. Call 317-788-7581 for details.

April 17

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. at Johnson Co. Hospital, Franklin.

The Monthly Cemetery Mass will be celebrated at 2 p.m. in Calvary Chapel.

Father Jeff Godecker will present a program on "100 Years of Catholic Social Teaching" in the Theology Night out series at St. Paul Parish, Tell City. Dinner 6:30 p.m. Call 812-547-7994 immediately for reservations.

April 18

The Great Christian Women Series continues from 9:30-11 a.m. at Beech Grove Benedictine Center.

The Spiritual Book Series continues from 7:30-9 p.m. at Beech Grove Benedictine Center.

The Newman Guild of Butler University will hold its annual Luncheon and Bridge at 11:30 a.m. at the Riviera Club. Call Ginny Vest 317-786-5363 for reservations.

April 19

The Spiritual Book Series con-

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times from 9:30-11 a.m. at Beech Grove Benedictine Center.

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

The Contemporary Issues in the Catholic Church series sponsored by St. Thomas Aquinas Parish continues at 1:30 and again at 7:30 p.m. with a program on "Catholic Future" by Providence Sister Barbara Doherty. Call 317-283-6358 for details.

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

There will be NO VOLLEYBALL for singles at St. Thomas Aquinas Parish tonight.

The Medjugorje Network will present two free videos, featuring Ricardo Montalban and Mother Angelica, at 7:30 p.m. in the Lawless Room of St. Matthew Parish, 4100 E. 36th St.

A men's retreat on "The Knight and the Wise Man: Images of the Masculine" will be presented at Mount St. Francis Retreat Center. Call 812-923-8817 to register.

A men's retreat on "The Knight and the Wise Man: Images of the Masculine" will be presented at Mount St. Francis Retreat Center. Call 812-923-8817 to register.

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 3553 E. 56th St. Call 317-545-7681 for information.

April 20

Catholic Alumni Club (CAC) will celebrate Singles Sunday at 5:30 p.m. Mass in St. Pius X Church, followed by dinner out. Call Mary 317-255-3841 late evenings for details.

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 36th St.

ILPU Newman Club will sponsor a retreat on "Creation Spirituality" from 10 a.m.-4 p.m. in Brown Co. State Park. Call 317-632-4378 for more information.

Oldenburg Academy will host the first annual "Indy 2000" Reverse Raffle at the Stokely Mansion, Marian College. Entertainment, grand prize \$2,000. Call Ruth Eakin 317-823-4855 for tickets and details.

The Ladies Club of Little Flower Parish, 4720 E. 13th St. will sponsor a Spring Fling Dinner Dance beginning with social hour at 6:30 p.m. in the parish hall. Ann Kirk catering, Steve Hayward Band, \$15/person. Call 317-357-6656 or 317-356-5054 for reservations.

April 21

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WEEK 5
July 8-12

WEEK 6
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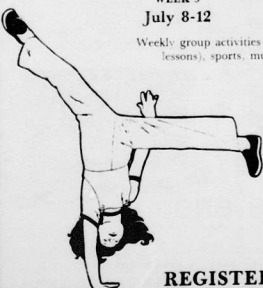
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Way of the Cross has evolved through history

by Agostino Bono
Catholic News Service

VATICAN CITY—Pope John Paul II became the latest reformer of a favorite Catholic devotion by revising the 14 Stations of the Cross for his Good Friday procession.

The stations—almost as old as Christianity—have ranged in number from five to 30. They have varied throughout history in the scenes depicted and the order of events.

The common thread is the agony of Christ as dramatized in the events in Jerusalem leading to and including his death on the cross. The purpose is to deepen one's spiritual life through meditation on Christ's sacrifice.

The emphasis always has been on the suffering Messiah. The one central event which has yet to make its way into the stations is Christ's resurrection.

Each station depicts a specific event—usually through a painting. The devotion encourages penitents to stop before each station for prayers and reflection. The stations are a mainstay of churches throughout the world.

Some historians trace the stations, also called the Way of

the Cross, to Christ's mother, Mary, who is said to have visited the sites of her son's agony after his ascension to heaven.

The first organized stations outside the Holy Land were erected in the fifth century in San Stefano Church in the Italian city of Bologna. The number of stations were five.

The devotion grew in Europe during the Middle Ages as returning Crusaders advanced the idea of building tableaux of the holy sites they had seen connected to Christ's agony. The aim was to recreate "little Jerusalem" throughout Europe as traveling to the Muslim-controlled Holy Land was dangerous. It was also beyond the means of most European Christians.

The devotion was also heavily promoted by the Franciscans who were given papal custody over Christian sites in the Holy Land in 1342, a role they still exercise. For centuries, officially approved stations and indulgences granted for making the Way of the Cross were a Franciscan monopoly, available only to people making the devotion in Franciscan monasteries, churches and chapels.

The centuries also introduced historically dubious scenes rich in Christian emotion but not grounded in Scripture. Different versions of the stations have Christ falling under the weight of his cross from one to seven times. Another the imprint of his face on her scarf after wiping away his sweat.

The trend to fix the number of stations at the current 14 first appeared in 16th-century devotional manuals. But it was not a hard and fast rule as the Holy See also gave approval for Ways of the Cross with fewer stations.

Pope John Paul's revision, done for the 1991 procession, kept the number at 14. It involved eliminating events not mentioned in the New Testament and adding ones that were.

Gone were Christ's three falls, his meeting with his mother as he carried the cross and his meeting with Veronica. Added were: Christ's agony in the garden; his betrayal by Judas and arrest; Peter's denial; Christ promising his kingdom to the good thief; and Christ's mother and St. John watching the crucifixion from below.

The Active List

(continued from page 14)

will present its Annual Champagne Brunch and Style Show at 12:30 p.m. in the cafeteria. Tickets \$8.50. Call 317-357-6287 for reservations.

☆☆☆

Knights of St. John 431, 312 S. Wilder St., Greensburg, will hold their Annual Spring Festival with chicken dinners served 10:30 a.m.-5 p.m. EST. Adults \$5; kids 5-10 \$3; under 5 free. Carry-out available.

☆☆☆

A Calix meeting will be held at 8 a.m. in St. James Church, 1155 E. Cameron St. Mass 9 a.m. Call 317-787-9138 for details.

☆☆☆

St. Anthony Parish, 379 N. Warman Ave. continues its centennial celebration on "Rejoice and Remember" with celebration of Mass by Archbishop Edward T. O'Meara wt 11 a.m. Program and breakfast follow in Ryan Hall.

☆☆☆

The Women's Club of St. Patrick Parish will sponsor its

regular monthly Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

☆☆☆

I.U. music professor Sulaiman Zai will present a free Classical Guitar Concert at 1:30 p.m. in the Memorial Lobby of St. Meinrad Seminary.

☆☆☆

The PTO of St. Monica Parish, 6131 N. Michigan Rd. will sponsor its Monthly Pancake Breakfast from 8 a.m.-12 noon in the cafeteria.

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Youth News/Views

Educators help teens deal with depression

by Ines Pinto Alicia
Catholic News Service

Teen-agers experience depression at different points in their lives, and Catholic educators can help them deal with it now and in the future by developing their self-esteem, said a Canadian psychologist for Catholic schools.

Fran MacDonald, chief psychologist of the York Region Catholic schools in Richmond Hill, Ontario, spoke April 3 at the 88th annual National Catholic Educational Association conference in Boston.

Teens today are being brought up in a world where material affluence is important and societal attitudes are forcing many to have self-doubt, she said.

"We live in such a competitive society that it is demoralizing for those who can't be No. 1," MacDonald said.

More and more children experience depression because families and society are in transition, she said.

Many families are constantly moving and do not have the strong ties and friendships with their community as people did in the past, MacDonald said, while some families are not placing as much importance on having religion in their lives.

Depression is a disturbance in feelings and moods, she explained, leading people to think negatively about themselves and the world around them, to believe the depression will never go away, and to feel a loss of control.

Some signs are a loss of interest in school, work, friends, and appearance, she said, as well as a withdrawal from their lifestyles and feelings of worthlessness and helplessness. Families sometimes are a major source of depression.

"Families are the source of many of the good things in a person's life, but they are also a source of negativity in life," MacDonald explained. "Family stress is a big factor in our lives today."

She said families face problems such as unemployment, substance abuse, physical abuse, or simply an inability to spend time together because of the demands many two-career families face in order to survive economically.

The environment in which children live also is a source of stress, she said, noting that the Persian Gulf War, crime, violence,

death, and other things children hear about in the world affect them.

Some depressions can become so severe that only medical treatment can help, she said, but in many cases, families and educators can be effective in helping teen-agers through difficult times.

Self-esteem is a sense that one is loved, valued and accepted, she explained, and people who have it know their strengths and are hopeful that they can change what they don't like in their lives.

Educators can help students build self-esteem by letting them know they don't have to be excellent all the time or in every undertaking.

"Self-esteem, no matter how well established, comes and goes in life," she said. "It is never constant."

Teachers can also help, she said, by allowing students to take on projects they can handle.

"Always give them a little extra responsibility," MacDonald said. "It helps lead to a gradual growth of confidence and helps build up their self-esteem."

She said it is important for educators to give students feedback, both positive and negative, so they have a realistic view of their achievements and weaknesses.

"We have to put things in perspective," she said. "When they say they messed 'the whole thing up,' we must let them know that it is only part of their whole person and they are good at other things."

Educators also should let adolescents have freedom to make their own decisions, rather than always having to go to adults for advice, MacDonald said, because "every time we promote self-reliance, we help build self-esteem."



SEIZE THE MORNING—WZPL news and public affairs director Ann Craig of St. Barnabas Parish in Indianapolis delivers a news broadcast during the FM station's popular morning show. She will speak to teen-agers during the Catholic Youth Organization's Archdiocesan Youth Conference this weekend. (Photo by Mary Ann Wyand)

Broadcaster rises early in order to 'seize' each day

by Mary Ann Wyand

WZPL news and public affairs director Ann Craig of St. Barnabas Parish in Indianapolis rises early each morning to "seize the day" during the FM station's popular morning show with host Dave McKay, "Coach" Rick Miles and "Commander" Rich McDonald.

Her pleasant voice and upbeat conversation on the "99-and-a-half" FM frequency help central Indiana listeners wake up each weekday.

Craig will discuss her busy broadcast career April 14 as a keynote speaker for "Seize the Day: Impact '91," the Catholic Youth Organization's 34th annual Archdiocesan Youth Conference at Roncalli High School in Indianapolis.

Broadcasting is an exciting business, Craig told *The Criterion*. "It's the kind of business where you do have to 'seize the day' to even be where I am."

Craig said she has learned to "seize the day" on many occasions since graduating from Presentation Academy, a girls' school operated by the Sisters of Charity in Louisville.

After finishing high school in three years, she enrolled at Indiana University Southeast to pursue a degree in education. Later she married Bob Craig at Sacred Heart Church in Jeffersonville, her long-time parish.

When Bob's employment necessitated a move to Tehran, Iran, she joined him in that Mid-east country during the latter part of the Shah's regime.

Two years later, they returned to the Midwest and settled in Bloomington. She switched study areas and finished her degree in telecommunications at Indiana University.

Employment in advertising sales at WBWB, a Bloomington radio station, preceded her first broadcasting job at WIFE Radio in Indianapolis in 1978. From there, Craig worked for WXIN Channel 59 as a television news anchor and public affairs director, then she served Network Indiana as news director.

After the birth of her oldest son, Clay, she joined WZPL's morning crew. The job requires her to begin each day at 4 a.m., but enables her to spend more afternoon and evening time with her family.

Both Clay and her youngest son, Zachary, have grown up listening to their mother's voice on the radio at breakfast time.

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

Craig said she likes to keep busy and admits to being an over-achiever.

"That isn't always a good thing," she acknowledged. "I do look forward to church because I don't have a lot of quiet in my life."

St. Barnabas is a very friendly parish, Craig said, and she enjoys helping with church needs.

Her extensive list of volunteer and community service work includes serving on the liturgy committee at St. Barnabas Church, where she also helps as a lector.

Craig does volunteer work for United Way of Central Indiana as a member of its advisory committee and works with youth at risk as a volunteer for 70001, a state-funded agency that assists high school drop-outs with educational and employment needs.

Other community service work ranges from promotions for the Indiana Society to Prevent Blindness to the Multiple Sclerosis Education and the Perry Township Drug Education Program.

"I average four or five free public service appearances a week," Craig said. "I like getting out and helping people. There are a lot of things you can do to help others."

Students earn Science Fair honors

Winners of the Catholic Youth Organization's 1991 Archdiocesan Science Fair recently earned recognition for their scientific efforts and experiments.

Eighth grade biological—Mike Daly, St. Monica, "Natural Selection in Fruit Fly."

Other winners—Christina Amrhein, St. Louis, Batesville, "Antiseptic," and Chris Leggett, St. Gabriel, "Seeing Is Believing."

Seventh grade biological—Jay Allen, St. Mark, "Eyes Reflect Learning Style."

Other winners—Heather Moebis and Ali Ratliff, St. Roch, "The Effect of Background Noise on Concentration," Marietta Masallamany, St. Matthew, "The Effect of Acid Rain on Plants," Chris Jackson, Little Flower, "Hamsters and Learning," Katie Williamson, Our Lady of Mount Carmel, "What Are the Dreaming Habits of Seventh-Grade Students?" and Ali Kidmark and Jenny Hardy, Nativity, "Which Is Better for Composting—Soil or Light?"

Eighth grade physical—Julie Rohrbeg, Holy Spirit, "Laundry Detergent."

Other winners—Jenny Harris, St. Barnabas, "Weather," Eric Rumschlag, Our Lady of Mount Carmel, "Sight Savers," and Rob Dinn and Andy Fitzgerald, Nativity, "Thermo Conductivity."

Seventh grade physical—Chris Jessop, Holy Spirit, "Crystals."

Other winners—Josh Holmes, St. Thomas, "Oil Spills," Adam Fischer, St. Simon, "Effect of Gravity on Objects," Kelly Shane, St. Louis, Batesville, "Ozone," and Jay Leone and Kyle Conner, St. Pius X, "Potato Battery."

☆☆☆

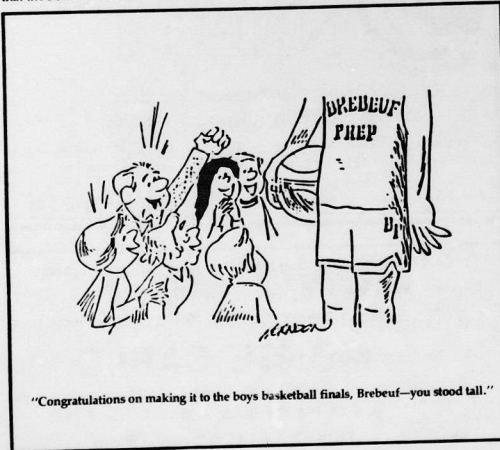
CYO youth group members from Little Flower Parish in Indianapolis will sponsor a car wash on April 20 from 10 a.m. until 2 p.m. at the Marathon station at East 10th Street and Arlington Avenue.

☆☆☆

Immaculate Heart of Mary parishioners Bill and Anne Leppert of Indianapolis will sponsor an open house for La Lumiere School on April 17 from 7 p.m. until 8:30 p.m. in their home. It is the only coeducational Catholic boarding school in Indiana. Call 317-251-2528 to register.

☆☆☆

Girls Incorporated of Indianapolis will offer a parent-daughter workshop on "Growing Together" on family values and communication from 5:30 p.m. until 7:30 p.m. on April 16, 18, 23 and 31 at the Fountain Square Center at 1125 Spruce St. To register, call 317-283-0086.



"Congratulations on making it to the boys basketball finals, Brebeuf—you stood tall."

TRIBUTE TO THE BRAVES—This cartoon drawn by Gene Herndon for the Topics Suburban Newspapers, Inc. salutes Brebeuf Preparatory School's Braves for their fine basketball season and wonderful performance in the Indiana High School Athletic Association state tournament. The Braves were state runners-up this year, marking the first time that a team from a private school has made it to the championship game. (Cartoon reprinted with permission from the Topics Suburban Newspapers, Inc.)

Kids share desire for popularity

by Christopher Carstens
Catholic News Service

You spot them in any school. They know who they are, and so do the rest of us. They are the popular kids.

The world is full of kids who want to be popular. Good luck. You can make new friends, but it is almost impossible to turn yourself into a popular kid.

At most schools the popular kids are a clique that got together in sixth or seventh grade. Usually it's a closed group and outsiders can hardly force their way in.

I went to my high school reunion, and there were the popular kids standing in a tight circle. Twenty years later, they were still talking only to each other.

Breaking into that circle from the outside is tough.

First, ditch all of your current friends. Popular kids only like people who hang out with other popular kids. If they see you with your old friends, you are sunk. It doesn't matter that those friends are a lot of fun and have been loyal through your tough times. If you want to be popular, they have to go.

By the way, if you have loaned anything to these old pals, be sure you get it back soon. It can be embarrassing going around to collect stuff from people you abandoned.

Next, ditch your clothes. Popular kids wear only the newest fashions with the best known labels. Keeping up with trendy styles costs a lot of money, but that's the price of popularity.

Watch what the popular kids are wearing, and wear exactly the same thing. Whatever you do, don't buy any clothes that express your taste or individuality. Your goal is to make yourself a perfect copy, not an original.

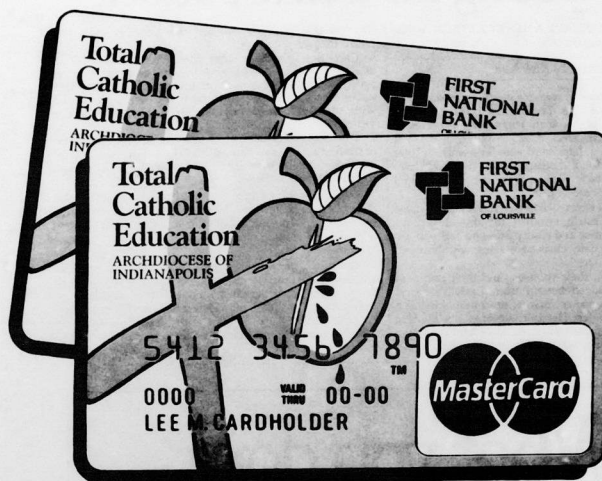
Next, get ready to change your music. It doesn't matter what you like. You have to listen to what the popular kids like. If they are into Rap, then you start listening to M.C. Hammer and Vanilla Ice. If they like Metal, then it's Warrant and Bon Jovi.

Be sure that whatever you listen to has the popular kid stamp of approval. It is smart to check in advance. Never buy a tape or CD unless you know that a certified popular kid already has it.

Once you've done all that, you are prepared for the final step. Get ready to spend a lot of time alone. Because even if you change everything about yourself, the popular kids probably won't let you into their group. Remember, popular kids form a tight circle, and cliques typically hold together by keeping other people out.

Unfortunately, your old friends may well be hurt and angry about the way you dumped them. So, you are likely to run through a lot of Saturday nights sitting in your room, wearing clothes that aren't quite your style, and listening to music that isn't really you.

But the chance of maybe becoming one of the popular kids is all worth whatever it costs. Isn't it?



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BOOK REVIEW

Too young for a heart attack

I'M TOO YOUNG TO HAVE A HEART ATTACK, by Jim Castelli. Prima Publishing (Rocklin, Calif.). 212 pp., \$18.95.

Reviewed by Rick Nare

Jim Castelli knows how to weave a good story and that is exactly what he does in "I'm Too Young to Have a Heart Attack," his account of his own frightening experience. Castelli tells how he was struck down at age 38 by a major heart attack. The incident happened with little warning after taking the family pet for a morning walk. He also shares insights and data which could spare the reader from experiencing a similar or worse fate.

It's not unusual for a victim of a major heart attack to come close to death, but Castelli recounts the ordeal and his recovery with such humor and clarity that you feel you are struggling through the daily challenges along with him and his family.

Heart attack victims, their spouses, and their mid-twenties to adult children could all benefit from Castelli's story. Castelli is a journalist and, as such, is used to looking at a story from different angles. His journalistic skill is evident as he describes the difficulties he, his wife and two sons confronted as they struggled to cope with his attack and

the fear that perhaps another one, possibly even fatal, might follow.

Castelli takes the reader through each step of the attack, initial treatment and trauma and the recovery process. He describes each of the major hurdles a heart patient faces, but also points out that when you're dealing with serious illness, you take joy in even the smallest victories.

One example of small accomplishments is his description of his first shampoo in almost a week. As someone who has endured a similar experience, I identified with the sense of accomplishment he notes.

While the book's title may sound like a feature in Reader's Digest, it's far more than "how I survived my heart attack." Castelli offers concrete advice on a wide variety of items related to prevention of and recovery from heart attack and heart disease.

The role of personality types, cholesterol, exercise, and schedule and lifestyle adjustments are just a few of the areas Castelli considers in his book. Those who have not suffered serious illness may expect to read of these factors, but the author also relates with keen sensitivity the invisible damage and unspoken fears of patients and the recovering victims.

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Our Specialty Is Life.

Fear of doing what were once routine actions, the loss of confidence in yourself and the feeling that because your illness negates the possibility of employment you are a burden on your family are just some of the areas Castelli shares with his readers.

Many of us tend to romanticize real life, Castelli does not. The author summarizes the points made within the book by crunching them into the last chapter, where the information is sound and valuable, but the presentation is abrupt.

In the last chapter the reader goes from a story in which there is a strong sense of human interest and care into a do's and don'ts list for heart disease prevention which is as sterile as a medical journal report.

The story of Castelli and his family's ordeal is well written and holds your interest.

(Nare is marketing manager for the U.S. Catholic Conference and former editor of a Catholic newspaper. He suffered major heart complications at age 33.)

(At your bookstore or order prepaid from Prima Publishing & Communications, 4970 Topaz Ave., Rocklin, CA 95677. Add \$2 for shipping and handling.)

+ Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them 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.)

+ **BEAL, Betty Lou (Lyons)**, 69, California (formerly SS. Peter and Paul Cathedral, Indianapolis), Feb. 28. Wife of Thomas J.; mother of Mike, Terry, Dennis, Timothy, Kevin, Brian, Patrick, and Maureen Schaeffer; sister of Joseph C., Little Sister of the Poor Therese Agnes and Lillian Lyons, Mary Helen Ullrich and Joan Dowling; grandmother of 13.

+ **DILLEY, Roy T.**, 85, St. Pius X, Indianapolis, March 27. Husband of Violet; father of Elizabeth Ann Hazelton and John W.; brother of Albert W., Joseph and Lavada Moss; grandfather of seven.

+ **DONAHUE, Mary G. (Mangin)**, 67, St. Michael, Indianapolis, March 29. Mother of Terrence, Timothy, Kathleen Chienaski, Judith, Dianne Rossman, Patricia Cressi, Stephanie Whitmore, Jeanne Sheehan and Sharon; sister of Paul and Gene Mangin, Mildred Lark, Harriet Miller and Eldred Briner; grandmother of nine.

+ **DUERSTOCK, Alvin T.**, 68, Immaculate Conception, Millhouse, April 7. Father of Jerry, Arthur and Robert.

+ **GRADY, Mary Evelyn**, 62, St. Pius X, Indianapolis, March 16. Mother of Theresa J. Rejo, Cecil Poorman, Richard B. Jr. and William James III; grandmother of five.

+ **HLUTKE, Charles Joseph Jr.**, 49, St. Pius X, Indianapolis, March 25. Husband of Eric, Jonathan, Charles, Glenn, Michael and Christy; son of Shirley Wheeler; brother of Tim and Ann Brown; grandfather of two.

+ **KAFFENBERGER, Francis W.**, 82, St. Michael, Indianapolis, March 30. Husband of Margaret E.; father of Zeno, Mary Rose Hottelaw, Thelma McKinney and Dionysia Aich; stepfather of Bill and Philip Shopper, Janice Lawson and Sharon Mathis; brother of Walter, Agnes Baggett and Cecilia Leonard; grandfather of 19; step-grandfather of 11; great-grandfather of 14; step-great-grandfather of two.

+ **KEMPER, Pauline (Pressley)**, 79, Assumption, Indianapolis, March 29. Mother of Rose Marie Cates and Patricia Ann Wheeler; grandmother of five; great-grandmother of two.

+ **KIEFER, Paul William**, 82, St. Joan of Arc, Indianapolis, March 27. Husband of Ruth (Seaman); father of Mary Margaret Williams; brother of Forrest, George, Donald, and Virginia Sheets.

+ **LIBBS, Arthur**, 74, St. Mary of the Knobs, Floyd Knobs, March 31. Husband of Eva (father of Robert, Richard, Donald, Patricia Hult, Linda Smith, Cathy Riggs and Jane Best); stepfather of Bruce and Robert Andres, Carolyn Gelbach, JoAnn Pendleton, Verne Gettelfinger and Alice Volpert; brother of Benedictine Sisters M. Annette and Germaine, Emma Strahl and Alma Knaible; grandfather of 43; great-grandfather of 12.

+ **PETERS, Mae A.**, 81, St. Mary, Greensburg, March 26. Sister-in-law of Eleanor.

+ **PRITCHARD, Russell E.**, 73, Holy Spirit, Indianapolis, April 2. Husband of Mary Catherine (Fisk); father of Denise W. Lemmon and Robert D. Wuellner; grandfather of six.

+ **SONDERMAN, Anne M.**, 89, buried from Sacred Heart, Indianapolis (formerly of St. Barnabas and St. Philip Neri, Indianapolis), March 28. Mother of Elmer, Hughes-Lewis, Grandmother of 11.

+ **SULLIVAN, Frank H. Sr.**, 69, St. Elizabeth, Cambridge City, March 30. Husband of Madeline; father of Patrick, Frank Jr., Joseph, Dennis, John, Anne, Margaret Brochin, Kathleen Riggs and Maureen Isaacs; grandfather of 22.

+ **SWANK, Ralph L.**, 68, Sacred Heart, Jeffersonville, March 23. Husband of Helen E. (Poppi); father of Paul A., Mark L., Diane Davis, Barbara J. Gallegos, Sue R. Fischer and Teresa K. Brady; brother of George O., Charles E., and Mildred D. McCurdy; grandfather of nine.

+ **WHITE, Sadie White**, 84, Holy Rosary, Indianapolis, March 15. Stepmother of Donna Ottinger, Glenn and Kenneth; sister of John, Robert and Albert McCabe and Frances Heine; grandmother of 14; great-grandmother of eight.

Prov. Sr. Marie Helen Leonard dies at age 90

ST. MARY OF THE WOODS—Providence Sister Marie Helen Leonard died here in Karcher Hall on March 27. The Mass of Christian Burial was celebrated for her on April 1. Sister Marie Helen was 90.

The former Margaret Leonard was born in Chelsea, Mass. She entered the Congregation of the Sisters of Providence in 1918 and professed final vows in 1926.

Sister Marie Helen ministered in schools in California, Illinois, Indiana, Massachusetts and Washington, D.C. in the Archdiocese of Indianapolis, her assignments included Our Lady of Providence High School in Clarksville and St. Agnes Academy in Indianapolis.

Sister Marie Helen is survived by two nieces, Patricia Conway of Winthrop, Mass. and Sister Margaret Leonard of Dorchester, Mass.

Bishops' pro-life spokeswoman takes calm, rational approach

by Patricia Zapor
Catholic News Service

WASHINGTON—When Helen M. Alvare set out from Cornell University law school seven years ago, she knew that what she wanted to do and what she'd end up doing were likely to be different.

But after three years of practicing corporate law, Alvare has settled into what she wanted from the start—working for the church. She's thriving in her role as a calm, rational voice in a debate that has been characterized by depictions of the extremes of the abortion battle.

In October, Alvare became director of planning and information for the U.S. bishops' Secretariat for Pro-Life Activities, a job that meant temporarily shelving her law career and pursuit of a doctorate in theology.

Growing up in the Philadelphia suburbs, Alvare attended Catholic schools, including Villanova University, and has remained enamored of Catholicism. She sees her job as a natural venue for her advocacy skills, legal training and passion for the Catholic faith.

"I've always wanted to work for the church," she explained. "I'm very proud of the Catholic faith."

Alvare and her husband moved to Washington when she had a chance at graduate studies in theology at The Catholic University of America and he had an offer from the Department of Commerce. She took a part-time job in the U.S. bishops' general counsel's office, preparing friend-of-the-court briefs on First Amendment and pro-life issues.

Then last fall, the bishops hired a public relations firm, Hill & Knowlton, to manage the church's anti-abortion efforts, and needed someone to oversee that contract and be their principal spokesman on the issue. Alvare said she initially dismissed the prospect, but "I couldn't get it out of my mind."

Media stories about Alvare tend to focus on her youth—age 30—and gender, but she's hardly the image-tailored mouthpiece of bishops' policy she's sometimes depicted to be. She proudly notes that she has been complimented after presentations with the comment "that was sane," from people who have come to expect abortion discussions to turn into screaming matches.

"It's not that she doesn't get riled. 'Righteous anger has its place,'" she said, "but so does quiet conversation."

Like sophisticated negotiators, she seeks to understand her opponent and discuss the "moral status" of abortion, by refusal to discuss abortion from any perspective but the rights of women and

when abortion is seen as "substitute social policy," a means of controlling drug abuse, poverty or to "select out" other problems.

"The secret is to be kind enough, engaging enough and truthful enough . . . always truthful, so they will give an ear to your arguments," she said.

Alvare attributes the positive responses she's had to her security in the consistency of her case—that abortion is wrong.

"I'm here because I'm completely committed to the issue," Alvare said. "I believe abortion is a critical human rights issue. I don't think people understand what it's doing to our society. I want to give them the big picture."

"You may get me in a position where I'll say something you don't like, but you'll never get me in a position that's inconsistent," she said.



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Alvare expects to someday get back into law practice, but for now sees her current job as a better use of her talents.

"I think I'm a natural advocate but not a natural lawyer," she said, explaining that she finds the detail work of law practice—researching cases, filing motions, writing briefs—far less appealing than standing up in court arguing a case.

Then there was the perennial lawyers' struggle to want to always be on the "right" side of a case.

"When I practiced law I always hoped I could be in sincere personal agreement with every one of my clients. But it didn't turn out that way."

Now, while her personal beliefs are in line with her public role, Helen Alvare admits to a growing awareness of the enormous task ahead of her.

"People don't want to take on long-term problems," she said. "I fluctuate between feeling like I'm lighting a candle in the darkness and that the world is going to hell in a handbasket." And she returns to her religious roots to carry her through.

"I pray more than ever now," especially to Mary, she said, "because I see how big this is."

"I used to see her as an example of female submission, but now I see her power to undertake a long-term approach to a difficult problem. That's certainly what this is."

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Catholic educators praised, told to do more for youngsters

By Ines Pinto Alica
Catholic News Service

BOSTON—Catholic educators gathered in Boston April 1-4 were praised for their work and given a boost of support from U.S. bishops. But they also were urged to do more for minorities, disabled children, abused and neglected youths and to develop youngsters' intellect.

More than 15,000 educators attended the 88th annual convention of the National Catholic Educational Association in Boston.

A nun who heads the U.S. bishops' Department of Education said April 1 education was one aspect of church life where women, both lay and religious, have shown much leadership, but they need to further develop those skills so they can play even more important leadership roles in the U.S. Catholic Church than in the past.

Quoting Abigail Adams, wife of John Adams, America's second president, Mercy Sister Lourdes Sheehan said, "Great necessities call for great leaders. So look at the great necessities of Catholic education and be a leader. Without education, the Catholic Church would be a completely different institution."

Later that day, NBC News anchor Mary Alice Williams told educators that their role was vital in helping the American public understand that it is ultimately responsible for actions the government or military take.

For that reason, the free flow of information is vital to the American public so it can make those decisions, said

Williams, a graduate of Jesuit-run Creighton University in Omaha, Neb., and co-anchor of NBC's "Sunday Today."

As the first day of the convention came to a close, educators were greeted by protesters as they left a Mass at Boston's convention hall. Members of Boston homosexual rights groups demonstrated to tell the Catholic Church that they think it is missing the mark on AIDS education by insisting that abstinence is the only way to prevent AIDS.

Sister Catherine McNamee, NCEA president, said Catholic schools are using sex education curriculums based on input from the medical community as well as from researchers and theologians.

"Research has shown that condoms are not 100 percent effective in preventing AIDS," she told Catholic News Service. "We teach the church's teaching which is abstinence. Clearly Catholic schools are not going to encourage the use of condoms."

On April 2, educators were told by a nun who was abused as a child that abused children often turn to educators for protection and educators have a responsibility to provide it.

"There is no such thing as a normal classroom anymore," said Dominican Sister Eve Clark, coordinator of religious education for the disabled for the Diocese of Brooklyn, N.Y. "Every school has to deal with children traumatized or disturbed because of abuse, either physical, emotional or sexual."

Sister Eve said abused children often display extreme anxiousness, withdrawal or extreme talkativeness, aggressiveness, inability to concentrate and shyness. Educators should acknowledge the child seems sad about something and be available if he or she needs to talk to someone, she said.

A professor of psychiatry at Harvard University also told Catholic educators April 2 that students need to be fulfilled spiritually and morally in school as well as to be taught to read and write.

"History has shown like in the Holocaust era that people can be well educated, but not thoughtful and kind," said Robert Coles, author of "The Spiritual Life of Children," an extensive study of the spiritual and religious life of children. He conducted a survey of 5,000 children in grades four through 12 focusing on their ethical and moral standards, and found among other things that about 65 percent of high school students said they would cheat on a test.

Also that day the National Catholic Educational Association and the U.S. Catholic Conference announced they were launching a \$1 million nationwide advertising campaign to promote Catholic education.

Educators will be sold campaign kits and other promotional products with the theme of "Discover Catholic

Schools" to teach them how to market their schools using buttons, billboards, posters and banners, how to raise funds, how to deal with the press and what activities to use locally to promote Catholic education.

In the last speech of the day, a Wisconsin lawmaker who pioneered a model program for choice in education addressed the convention.

Catholic educators can make choice in education a reality for all schools in the United States, but they must be prepared for a battle, said Polly Williams, a Democratic state representative from Milwaukee.

Williams, a divorced mother of four and former welfare recipient, pushed through the Wisconsin Legislature a law that allowed 1,000 low income youngsters to attend the school of their choice, including private secular schools.

Archbishop Pio Laghi, head of the Vatican Congregation for Catholic Education, reiterated the idea that educators must strive to develop "the whole person" not just intellectual aspects of students in a speech he made April 3.

Jesuit Father Charles Beirne, the vice rector of the University of Central America in San Salvador, told educators to develop the faith and intellectual lives of students so that they are able to analyze and understand information on which they base decisions. Father Beirne was among several Jesuits sent to replace six Jesuits killed along with two co-workers on the Salvadoran campus in November 1989 by the Salvadoran military.

"Your students need a vital faith to tackle the challenges of modern life: ethics in business, integrity in relationships, the sacredness of life, and a heartfelt commitment to house the homeless and create employment for the poor," he said.

"If their faith is a 'comfy' easy experience, then the rootless values they assimilate superficially will come loose with any challenge," he added. "They will sell their souls without even realizing they've lost them."

Addressing the topic of depression among teen-agers, Fran MacDonald, chief psychologist of the York Region Catholic schools in Richmond Hill, Ontario, Canada, said teens experience it at different points in their lives, and Catholic educators can help them deal with it by developing their self-esteem.

Some signs, she said, are a loss of interest in school, work, friends and appearance, a withdrawal from their lifestyles, and a feeling of worthlessness and helplessness.

Educators can help students build self-esteem by letting them know they don't have to be excellent all the time or in every undertaking. They can also help by giving them feedback on their work.

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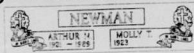


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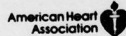
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