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'Stop this war!' the pope pleads

Papal Holy Week and Easter celebrations include appeals for peace in Balkans

by Cindy Wooden
Catholic News Service

VATICAN CITY (CNS)—Pope John Paul II commemorated Christ's suffering, death and resurrection with calls for peace in the world, especially in Bosnia-Herzegovina.

"Leaders of nations, men and women of good will, with my heart overflowing with sorrow, I appeal once more to each one of you: stop this war!" he said in his April 11 Easter address.

On the day Christians celebrate Christ's victory over death, the church cannot be silent about the "violence, anguish and despair" afflicting humanity, he said in his message "urbi et orbi" (to the city and the world).

The papal Holy Week and Easter celebrations included several specific references to the war in the Balkans. A special collection to aid the people of Bosnia-Herzegovina was taken up at his April 8 Mass of the Lord's Supper. At the April 10 Easter Vigil in St. Peter's Basilica, the pope lighted one of the paschal candles he had reserved for the bishops of the former Yugoslavia.

"How can we keep silent today—the day of peace—before the fratricidal struggles causing bloodshed in the region of the Caucasus, before the atrocious drama being relentlessly played out in Bosnia-Herzegovina?" the pope asked during his globally televised Easter address from the balcony of the basilica.

"Who will be able to say: I did not know?" he asked. He said the fighting "humiliates Europe and seriously compromises the future of peace."

In proclaiming the Resurrection, he said the church prays that the entire human family will take hope from Christ's triumph over death.

His Easter message also called attention to African nations "which feel frustrated in their aspirations to peace—such as Angola, Rwanda and Somalia—or which are moving, amid a thousand difficulties, toward the goals of democracy and harmony, such as Togo and Zaire."

From Christ's empty tomb, the pope said, springs forth the life which overcomes the forces of death and gives Christians the strength to confront threats to life.

"Believers cannot but act with courage and commitment wherever there is poverty, hunger, injustice, wherever life is threatened from its beginning to its natural end, wherever life is despised and scorned," he said.

The pope, speaking to an estimated 100,000 people in St. Peter's Square and to television viewers throughout the world, read short Easter greetings in 57 languages,



CONFESSOR—Pope John Paul II leaves a confessional in St. Peter's Basilica after hearing the confessions of a dozen Catholics from seven countries on Good Friday. (CNS photo from Reuters)

including a special thanks to the people of the Netherlands who sent the tulips, lilies and other flowers that blanketed the area around the altar.

To English speakers he wished: "A blessed Easter in the joy of Jesus Christ, the risen Lord and savior of the world."

To Italians, whose nation is going through political and economic difficulties and scandals, the pope encouraged a

reliance on traditional Catholic values to get the country back on track.

My heartfelt hope is that the clouds hanging over (Italy) today will soon be dissipated thanks to a committed agreement by the entire population," inspired by Christian principles, he said.

The evening before, at the Easter Vigil, the pope prayed that all would find "a rebirth in the Spirit and in the newness of life in Christ who died and rose for us."

Pope John Paul's special prayers went to the 14 male and 18 female catechumens who received the sacraments of baptism, confirmation and Eucharist from him during the later night liturgy. The catechumens came from Albania, Bosnia, Cambodia, France, Japan, Korea, Nigeria, Thailand, Singapore, Switzerland, the United States and Vietnam.

The Vatican identified the U.S. catechumens as Catherine C. Caporale, 24, and Tina M. Walker, 19. No information was immediately available on their home towns.

"Together with believers throughout the world, let us praise the Creator who willed that there be diversity in the faces of the human race," the pope said in his homily before receiving the catechumens into the church.

Suffering and oppression in the world also received the pope's attention Good Friday as he led a torchlight Way of the Cross at Rome's Colosseum.

Recalling the early Roman martyrs, the pope said such supreme sacrifices continue. "Our own country, too—this 20th century—has known the bitter experience of religious persecution in the modern 'Colosseums' of Europe and the world, in the East and in the West," he said.

In the Way of the Cross, the meditations on each of the stations recalled Jesus' mother and the other women who stood by Jesus when it seemed all hope was lost, and highlighted the world's current need for the same compassion and perseverance.

The Vatican's introduction to the stations said, "As if making visible and tangible the face of divine compassion, it is we—who is to be found on the paths of our time, as along the way to Calvary."

The meditations were written by Benedictine Abbess Anne Maria Canopi, a former university professor who now leads the Mater Ecclesiae Abbey in Isola San Giulio, Italy.

The abbess told Vatican Radio April 9 that her reflections focus on the lack of a "true sense of life" and a misunderstanding about the real meaning of love in the modern world. "The suffering of Christ, in which Mary participated and in which women of every age have participated, is the suffering to give life," she said.

(See 12 PEOPLE, p. 23)

Priests' commitment praised at Chrism Mass

by John F. Fink

"These priests work hard to put their very lives on the line for the unity of our local church. We are blessed because these are good priests." Archbishop Daniel M. Buechlein told those present: or the annual Chrism Mass at the Cathedral of St. Peter & Paul April 6.

The Chrism Mass, held traditionally in this archdiocese on the Tuesday of Holy

Week, is the time when the priests of the archdiocese renew their commitments to priestly service. It is also the time that holy oils are blessed by a bishop for use in the parishes of the archdiocese.

Most of the archdiocesan priests were present at the Mass. Also present were representatives from parishes throughout the archdiocese. They were given the holy oils after Archbishop Buechlein blessed them.

In his homily, Archbishop Buechlein

said that the blessing of the sacred oils was an expression of unity. "The holy oils are consecrated as one for the sacraments of faith which serve the unity of the body of Christ all over central and southern Indiana. Tonight we see each other as different and distinctive and precious members of one body," he said.

He said that members of the church are made one by eucharistic Communion. "We do not make Eucharist, Christ does through the working of the Holy Spirit.

Within the baptismal communion of the body of Christ, the sacrament of holy orders provides for the continuing expression of eucharistic Communion. The sacrament of holy orders plays a necessary part in eucharistic Communion," he said.

The archbishop, addressing his brother priests, emphasized to them that their first duty is to pray. "I urge us to put first things first—the ministry of prayer," he said.

Then, addressing the congregation, he (See PRIESTS' COMMITMENT, page 2)

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28 young men attend a priesthood info meeting

by John F. Fink

Twenty-eight young men, ranging in age from high school students to the 40s, attended an information night on the priesthood at the Catholic Center in Indianapolis April 4. The meeting was part of the Called by Name program conducted in parishes of the archdiocese in January.

Archbishop Daniel M. Buechlein and Fathers Paul Kretter and Joseph Schaedel, past and present directors of vocations, were among those who explained the nature of the priesthood, answered questions, and encouraged the men to continue

to look more deeply into the possibility of becoming a priest.

The meeting seemed to be well received. According to some members of the Indianapolis Serra Club, who attended because they helped sponsor the Called by Name program, the men were enthusiastic.

One Serran overheard a conversation between two of the young men. They were discussing who might have submitted their names. One man said that he was told that five people had submitted his name and said that he was elated that so many people thought him worthy to be a priest.

The Vocations Office will follow up with the young men individually.

THE CRITERION
Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Signs of increasing interest in religious life

by Archbishop Daniel M. Buechlein, OSB

Last week during a very beautiful Chrism Mass our priests and I renewed our priestly commitment. No one else in our archdiocese has made a life-long promise to serve the people of God in central and southern Indiana and to do so with a life-long promise of obedience. I took the occasion to speak about the goodness of our faithful priests and remarked that theirs is a beautiful and important story that deserves to be told.



Not too long ago a cover story in the *Sunday Parade* magazine caught my eye: "When a Healer Needs Healing." The feature addressed the pressures and overextension in ministry experienced by clergy of all faiths. The demands on priests and other ministers have become more complex and wide-ranging in recent years, for many reasons I won't go into here. The same can be said about the public's expectations, scrutiny and criticism of clergy.

It is good to publicize that our clergy need help and cooperation in fulfilling our shared God-given mission. The mission of our church is not the sole responsibility of our priests and deacons and religious. Together with the laity, we serve the Lord. On the other hand, I regret more negative publicity. Rarely do the media tell the good news

about the ministry of priests (and deacons and religious). There are so many good stories to tell.

Yes, there is the hazard of burnout for priests, but aren't we beginning to see the same hazards for lay parents and religious too? The complexity of contemporary society affects all of us in every walk of life.

I hope and pray that negative media coverage does not discourage our youth from answering God's call to priesthood and religious life. While I know that thinking parents realize that vocations to the priesthood and religious life are as special as ever, I also hope the negative focus does not discourage parents from encouraging and nurturing special vocations in the family home.

I for one have been blessed with both a priestly and religious vocation! As a matter of fact, I don't know of a more meaningful and love-filled way of life than that of a priest or a religious sister or brother. On May 3rd I will have been ordained 29 years and I am delighted to say that every year has gotten better. Challenging, yes, but thrilling as well.

A life worth living is challenging and every way of life has its ups and downs. I find it perplexing when people worry about the permanent commitment required of priests and religious but don't worry about two youth facing marriage for life. We need to remember that every way of life is also graced by God so that we can joyfully make our individual journeys according to God's will.

We had a marvelous response to our recent "Called by Name" program and I congratulate all of you who participated! More than 800 names were submitted! This

tells me that many of you are accepting your share of the responsibility to invite our very best youth to consider whether or not God might be calling them to priesthood and religious life.

Special evening programs are being offered for young men and young women to provide information about a special vocation in the church. I participated in the first one last week and I found those present attentive, engaged and asking fine questions. I praise them because they love God and our church enough to want information about a possible religious vocation. I also compliment their teachers and parents who have been such a wholesome influence upon them.

This past week a woman fussed at me because her parish needs another priest. Asked if she had participated in the "Called by Name" program. She had not. The first real solution to the growing expectations and complexity of priestly ministry in the church is the active promotion of priestly vocations by priests and religious and lay people. God hasn't stopped calling our youth.

As a matter of fact we are now in contact with numerous potential candidates for priesthood and there are signs of increasing interest in religious life, but there are many other dissonant voices calling them. Our youth not only need our invitation, they also need our positive support to enter a seminary or convent or monastery. Too often they are discouraged and sometimes even ridiculed if they pursue a religious vocation. They need and deserve our praise, our encouragement and especially our generous prayer.

EDITORIAL COMMENTARY

We are called to do penance all year long

by John F. Fink
Editor, The Criterion

Now that we are in the season of Easter, the penitential season of Lent is over. From now until Pentecost the church rejoices because Christ has risen from the grave, defeating death and being a forerunner of our own eventual resurrection from the dead.

Not to throw a damper on all this rejoicing, but I've got a suggestion for you to consider: How about voluntarily continuing throughout the year the Lenten practice of Friday abstinence from meat?

Most people know that Friday abstinence from meat was the law of the church for centuries. It was one of the distinguishing marks of Catholicism. What most people don't realize is that it still is. As I pointed out in my page 4 column in the issue before Ash Wednesday, current Canon Law still says that Catholics must abstain from meat "on Fridays throughout the year unless they are solemnities" (during Lent this is St. Joseph's feast on March 19 was a solemnity).

However, Canon Law also allows bishops' conferences to change the law on fast and abstinence "and to substitute other forms of penance." That's what the U.S. bishops did in 1966, doing away with mandatory abstinence on all Fridays except the Fridays of Lent on the condition that Catholics substitute some other form of penance.

Although they no longer made abstinence mandatory, the bishops in 1966 said that "self-imposed" abstinence "is especially recommended to individuals and to the Catholic community as a whole."

In the 27 years since the change in

abstinence was made, most Catholics have neglected to make that substitution. I don't want to be judgmental, but it seems to me that most Catholics nowadays treat Fridays like any other day of the week.

1966 wasn't the last time the U.S. bishops addressed the issue of abstaining from meat on Fridays. In their 1983 pastoral letter on war and peace, "The Challenge of Peace: God's Promise and Our Response," the bishops included this paragraph:

"As a tangible sign of our need and desire to do penance we, for the cause of peace, commit ourselves to fast and abstinence on each Friday of the year. We call upon our people voluntarily to do penance on Friday by eating less food

and by abstaining from meat. This return to a traditional practice of penance, once well observed in the U.S. church, should be accompanied by works of charity and service toward our neighbors. Every Friday should be a day significantly devoted to prayer, penance, and almsgiving for peace."

The church has always taught that we are obliged to do penance, not just during Lent but throughout the year. That doesn't necessarily mean abstaining from meat, but such a penance has been traditional.

With all the problems in the world today, there should be every incentive for us to do penance and offer it up for world peace. That's something that each of us could do as part of our prayers for peace

Priests' commitment is praised

(Continued from page 1)

said, "Sisters and brothers, the commitment of these our brothers is a beautiful and precious gift freely given," and he said that nobody besides the priests has given their lives "in a promise of obedience for the common good of this archdiocese."

He said, furthermore, that the priests "rejoice because so many of you also give so much of yourselves for our local church." Both the priests and the holy people of God are very special, he said, and concluded, "Together we are the precious body of Christ. We are so very blessed!"

In addition to the priests of the archdiocese, Benedictine Archabbott Timothy Sweeney of St. Meinrad Archabbey was present.

Outside the cathedral, another Chrism Mass tradition took place as a small group of women passed out literature and held a banner calling for women priests. This year's literature included an article from *National Catholic Reporter* that claimed that women played roles in the early Celtic church that today belong to the male priesthood.



CHRISM MASS—Deacon Joseph Moriarty blesses oil to Margaret Reilly, who receives them for sacramental use in her parish of St. Bernadette in Indianapolis. Priests serving the archdiocese renewed their vows before the hundreds of parish representatives. The archbishop introduced Moriarty and the four other deacons to be ordained on June 5. (Photo by Margaret Nelson)

in Bosnia, in the Middle East, in the Sudan, in Guatemala, in Armenia, and in so many other hot spots.

Was it really that tough to do without meat during the Fridays of Lent? Then why not try it throughout the rest of the year? It's something concrete that all of us could do for the cause of peace.

Task forces prepare objectives and plans

by John F. Fink

Five task forces are continuing to work on objectives and action plans for the archdiocesan strategic plan. Their recommendations are to be studied by the Core Planning Committee at a meeting next Friday and Saturday, May 21 and 22.

The objectives and plans are being developed from the five goals that have been proposed for the first draft of the archdiocese's mission statement, statement of values, and goals.

Fifty-nine people are members of the task forces.

The goals for which objectives and action plans are being prepared are:

- foster spiritual and sacramental life;
- teach and share Catholic beliefs, traditions and values;
- develop and support men and women of faith for leadership;
- work for social justice through service and advocacy; and
- promote generous sharing and responsible use of all human and material resources.

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St. Paul Hermitage starts \$5.2 million drive

by Margaret Nelson

On Thursday, April 8, Archbishop Daniel M. Buechlein, OSB, announced a challenge gift of \$750,000 to the Sisters of St. Benedict for the creation of living quarters for retired priests at St. Paul Hermitage.

The archdiocesan gift supports the first major capital campaign during the sisters' 36 years in the Beech Grove community, where they maintain Our Lady of Grace Monastery, the St. Paul Hermitage and the Beech Grove Benedictine Center.

Archbishop Buechlein promised his full support and help to all of those who "make up this wonderful campus," noting that Beech Grove should "consider this whole complex a treasure."

"Our motto as Benedictines is to pray and work," he said. "One of our major concerns from the Rule of Benedict is hospitality—to treat others as Christ, especially the poor, the sick, the infirm, and those most in need."

The archbishop called the monastery a

"powerhouse of prayer and a work center of charity."

First joking that the priests attending the reception were concerned about their own place of retirement, the archbishop said, "We do need a place for our priests who spend their lives for the benefit of thousands and thousands of people." He said that provisions should be made for the priests and sisters "not only out of charity, but out of justice."

The project includes four phases: the building of a new intermediate care nursing wing for the Hermitage and the creation of living quarters for the retired clergy of the archdiocese there, construction of additional rooms at the monastery to accommodate retired and new sisters, and the creation of a \$1 million restricted endowment fund for the Hermitage.

The new ground-floor nursing wing at St. Paul Hermitage will house 52 patients. The sisters hope that construction will begin in the fall of 1994.

Benedictine Sister Patricia Dede, administrator, said that the nursing facility is now overcrowded for both patients and staff.

The proposed wing will meet the newer nursing care guidelines and restrictions. Projected cost is \$2.8 million.

The second phase of the campaign will convert the present nursing facility into 10 apartments for retired priests, each with kitchenette, living room and private bath. The archdiocesan gift is specifically targeted for this project.

The bedrooms for the retired sisters will be constructed in the Our Lady of Grace Monastery, at the same time making room for new novices and postulants. The monastery now houses 90 nuns.

The final phase of the five-year campaign will create a \$1 million restricted endowment fund to help support and maintain St. Paul Hermitage.

Eugene Witckger is chairperson for the capital campaign. Sister Mary Margaret Funk, prioress until June, is the honorary co-chairperson along with long-time Beech Grove mayor Elton Geshwiler. Charles Stimming Jr., a member of the sisters' lay board of advisors, is the pattern (\$50,000 plus) gifts chairperson and Thelma Brandon is employee unit chairperson.

Board chairman Howard Skillman said that at least 20 percent of the campaign has

already been pledged. Along with the gift from the archdiocese, a grant of \$50,000 has been given by the Indianapolis Foundation, \$148,000 from the lay board of advisors, an anonymous gift of \$7,000 and \$201,000 from the residents of the Hermitage. Employees, with a goal of \$25,000, have pledged more than \$44,000.

Sister Mary Luke Jones, development director called this the "Emily list"—meaning "early money is like yeast." She said that the campaign will help keep residential costs low while offering the best care.

Soliciting of prospects will begin after the completion of the archdiocesan United Catholic Appeal in early May.

The first and second floor residential housing for active senior citizens will continue. One of these residents, Ruth Steinmetz, is credited with the campaign slogan: "If heaven has a lobby, St. Paul Hermitage is it."

Sister Mary Luke said, "Maintaining a lobby for heaven is an awesome responsibility."

Those wishing further information may contact the Sisters of St. Benedict development staff at 317-787-3287.



DONATION—Archbishop Daniel Buechlein announces the archdiocesan gift of \$750,000 to the Sisters of St. Benedict campaign, which will include creation of living quarters for retired priests. To his left is a chart of the \$5.2 million campaign goal. (Photo by Margaret Nelson)

Shelter needs to match \$21,000

If Holy Family Shelter can get contributions of \$21,000 from other sources, it will receive a U.S. Department of Housing and Urban Development Emergency Shelter grant for a matching amount through the city of Indianapolis.

According to Richard Kramer, Catholic Social Services will allocate the funds for utilities, kitchen renovation, a program for prevention of homelessness and bus tickets.

Those wishing further information may contact Kramer at 317-236-1524.



REMEMBRANCE—This drawing of Franciscan Sister Rita Hermann, associate vocations director who died Nov. 9, 1992, is readied for placement outside the office in the Archbishop O'Meara Catholic Center by staff members Father Paul Koetter and Jean Sutherland. (Photo by Charles Schisla)



UNITED CATHOLIC APPEAL

Teens are being trained in food service skills

by David W. Delaney

Terre Haute teen-agers have been able to get jobs in fast food restaurants after completing Catholic Charities' food service training at Ryves Hall Youth Center.

But for some, the program has been more than a way to land a first job. They have learned skills that help them advance to other positions.

"The program taught me good work habits," said Harry Crow, who was a fast food cook before moving into a position in a large Terre Haute supermarket.

"It taught me how to accept authority and also how to get along with people better," added the 16-year-old.

In his training, Crow said he learned how to keep his work area and utensils clean. But the youngster said he eventually wants to move to a better job.

"I'd like to be an electrician some day," he said.

Hank Long also took the skills he acquired in the program and landed a job in a supermarket.

"I've learned how to show respect for the customers," said Long. He added that the course also dealt with the importance of personal grooming when reporting for the work shift.

"You've got to be polite all the time," he said. When he was learning the cooking skills, part of his training was to put out a grease fire—something he believes he can use all of his life. He learned the importance of safety around the kitchen and any other work area.

Long said he learned useful information about food nutrition, the basic food groups and how to eat right.

After going through the course, he can fill out a work application better. "It also helped me with my personal problems," he said.

The 18-year-old said he hopes to get into the military—something that will be more difficult with the downsizing of the U.S. armed forces.

Both say that another benefit is being able to cook at home, when they want to.

Jim Edwards, director of Ryves Hall, said that the program has been offered for two years. During that time, 70 boys and girls have taken the course.

"We saw the need for the training to get kids employed," he said. The original target group was young people, aged 15 through 17, who were considered "at risk" and not doing well in school.

But Edwards noticed that younger kids showed a keen interest. So the requirement was lowered to 12 years.

When the program began, there were more classroom lectures. The staff soon learned that the kids needed hands-on experience more. Some of the students come every day after school and complete



SKILL 'SCHOOL'—Harry Crow (from left) serves food in the Ryves Hall Youth Center kitchen, while instructor Cora Sessions and fellow student Hank Long look on. (Photo by David Delaney)

the course in three weeks. Others come a couple of times a week and finish the course in a few months.

The students help prepare the free meals that the center provides for around 50 neighborhood children. Many are from low-income or single-parent households. Some elderly people have free meals there.

"Many of the kids don't have positive adult role models," said Edwards. "All this also helps keep kids in school. This place is like a surrogate home for some."

The former state policeman said that bologna was served when the program started. "Now we sometimes can serve pork chops and crab meat," he said.

Cora Sessions is the cook and instructor for the cooking program. She's been on the board of directors since February.

"Cora is doing a great job," said Edwards. "The kids love her and she's a fantastic cook. She knows how to work with young people."

Sessions, who also works at the county extension office, said she enjoys working with the young people. "They're learning how to cook a little bit of everything," she said. Sessions teaches safety and culinary skills. Sessions teaches how to cut meat and to use quantity foods. On a recent evening, 73 neighborhood children received hot meals.

"Many of the children are latchkey kids," said Sessions. "This is a good place for them to be until their parents come home. It keeps them off the streets."

FROM THE EDITOR

Trying to influence the influential media

by John F. Fink

Anyone who has traveled much in Europe, Israel, Australia, Latin America, and parts of Asia and Africa can tell you about the influence of American movies and television. The theaters are filled with first-run U.S. movies, with large billboards in many of the major cities advertising them. Television is filled with American-made films.

Cardinal Roger Mahony of Los Angeles, a member of the Pontifical Council for Social Communication, has said that fellow council members tell him that "everything they see on television or in the movie houses, though subtitled, has come from the United States. So they really look to the church (in America) to have a primary thrust in trying to deal with the moral quality of the media."



THEY LOOK, IN PARTICULAR, to Cardinal Mahony since he is archbishop in the entertainment capital of the world. And Cardinal Mahony has long tried to influence Hollywood movies. How successful he has been can be debated since it seems to me that films are worse than ever when it comes to harmful scenes and story lines concerning sex and violence. A look at the movie ratings that *The Criterion* carries each month shows a preponderance of A-III (adults), A-IV (adults, with reservations) and O (morally objectionable) movies.

Cardinal Mahony is, however, doing what he can to convince Hollywood producers and directors to recognize their obligation to make films that are moral. Last September he published a pastoral letter called "Filmmakers and Film Viewers: Entertainment That Enriches," and he has met often with media industry representatives.

The Catholic Church has been in the forefront of attempts to clean up movies ever since they began. Back in 1934 the U.S. bishops started what was then called the Legion of Decency. Many of us can remember standing up during Sunday Mass once a year and pledging not to attend movies condemned by the Legion of Decency.

CARDINAL MAHONY'S PASTORAL was published on the fifth anniversary of Pope John Paul II's special address to media leaders during his 1987 visit to the United States. I was privileged to be one of 16 members of the Catholic press invited to that meeting in Los Angeles; most of the 1,200 people present were in the movie and/or television business.

The pope gave a powerful message about the tremendous influence the media have—for good or for evil: "As communicators of the human word, you are the stewards and administrators of an immense spiritual power that belongs to the patrimony of mankind and is meant to enrich the whole of the human community."

Afterward Merv Griffin commented that the pope was "talking to the most powerful people in the media. If just the percent of (what he said) got through, he's made great progress." And filmmaker Peter Bogdanovich said, "One thing that rang a bell for me was the remark that even the smallest decision can affect millions for good or evil."

Cardinal Mahony's pastoral was directed primarily to the leaders in the entertainment industry. He told them that "only the human family itself surpasses the visual media in their capacity to communicate values, form consciences, provide role models and motivate human behavior." He spoke about the long tradition of the church of collaborating with the best of the world's artists—painters, sculptors, architects, musicians, playwrights, poets, novelists—to create works of art.

He also emphasized that, "Because I reject censorship, I do not propose a code to govern what filmmakers may create nor do I wish to dictate what intelligent viewers may

see." There's a whole section on freedom and responsibility. He said though that, "in trying to please their audiences, (filmmakers) will not pander to baser instincts, to narcissism, hedonism and greed."

THE CARDINAL LAID down certain criteria for judging motion pictures, in each case proposing a series of questions that filmmakers might ask. He started with three ingredients that make up a film—the characters, the nature of the conflict, and the development of the story—and then he moved to specific criteria for areas of special concern—relationships, sexuality, women, family, religion, work, possessions, authority, and violence.

Under "sexuality," for example, he said that this "is a beautiful, even sacred part of human life and so any honest treatment of the human situation is going to include it." Among the questions he asked are these: When the characters in the film are portrayed as engaging in sexual relations, what are they saying to each other? Are they saying something with their bodies they do not mean with their minds, hearts and souls? Are the sexual scenes handled with the taste, delicacy and reverence the subject demands? Are they an essential part of telling the story or are they exploitative? What will be their effect on younger, less mature viewers? Would you want your teen-age children to see this picture?

Under "women," he asked: How are the women in the story portrayed? Are they persons possessing the same intrinsic dignity as their male counterparts . . . or are they impression given that they are somehow less, less honest as objects rather than the persons they are?

Under "possession," he asked: Does the film in any way give the impression that money and the things it can buy are a prerequisite for the good life, that wealth equals happiness? As a footnote, he said, "I am afraid many TV commercials give this impression."

Let's wish Cardinal Mahony good luck in giving his very positive message across to media leaders.

THE HUMAN SIDE

Fewer priests could mean a more sensitive and effective priesthood

by Fr. Eugene Henrick

Noted social observers predict that the church in the United States will have fewer priests in the future, leading to greater collaboration among priests, permanent deacons, religious and the laity.

Priests will become pastors quicker, and most pastors won't have an associate pastor. The numbers of lay people, religious and permanent deacons serving as parish administrators will increase significantly, often bringing with them worthwhile practices of the business world.

These changes probably will result in better-organized parishes and clearer accountability, which will increase collections and produce more effective and creative programs.

Some feel that these changes will help

priests focus better on ministries more directly in line with the priesthood. Let's take a closer look at this.

Few pastors have time on their hands. So much time is consumed by administrative tasks that the pastoral dimension of their ministry is reduced.

An evaluation of how pastors use time would find that a large proportion of it is given to maintaining buildings and responding to personnel and financial concerns. When this is brought up, some reply, "Welcome to the real world!"

Some regard time spent on administration as quality time. They feel they are not maintaining buildings but maintaining God's community, that organizing personnel is part of building a faith community. Some view their working with money matters in terms of stewardship, not dollars and cents.

Many pastors come to expect that a large part of their time will be spent in administration. A number enjoy the sense of domestication it gives them and refer to the parish as a family in which they care for material and spiritual needs.

What would happen if more of these administrative roles were shouldered by trained laity?

First, a priest's day might get off to a different kind of start. Freed from the rushed atmosphere created by administrative tasks, he would be allowed to enter more fully into his morning meditation. Anyone given this opportunity knows that it enables him to enter upon the day's responsibilities with greater spiritual energy and a clearer head.

With some time also freed for study or taking classes, the priest could expand his world of ideas on subjects that pertain to pastoral work, subjects such as marriage, forgiveness or death, enabling him to proclaim God's word more effectively at weddings, penance services, funerals, and the Sunday homily.

He might delve deeply into today's youth culture so that his homilies will communicate with the young and so that he can contribute better to youth ministry. Or, he might study a culture and its language in order to become more sensitive to immigrants in the parish.

The priest could study the parish's composition from a sociological point of view in order to understand what groups make up the parish, who is hurting physically or spiritually, who has been forgotten.

He might meet with parishioners in their work situations in order to better understand the ethical questions of the marketplace.

To take better advantage of local resources, the priest might increase ecumenical and civic contacts.

A priest who is freed from many administrative cares could become a thinking spiritual leader. In place of the rushed existence familiar to so many priests, space would be created for imbibing new ideas, along with the time needed to step back and better understand his role—essentials also for an effective activist.

It is altogether possible that having laypersons take over administrative responsibilities could be a blessing in disguise, leading to a much more sensitive and effective priesthood.

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THE BOTTOM LINE

Certain 'coincidences' rest in that mysterious word 'grace'

by Antoinette Bosco

More and more I find myself in a state of wonder over events one would call a coincidence. Yet, when you consider how profoundly they affect some people, you have to believe there is a more powerful force at work.

The most recent story of this kind was told to me recently by my sister Loretta.

She is a physical therapist for a city agency. She works with young, middle-aged and elderly people—anyone who has a physical disability and not much money.

One of her patients is a woman around 30, confined to a wheelchair. The woman is an unwed mother with a pre-school child. The child's father has a severe drug problem and doesn't work enough to support himself or the family.

Let's call the father George. My sister has had a hard time dealing with George. She describes George as an utterly charming man who can deceive people with his sincerity and loveliness.

But Loretta does not get swept away by George's charm. She tells him outright that she thinks he needs to search his soul, ask God's forgiveness and straighten out his life.

Well, as it happened, one of the aged women Loretta cares for recently asked Loretta to find a Bible for her. The woman wanted to read the 23rd Psalm again, perhaps in preparation for what she perceived to be the coming end of her life.

My sister figured our mother might have an extra Bible around the house. In fact, my mother did have an extra, slightly worn Bible which she gave to Loretta.

That night, Loretta said, she opened the Bible and noticed writing on the inside cover. There in a boy's handwriting was George's name, address and the name of the school he attended for religion classes.

The next day, Loretta visited George. She handed him the Bible and asked if he

had ever seen that book before. His face went white. He was in shock, for it was his Bible from years back.

He began to cry as memories from an innocent age flooded back. Loretta told him to keep the Bible, not as a closed book but as a living message.

When Loretta told me this incredible story, we speculated on how it happened. Our mother can't recall how she got the Bible, but she thinks it might have been at a used bookstore somewhere.

Loretta believes that somehow God arranged that our mother would pick up this book and keep it until the right time came to return it to its owner.

I think that the explanation for such "coincidences" rests in that mysterious word "grace." We've heard the word often, as in "There go I but for the grace of God." But do we ever reflect enough on what grace really means?

Loretta and I believe that God used her as his instrument in dispensing a moment of grace to George. It is now up to George to accept or reject the gift.

But no matter how the next chapter turns out, this story reveals once again that the Lord truly works in mysterious ways.

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THE CRITERION

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To the Editor

Changes in the Vocations Office

Your March 26 article about the Vocations Office raised several concerns in me. I was not aware that a major change had occurred in the work of this office. Is this article the announcement of this change? I support the idea that ARIA or some other group take responsibility for promoting membership in religious communities since there is no longer a clearly defined diocesan community exclusively for members of religious communities.

My concern is that there is no longer any responsibility this office for assisting those who are discerning a call to lay ministry for which there are many clearly defined roles in the archdiocese. The term "vocations" when applied to this office now seems inappropriate. Vocation, whether in the church or in the broader workplace, means discerning one's life call and pursuing it. For the archdiocese, this should mean more than recruiting priests.

We need good priests; we always have and we always will. We also need good lay ministers and we need to support those who are called to this ministry in some of the same ways we assist those who are called to priesthood. Persons who are committed to the lay state should not be made to feel that no one is interested in their call to ministry or that they are merely being used until enough priests can be recruited. These are the messages I am getting from this change in the Vocations Office.

Is this the result of the strategic planning or the multiple management studies that have been done in the past? I seem to remember reading that these studies were for more attention to be paid to development of lay ministry, not less. Are we ignoring a clear call?

Indianapolis

Martha Nister

(The writer seems to have missed the fact that the archdiocese now has a Lay Ministry Office, headed by Mary Pat Farnand, at the same level as the Vocations Office, with the directors of each reporting to the secretary of the Secretariat for Ministry Personnel. The Lay Ministry Office now does what is called for in this letter.—Editor)

Solid teaching on faith and morals

I would like to offer a few comments on the editorial commentary on the Eucharist and the reporting of Father Schaedel's speech to the Serrans (March 26 issue).

First of all, we must be clear about our objectives and seek to encourage young MEN NOT YOUNG PEOPLE to vocations to the priesthood. "Politically correct" or so-called inclusive language is inappropriate when talking or writing about vocations to the priesthood.

Secondly, both Father Schaedel and Mr. Fink are correct in their descriptions of the shambles that is Catholic education in terms of transmitting Catholic principles to our young people. And it is those educators—clergy, religious and lay alike—who must bear the responsibility for this sorry state.

I'll wager that a greater percentage of us who were correct in the Catholic schools in the '40s and '50s are still Catholics in good standing when compared to those who were educated by the post-Vatican Council educators and catechists. And I'll also bet that there are a greater number of us pre-Vatican II Catholics who have deep reverence for the Eucharist and Christ's real presence as well. We have kept this reverence despite the efforts of the progressive, modernist dissidents and feminists to "de-mythify" and "make more relevant" the sacrifice of the Mass, and downplay or eliminate eucharistic devotions and Marian devotions.

Those efforts at changing liturgical celebrations, along with modified cate-

teria-styled catechesis, have caused a great deal of confusion about what the church teaches on a whole variety of subjects of faith and morals. The efforts and the conduct of those who espouse those changes have been instrumental in desecrating the Mass and it is no wonder that many "Catholics" no longer believe in the real presence of Jesus in the Blessed Sacrament. They certainly have trouble believing in Christ's presence in the reserved sacrament in the tabernacle. That's why Jesus has been put in a corner when "renovating" churches.

If 80 percent of so-called "Catholics" contract and over 40 percent do not believe in the real presence, our catechesis is miserable. If the confessional lines are shorter than the Communion lines we have lost our sense of sin and the worthy reception of the Eucharist. We hear a lot from the pulpit about "faults" but priests appear to be afraid to call a sin a sin. I hear that they are afraid that the "S" word will offend people. We ought to be offended!

A greater reverence for the sacrifice of the Mass and the Eucharist is surely needed. But that reverence will only take place by a change in the hearts of the faithful. We can only have a change of heart if we desire and are given a solid teaching of faith and morals and especially our adult Catholics to form our consciences. We need Catholicism, not inspiration and re-education. The converts and especially our children need solid teaching on faith and morals instead of the relativist moral education which they now receive.

Hopefully our shepherds will wake up to the reality of what has happened and put a stop to it. They have the power. They certainly have the responsibility. Those bureaucrats in high places who tolerate bogus religious education should be replaced. Those catechists who are unwilling or unable to give correct teaching should be replaced. The new people trained to replace them should be given the opportunity to revise catechesis and get us back on track. I hope they use it.

Terre Haute

John W. Blodford, M.D.

Morality is based on economics

The United States has degenerated into a nation whose morality is based on economics.

In all fairness to President Clinton, he was forthright during his campaign when he presented to the American people his agenda if elected president. Part of his agenda included promises to lift, by executive fiat, all restrictions on abortion; forcing, through law, public, private and parochial institutions to employ homosexuals; tax funding of abortion and family planning clinics; advocating a law making demonstrations, peaceful demonstrations, against abortion clinics a felony though the right to peaceful assembly is constitutionally guaranteed.

Clinton's campaign also included his promise to stimulate a perceived sagging American economy.

Apparently the plurality of the American people was only interested in the economy. Bill Clinton became president. As president, Clinton is trying, and apparently succeeding, in keeping his campaign promises.

Unfortunately for those who voted for Clinton, as well as those who voted against him, the ramifications of Clinton's election will be far reaching.

We are becoming an aging nation. At present, there are two-and-a-half to three working Americans paying taxes to support those people who are on Social Security. As of 1993, there have been an estimated 3 million abortions, many of whom would now be working adults sharing an increasing tax burden.

At the present rate of aging, at the present rate of abortions with the consequent loss of a future work force that

pays taxes, the increasing tax burden will become intolerable.

To ease this tax burden, the next obvious step will inevitably be legalized euthanasia. Many of today's proponents of "freedom of choice" will be of the age and financial burden to society where they will be candidates for euthanasia.

Too late will these candidates ask, "Why this, why me?" Two answers will suffice. For one, Wade 1972 and Clinton's election 1992. These two answers will be too late.

Indianapolis

Patrick T. Dunne

Holding hands at the Lord's Prayer

Let us ALL (Muslims, Serbian Orthodox and Roman Catholic, as well as all those in Northern Ireland, the Middle East, South Africa, India, etc.) join together, especially during the Lord's Prayer (Our Father). Maybe we will learn how to join ALL others in praising God in all we do.

This is not to say that if someone is (not Margaret O'Sullivan's letter April 2) that he or she should not be left alone. But the theme of the Mass is that we come together to praise and honor our Father through our Lord Jesus Christ, through the breaking of the bread and sharing his cup.

Of course private meditation and concentration are most important in preparation for the eucharistic celebration... the coming together to celebrate our Lord and Savior Jesus Christ in his (our) death and resurrection.

Indianapolis

John O'Connell

Theology behind indulgences

Your March 5 column regarding indulgences provoked some interesting discussions in my parish. Reactions were less than positive to a subject which most people find to be an embarrassing reminder of an earlier time when poorly understood practices were often performed mechanically or were abused.

I think you missed a real opportunity when you decided, for whatever reason, to write about indulgences. Rather than dwelling on the rather dry details of church practices you could have taken the oppor-



tunity to explain the very real theology that backs up the concept of indulgences.

The same people who don't like to discuss indulgences are quick to discuss their prayer and sacrifice for their own behalf and that of other people, as well as all the benefits that they have received through the prayer and sacrifice of others. In addition to their faithful attendance at eucharistic celebrations, they are often in prayer groups in which the needs and concerns of people around the globe are a constant subject of prayer.

The prayer and sacrifices of the cloistered religious or the shut-in on behalf of the spiritual exercises of one person can have on countless others.

The point here is that we believe that we are all members of the body of Christ and that what each of us does affects each other member. We also believe that we have a duty to pray, sacrifice and suffer for our brothers and sisters in Christ. Most importantly, we believe that our prayer, suffering and concern for each other is effective because it is a sharing in the saving action of God in our lives in which we all participate as members of the body of Christ.

Do we want to call these practices "indulgences"? Maybe, maybe not. Do we believe that our prayers and suffering are effective for ourselves and others? Certainly!

Indianapolis

Jean Kelp

LIGHT ONE CANDLE

Learning to live joyfully

by Fr. John Catoir
Director, The Christophers

Learning to live joyfully is a formidable challenge. We are all trying to learn this difficult art, and some of us are better at it than others. Cardinal Newman once wrote: "I do not fear that I may have to die. I fear that I have never lived."

The resurrection of Jesus lights our path, as does the promise of eternal life. Robert Muller, the assistant to the secretary general at the United Nations for more than 25 years, offered this advice: "Be happy, render others happy, proclaim your joy, love passionately your miraculous life. Do not wait for a better world, be grateful for every moment of life."

Is it possible to take such advice seriously? Is it so simple? Can we just decide to be happy? There are some who find this idea absurd. They see so much suffering in the world, they question the goal of happiness. I understand this point of view, but I do not share it. God made us for happiness; this I know from faith, not reason.

I often wish that God would intervene in a dramatic way to reveal himself fully. But he waits patiently for us to understand that happiness is possible, even in the midst of pain and sorrow. Parallel to the river of sorrow flows the river of joy. God refrains from giving us proof positive of this truth because he wants our faith to



grow. He also wants to win our love without overpowering us. No one can compel anyone to love, not even God.

Blessed Julian of Norwich saw this clearly and responded with a childlike spirit: "The greatest honor any of us can give to Almighty God is to live gladly because of the knowledge of his love." I admit, translating this level of faith into action takes effort and imagination, but it can be done. Here are some ideas to help you on your spiritual journey:

► Look at the people you meet today with gratitude in your heart. Each one of them carries a special brightness—they are God's children, and we are all called to love one another.

► Be grateful to God for every morsel of food you eat today.

► Take the initiative and make one phone call or write one letter today as a way of telling someone that you care.

► Give your body some time and attention. Follow rules of good nutrition.

► Practice some kindness today, smile more often than usual.

► Respond to warmhearted impulses, and be a more loving person.

► Give a compliment today. Point out the good in others.

► Forgive those who have offended you.

If you want to understand God's gift of happiness and joy, you must first believe in him; not the other way around. Believe deeply and, in a leap of faith, joy will surely come to you.

(For a free copy of the Christopher News Note "Spirituality, Happiness and Health," send a stamped, addressed envelope to The Christophers, 12 E. 48 St., New York, NY 10017.)

CORNUCOPIA

Heed mother's warnings

by Alice Dailey

It's hard to pinpoint when I first noticed everyone was mumbling. Maybe it was that dark Sunday with a pre-Mass announcement, "75 jolopy with lights on." I wondered what "75 wobbly lights" had to do with the liturgy. Shouldn't that be a problem for maintenance? Only after Mass when I had to call Triple A for a jump start did the announcement sink in.

Another time, when a guest priest preached a homily all to himself, I questioned others, "What was with all that mush in his mouth? Afraid someone might hear him?" They expressed disbelief. "Why, we could hear every single word he said." (Braggarts.)

So my hearing was a little off. I can't say Mom didn't warn me when I used to



imitate toothless, hear-less Grandpa. "Never poke fun at another's ailment. The Lord may send it back to you."

Now that her words had come home to roost, how to handle it? I certainly wasn't going to broadcast my problem on *Inside Edition*. I would simply bluff it out. Read lips. Not only George's but some others. That didn't always work. One friend grew fidgety and said, "I know this is a horrible shade of lipstick but I have to use it up."

I tried a different tactic. If a group laughed at something unintelligible to me I laughed too. Which brought the remark, "I didn't figure you as the kind to enjoy dirty jokes."

One-on-one conversation was often difficult. Simple words as "tomato canning" came through fearfully as "tornado warning." And if someone told me, "Old Mary Smith was buried today," I replied, "Married? At her age?"

Occasionally, hearing loss does have its pluses, particularly during telemarketing. One called, with voice pitched higher than the Hoosier Dome, rattled off,

"Hi! mjdujwithCheatemRemodelingand dwe'regoingtoinyourneighborhood."

"I'm sorry," I interrupted, "what were you saying?"

"Nothing!" Slam!

Though no one had ever come right out and asked "Why don't you do something for that tin ear?" they did drop such words as "hearing aid, and 'reputable ear specialists'."

That did it. I called a hearing specialist (otologist, if you want to be picky) for an appointment.

Doctor will need to see you three or maybe four times and even then may not be able to diagnose. After learning the fee (which came through loud and clear) I asked, "Isn't that a bit high for three or four calls?" There was a pause. "That's for one call."

Since I hadn't planned to endow a chair in his name I dropped him and went, instead, to a hearing aid service. The manager, with aids in both ears, spoke glowingly of the product he placed in my ear. "You'll notice a big difference."

He was right. I noticed voices shouting at me. I noticed that hymns I sang sounded like rain on a tin roof. And if a choir soprano gave it her all, my hearing aid whistled, whether or not in appreciation I don't know. I just know scandalized looks shot in my direction.

Hearing loss isn't totally bad. It's a learning, if humbling experience. I've learned to be more patient with others' infirmities; to be grateful that if one of my God-given senses had to go that it was only the hearing. And I've learned to be very glad that nowhere in my youth or childhood did I ever make fun of Frankenstein.

check-it-out...

The Pastoral Musicians Indianapolis chapter will present, "The Care and Feeding of the Human Voice," on May 7 at 6:30 p.m. at the Archbishop O'Meara Catholic Center Assembly Hall. The presenter, Valerie Phelps, holds a master of music and voice performance from the Cincinnati Conservatory of Music, and is currently a pastoral musician in the archdiocese. This meeting was originally scheduled on April 30, but has been changed to May 7. Reservations are required. Call 317-271-0239 for more registration information.

The Divine Mercy Chapel, St. Michael's Church, Indianapolis, will celebrate **Divine Mercy Sunday** and the **Beatification of Sister Faustina** on April 18 at 2:30 p.m. There will be a procession, Rosary and Benediction.

"How Will We Live Together? An Interfaith Perspective," will be presented by Cathy Cox-Overby, executive director of the Indiana Interreligious Commission on Human Equality (I.I.C.H.E.) on April 19 from 6-9 p.m. at Congregation Beth-El Zedek, 200 W. 70th St. Women's Interfaith Table (W.I.T.) is a group of Jewish, Catholic and Protestant women brought together by common concerns and visions. A kosher meal will be served for \$8. Call 317-257-2519 for reservation.

"Healing and the Power of Forgiveness," will be the theme for a Day of Renewal on April 23-24 at St. Monica Church, 6131 N. Michigan Road. Father Robert DeGrandis, a pioneer of the Catholic Healing Ministry, will lead the workshop. For reservations, call the 24 hour message center at 317-571-1200. Be sure to leave your name, address, phone and number in your party.

St. Agnes Academy class of '43 will hold its 50-year reunion on June 5, at the Meridian Hills Country Club, 7099 Spring Mill Road, Indianapolis. Please contact Dorothy Lee at 317-894-4672 or Jo Ellen Remenik at 317-575-9686 for more information.

Martin University music students will compete in the annual **Bernice Fraction Vocal Competition** at the university's Performing Arts Center, 2171 Avondale Place, on April 17 at 1 p.m. Bernice Fraction was a well-known opera singer who

performed with the Indianapolis Symphony Orchestra and other local groups. A Julliard School graduate, Fraction moved to Indianapolis in 1966 and resided here until her death in 1985. The performance is free. For further information, call 317-543-3491.

Taste of the Nation, an annual food and wine benefit held simultaneously in cities across the country and Canada, will be held on May 2 at the Radisson Plaza Hotel, Keystone at the Crossing, at noon. Proceeds will go to Gleaners Food Bank, The Indiana Food and Nutrition Network and Terre Haute Catholic Charities. For more information call 317-257-7973.

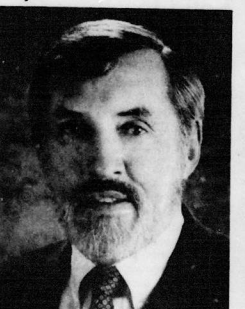
St. Francis Hospital and Health Centers' Hospice offers a free **Bereavement Support Group** for those who are experiencing grief from losing a loved one. The next session of the support group will meet at the new Hospice office at 438 S. Emerson in Greenwood on Wednesdays, May 5, 12, 19 and 26. Each meeting lasts from 4:30-6 p.m. For more information, call 317-865-2092.

The Beth-Crove Benedictine Center is accepting registrations for the **1993 Summer Fun Day Camp**. The camp will run June 14-July 2 and July 12-30 from 8:30-4:30 p.m., Monday-Friday. They will offer six week-long sessions for children ages 6-8 and 9-11. The cost is \$70 per child. For more information call 317-788-7581.

Saint Meinrad Seminary will present a lecture, entitled "Early Irish Literature From Manuscript to Novel," on April 27 at 8 p.m. This lecture was previously scheduled for Feb. 25. The presentation, given by Patricia Aakus McDowell, will be held in the Newman Conference Center on the Saint Meinrad Seminary campus. McDowell is currently an instructor of theatre and speech at the University of Southern Indiana. She is also the author of two novels. Following the lecture, McDowell will be available for book signing. The Caedmon Series presentation on English Literature are free and open to the public. For more information, call 812-357-6501.

Kordes Enrichment Center, Ferdinand, will offer a **Secretary's Day workshop** on April 22 from 8:30 a.m. to 3 p.m. The workshop, "Enhancing Public Relations Skills and Professional Image," will be presented by Debbie Berning, a certified image consultant who is president of PROimage in Evansville. The program will focus on how to project a positive, professional image, identifying strategies for confidently dealing with angry, emotional and sexually aggressive clients; and how to best manage personal and career stress. Cost for the day is \$50. Call 812-367-2777 or 1-800-880-2777 to register.

vips...



The National Catholic Education Association (NCEA) presented **Fred L. Hofheinz**, program director for religion at Lilly Endowment, Inc., with the **1993 Loras Lane Award**. The award, named after the late Bishop Loras Lane of Rockford who was the first Chairman of the USCC Commission on Priestly Formation (a position now held by Archbishop Buechlein), is awarded annually by the Seminary Department of the NCEA, to the person chosen by the nation's seminary presidents as the most influential person of the past year for the Roman Catholic, "seminary community." It is ordinarily awarded to a bishop, seminary president or a retiring church bureaucrat, however, Hofheinz is the first layman to have been selected for this award.

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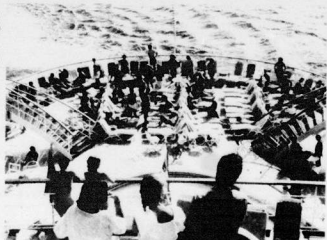
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'New' Catholics welcomed at Vigil

compiled by Margaret Nelson

The Criterion welcomes the more than 760 new adult Catholics who entered the church since last Easter. Most of these people were welcomed during Easter Vigil liturgies last Saturday.

Those listed as catechumens are people who had not received the sacraments before they were baptized and confirmed during this year. Those listed as candidates are people who may have been baptized as Catholics or in other Christian churches, but had never been confirmed.

This week's list includes "new" Catholics from the Batesville, Bloomington, Indianapolis East, Indianapolis North, Seymour and Tell City deaneries. The rest of the list will be included in next week's Criterion.

Batesville Deanery

St. Mary, Aurora: Marie Beggs, Jan Simms, Emily Simms, Todd Simms (catechumens), Kenneth Fensker and Mark Hinrich (candidates).

St. John the Evangelist, Enochsburg: Angel Marks and Gretchen Neville (candidates).

St. Lawrence, Lawrenceburg: Nancy Olive Hamill, Margie Steele, Marion Steele, Sandy Strole (catechumens), Lisa Burkart, Scott Griffin, Darg Morgan, Wanda Pitzer and Rhonda Weidner (candidates).

St. John, Osgood: Sam Byard, Bonnie Billman, Robert Thola (catechumens), Tim Moore and Deborah Pietrykowski (candidates).

St. Joseph, St. Leon: Dody Bischoff and Bob Heminger (candidates).

Bloomington Deanery

St. John the Apostle, Bloomington: Juliet Stark Frey, Rhonda Kay Houghtelin, Randall Scott Stewart (catechumens), Carol Ann Brooker, Richard Wayne Denning, Geraldine Virginia Hayes, Gail Anne Lawrence, Scot David Osborn and Mary Louise Sargent (candidates).

St. Agnes, Nashville: Doreen Ladigo Iles (candidate).

St. Jude, Spencer: Penny Bennett, Candice Mathew, Neil Nelson, Jenny Riley, Philip Weidle (catechumens), Sherri Endicott, Elizabeth Mobley, Kathy Moore, Shirley Riley and Cindy Standingdeer (candidates).

Indianapolis East Deanery

St. Michael, Greenwood: Barbara Bruner, Chad Bruner, Karen Foreman (catechumens), Kathy Burton, Michelle Grossman, Debbie Kern, Gail Lloyd, Kay Rihm and Clifford Thrasher (candidates).

Holy Cross: Deann Spears, Sharon Lewis, Jerry Cole (catechumens), Debra Collins, Mona Rodocher and Nancy Phillips (candidates).

Holy Spirit: Diana Ball, Juanita Brand, Pam Bissell, Michael Clodfelter, Dana Flanagan, Mary Hammons, Keith Jackson, Les King, Nancy Miller, Rodney Miller, Tracy Miller, Janet Prasuhn (catechumens), Sandra Carter, Steve Goehring, Deborah Haag, Bill Karandoss, Randy Kelsaw, Jan Klein, Edith Kozakiewicz, Rex Lawrence, Julie Napariu, Roy Rumbough, Joy Thomas, Lori Wilson, and Linda Yaczik (candidates).

Our Lady of Lourdes: Deanna Melhorn

(catechumen), Amy Rosenhahn and Mary Sabella (candidates).

St. Bernadette: Steve Poore and Suzanne Hedrick (candidates).

SS. Peter and Paul Cathedral: Becky Cud (catechumen), Lucia Fogel, Melissa Puckett and Wendy Rogers (candidates).

St. Philip Neri: Charlie George Davis, David Elsworth Baker, Richard Louis Hodgson (catechumens), Dwayne Carter, Ronald C. Eaton, Floretta M. Eli, Pamela Lee Fischer (candidates).

St. Simon: Felicia Brancheau, Teresa Brown, Shirley Carver, John Cook, Michael Hathaway, Cathy Kieta, Timothy Lacy, Michael Peters, Cynthia Spindler, Robert Stout (catechumens), Darryl Ables, Sally Bornman, John Covington, Douglas Downey, Melissa Klein, Edward Knop, Patty Leidl, Douglas Lewis, Melissa Schimmoller and Lori Ture (candidates).

St. Theresa, Little Flower: Toni Brady, Judy Crawford, Connie Diane Franklin, Gary Franklin, Bob Glynn, Laura Glynn, Janice Goldman, Bruce Harmon, Vicki Hawkins, Jesse Hutton, Pat Kiesel, Cheryl Layman, Rick Like, Michelle Linne, Sandra Luckett, Rhonda Nally, Sheila Reilly, Lori Shearer, Janelle Suratt, Denise Webb (catechumens), Wendy Arnold, Peg Daily, Robert Green, David Horn, Eric McCarthy, Bill Shearer, Kim Shipley and Toby Wallace (candidates).

Indianapolis North Deanery

Christ the King: Kristen Baker, Jamie Bales, Brett Caldwell, Jamie Easley, Laurie Fallon, Mark Grabhorn, Maxmillion Hamm, Michael King, Steve Nye, Kris Rafalski, Kurt Shade, Christine Sips, Carla Taylor, Chris Taylor, Leigh Williams, Megan Williams (catechumens), Jim Cavanaugh, Annette Cooke, Gerald Hatcher, Anne Johnson, Meg Johnson, Sandra Matusik, Brad Peglow, Cheryl Peglow, Cindy Schleich, Jeannie Taylor and Denise Thomas (candidates).

Immaculate Heart of Mary: Anna Mitchell, Lucinda Sparks, Angela Tate, Scott Tate, Tonya Woida (catechumens), Kim Baxter, Pam Baxter, George Butterfield, Stephen Chadbourne, Guy Gavain, Michelle Herrin, Joanne Krause, Kevin Lawrence, Julie Leary, Anita Owen, David Rardon, Karen Rardon, Barry Waits and Michael Woida (candidates).

St. Andrew: Cynthia Bowen (catechumen), Ina Fisk, Jeanne Rushin and Beverly Williams (candidates).

St. Joan of Arc: Lori Anderson, Tammy Schneider, Kenya Woods (catechumens), Betty Cramer, John Flora, Jon Owens, Rose Richards, Michael Roberts, Donna Rose, Tom Rose, Paul Walker, Joyce Westerfeld and James Wright (candidates).

St. Lawrence: Patricia Abbott, Barbara Baker, Betty Catt, Myra Heeke, Paula Mumaw (catechumens), Mollie Beatty, Jeanie Cummins, Tracey Dill, Cheryl Halstead, Robert Hanley, Laura Hartman, Steve MacGill, Gay McCombs, Mark Olsson, Margaret Prince, Kay Quatroche, Deanna Roach, Traci Scath, Jane Smith, Rebecca Vandenberg and Michael Westerefeld (candidates).

St. Luke: Pam Bowley, Margi Dunham, Judith Frazier, Jennifer Lord (catechumens), Bonnie Adams, Clayton Adams, Mark Bish, Doug Derringer, Tami Garrett, Mary Page Gomez, Susan Harkins, James McHaralson, David Hathaway, Cynthia McGill, Kristin McMurray, Leanne Michelick, Maribel Veronica Sardi, Chris Smith and Ted Wells (candidates).

St. Matthew: Christine Brunette, Deborah Carellas, Pennie Cormier, Leon Ferren, Diane Gorenc, Vera Hoefer, Stacy Jerger, Pamela Kuster, Scott McGinn, John Reuter and John Theil (candidates).

St. Pius X: James Deahl, Lisa Ford, Eric Frenzel, Michael Hasch, Mark Howard, John Sauer, Michele Whiteside (catechumens), Jervoy Boucher, Debbie Campbell, William Dye, Robert Gladden, Helen Goodard, Judy Grasso, James Gwin, Julie Johnson, Brian King, Debbie Kozloski, Ann Larkin, David Lunn, Mary Louise McWilliams, Ann O'Keefe, Tami Roberts, Theresa Rynard, Craig Schubert, Mark Shreffler, Betty Van Kleek, Sharon Wilson and Chuck Wyman (candidates).

Seymour Deanery

St. Rose of Lima, Franklin: Micheal Joseph George, Jr., Jeremy Alan Wilson, Joshua Ely Wilson (catechumens), Marcia Brodnax, Joanne Hendrickson, Vaughn Hoban, Lauri A. Mills, Jefferson M. Qualls, Denise Sedgewick and James David Wilson (candidates).

Prince of Peace, Madison: Kim Ball, Harriet Carpanini, Patricia Johann, Tammy Koehler, Patricia Murphy, Charles Wilson, Bradford Wingham (catechumens), Mike Bruce, Lone Ann Craft, Crystie Greene, Ellen Humphrey,

Judith Koehler, Theron Mires and Dennis Stockdale (candidates).

St. Mary, North Vernon: Karla Dee Dahn, James Edward McNulty, Lori Christine Williams (catechumens), Iris Ann Biehle, Heather Raye Bush and Troy Lee Jackson (candidates).

St. Ambrose, Seymour: Roger Day (catechumen), Kelly Branaman, Betty Jacobs, Ed Jackson, Marla Sciarra (candidates).

St. Joseph, Shelbyville: Rebecca Boyle, Marsha Lardin, Kevin McDonald, Jeff Patrick, Angela Pherigo, Cindy Smith, Melanie Ann Smith, Kevin Wagner (catechumens), Beth Baker, Michael Barbee, Angela Hill, Alan Houchin, Joseph Iles, Kristin Michael, Robin Minton and William Smith (candidates).

Tell City Deanery

St. Boniface, Fulda: Stacy Schaeffer (catechumen) and Sharon Hall (candidate).

St. Paul, Tell City: Russell Karney, Shane Ferguson*, Paul Wanning* (catechumens), Sheila Ferguson, Jennifer Wanning*, Linda Wanning and Sara Wanning* (candidates).

The starred names are for children who went through adult RCIA.

These names were submitted by coordinators of the Rite of Christian Initiation of Adults (RCIA) programs in parishes. They were requested by Matt Hayes, director of religious education for the archdiocesan Office of Catholic Education. He is chairperson of the joint committee on RCIA, which also includes representatives from the Office of Evangelization and the Office of Worship.

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SEDER—On Holy Thursday, students at Holy Name School in Beech Grove participate in an all-school seder meal, led by the pastor Father Lawrence Voelker and representative students. During a full day of prayer and reflection, students presented a Passover play and created a religious banner. (Photo by Margaret Nelson)

SISTER FAUSTINA TO BE BEATIFIED

Feast of Mercy to be celebrated on Sunday

by John F. Fink

This Sunday, March 18, Pope John Paul II will beatify a Polish nun who died in 1938. On that same day, Catholics in Indianapolis will celebrate the beatification with prayers and a procession at the Divine Mercy Chapel of St. Michael Church in Indianapolis.

The Polish nun is Sister Faustina Kowalska of the Congregation of the Sisters of Our Lady of Mercy. She was only 33 years old when she died of tuberculosis in Cracow.

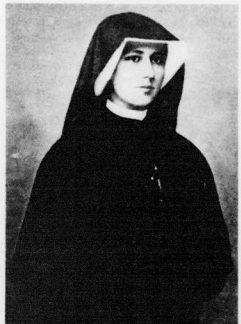
What connection does this Polish nun have with the Catholics who will be at the Divine Mercy Chapel this Sunday? Well, Sister Faustina is known as the Apostle of Mercy. She claimed that Jesus appeared to her and asked her to spread devotion to the Divine Mercy, including the celebration of the Sunday after Easter as the Feast of Mercy. Those at the chapel on Sunday will celebrate the Feast of Mercy.

Sister Faustina was born into a very poor family on a small farm. She had only three years of education and was assigned the humblest tasks in the convent.

On Feb. 22, 1931, she claimed that she saw a vision of Jesus with rays of mercy streaming from his heart. He told her to have an image painted to represent this vision and to sign it "Jesus, I Trust in You." He also ordered her to begin

writing a diary so others would come to know and trust in him.

Sister Faustina continued to have visions of Christ until her death seven years later. Her diary came to more than 600 printed pages. Jesus taught her, she wrote, that his mercy is unlimited and available even to the greatest sinners. Devotion to the Divine Mercy began to spread throughout Poland and Eastern Europe.



Sister Faustina

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Rev. James D. Barton, Archdiocesan Director

Then came World War II. In 1940, Father Joseph Jarzembowski, a Polish priest wanted by the Nazi SS, prayed to the merciful Savior to help him escape, vowing to spend the rest of his life spreading the Divine Mercy devotion. He arrived safely in the United States in May, 1941, and soon Marian communities in this country began distributing Mercy of God materials.

Today there is a National Shrine of the Divine Mercy on Eden Hill in Stockbridge, Mass. This is also the headquarters of the Marian Helpers, a religious publishing house that spreads devotion to the mercy of God and Mary Immaculate. Included in its literature is *Marian Helpers Bulletin*, which has a bi-monthly circulation of more than one million.

On the international level, the move for more devotion to the Divine Mercy came to a halt in 1959. The Holy See, acting on inaccurate information, prohibited the spreading of images and writings advocating devotion to the Divine Mercy in the form proposed by Sister Faustina. This decision was reversed in 1978 through the efforts of Cardinal Karol Wojtyla, who was then Archbishop of Cracow. A few months later he became Pope John Paul II.

Earlier, in 1966, Cardinal Wojtyla had spearheaded efforts to begin the process for the beatification and eventual canonization of Sister Faustina.

The church teaches that it is not necessary for Catholics to believe in private apparitions or in those things that are alleged to be revealed in those apparitions.

The message of mercy that is being promoted, according to Marian Helpers' literature, is that God "wants us to recognize that his mercy is greater than our sins, so that we will call upon him with trust, receive his mercy, and let it flow through us to others."

Those devoted to the Divine Mercy pray a Chaplet of Mercy that originated with Sister Faustina. It is prayed on ordinary rosary beads. The prayer to be said on the large beads is, "Eternal Father, I offer you the body and blood, soul and divinity of your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world."

On the 10 small beads of each decade, this prayer is said: "For the sake of his



Painting of the Divine Mercy

sorrowful passion, have mercy on us and on the whole world.

The chaplet is concluded with, "Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world," said three times.

Divine Mercy devotees say other prayers, too. There is a Novena to the Divine Mercy that consists of nine days of special prayers. There are also prayers for use at the 3 o'clock hour, Sister Faustina's litany of praises of the Divine Mercy, a daily prayer for the grace to be merciful towards others, and Sister Faustina's prayer for a merciful heart.

To celebrate the Feast of Mercy, which is Sunday, those who observe this devotion go to confession within several days before or after the feast; receive Communion within that same time period; and are merciful to others through their actions, words and prayers on their behalf.

During the celebration of the feast on Sunday at St. Michael's Church, a movie on the life of Sister Faustina will be shown and more information about the devotion will be given.

INDIANA GENERAL ASSEMBLY

Four issues supported by ICC move closer to becoming law

by Colleen Williams

Heated debate is clearly visible in the Indiana General Assembly as the 1993 legislative session deadline nears. Legislators struggle to secure passage of bills and send them to Governor Evan Bayh before April 30. Compromise on the budget by the deadline is uncertain. The governor's recent proposals, including a provider assessment, or tax, on hospitals serving Medicaid patients, is further complicating the process.

Four issues supported by the Indiana Catholic Conference (ICC) successfully found their places in the debate: a ban on assisted suicide, life without parole option, funds for the Women, Infants and Children (WIC) program, and a school breakfast program.

A bill to prohibit assisting suicide moved a step closer to becoming law by passing the House April 7. Representatives voted 85-12, with little debate, in favor of Senate bill 477 which would create a Class C felony for assisting a suicide. Senate author Joseph C. Zakas (R-Granger) is expected to concur with the bill, amended in the House to include a study commission.

A sentencing option for life in prison without parole was amended into Senate bill 352 while it was in the House Courts and Criminal Code Committee. SB 352 would create a crime, punishable by death, or life in prison without parole, for the murder of a witness in a criminal case. If the bill becomes a law, juries would have the option to recommend the death penalty or life in prison without parole in murder cases where the defendant would be eligible for a death sentence. The proposed amendment, originally contained in House bill 1442, authored by Rep. Jesse M. Villalpando (D-East Chicago), passed the committee 10-0.

The ICC supports life in prison without parole in death sentencing, recognizing "the dignity of every human person, made in the image of God, lies at the very heart of our individual and social duty to respect human life" according to Dr. M. Desmond Ryan, ICC executive director.

"In accordance with our opposition to the use of the death penalty, we support this amendment," Ryan said. "We do not deny the right of the state to use capital punishment, but we are convinced that lethal punishment, instead of protecting society may even accelerate the cycle of violence."

SB 352, which passed the Senate in engrossed form late February, passed the House in an 89-8 vote last month.

In a surprise move on April 6, the Senate amended a school breakfast program into House bill 1034. HB 1034 appropriates \$190,000 of state funds to supplement the WIC program. Originating in HB 1031, the school breakfast program would be required in those schools in which at least 25 percent of students receive a free or reduced-price lunch. This marks the first time school breakfast legislation has been given a floor vote in the Senate.

Two days later the Senate again displayed its support by passing HB 1034 in an overwhelming 49-0 vote. Rep. John J. Day (D-Indianapolis), authored both HB 1034 and HB 1031 and Sen. Earline S. Rogers (D-Gary) sponsored the amendment.

SB 477, SB 352 and HB 1034 advance according to the concurrence or dissent by the original authors. If a request of concurrence is made by the author, and approved by the chamber, the bill then is sent to the governor. Upon dissent, the legislation is assigned to a conference committee to reach a compromise. The three bills are expected to move to the governor's desk.

Studies show television's ill effects on youth

What we know about these effects should guide parents in determining how much television is too much

by Wally Bowen
Catholic News Service

American children spend more time bathed in the flickering light of television than any other activity except sleeping.

Pre-schoolers average three hours of television a day, while elementary school-age children average five hours. Black and poor children watch even more—about five-and-a-half to six hours. By age 18, the average child will have watched 22,000 hours of television—twice the time spent in school.

What are the effects of this immersion in TV experience?

Despite lacking hard scientific evidence, suspicions are mounting that television's negative effects on children include increased hyperactivity, attention-deficit disorders, mental passivity and decreased language skills.

But what do we know about television and its effects on children? And how does this knowledge guide us in determining how much is too much?

The effect of media violence on children is one of the most pressing concerns in the study of television's influence. Child psychologists, educators and law-enforcement personnel strongly suspect a link between media violence and juvenile crime. According to estimates by the National Coalition on Television Violence, children living in homes with cable television and/or a videocassette recorder will view about 32,000 murders and 40,000 attempted murders by the age of 18.

Research suggests that regular exposure to media violence can desensitize children to the consequences of violence and aggression. The 1982 National Institute of Mental Health "Television and Human Behavior" study reported that the "consensus among most of the research community is that violence on television does lead to aggressive behavior by children and teen-agers who watch the programs."

More recently, health and safety officials have begun citing media violence as a contributing factor in the alarming rise in violent crimes committed by juveniles. According to FBI statistics, the number of juveniles arrested for murder jumped 60 percent from 1981 to 1990. By contrast, adult homicide arrests rose only 5.2 percent during the same period.

Juvenile arrests for robbery and weapons violations have shown similar increases.

"A vicious cycle exists in which television violence makes children more aggressive and these more aggressive children turn to watching more violence to justify their own behaviors," Leonard Eron, chairman of the American Psychological Association's Commission on Violence and Youth, told a U.S. Senate panel in 1991.

In 1960, Eron, professor at the University of Illinois at Chicago, and his

colleagues began studying 875 children, ages 8 and 9, and conducted follow-up studies in 1970 and 1982. "Our most striking finding (in 1970) was the positive relation between viewing of violent television at age 8 and aggression at age 19 in male subjects," Eron said.

Moreover, the 8-year-old boys who originally tested as "low aggressive" but ingested a steady diet of television violence "were significantly more aggressive 10 years later than boys who were originally high aggressive but did not watch violent programs."

The 1982 study also found that the violence-prone subjects were passing on their tendencies—including an appetite for television violence—to their children.

If television had never been invented, wrote Dr. Brandon Centervall in the June 10, 1992, *Journal of the American Medical Association*, there would be 10,000 fewer murders, 70,000 fewer rapes and 700,000 fewer injurious assaults each year in the United States.

Centervall sees the link between television viewing and violent behavior as a major public health crisis in which the critical period of exposure is preadolescent childhood. "In the minds of such young children (3-4 years old), television is a source of entirely factual information regarding how the world works," he said.

In an interview with Catholic News Service, Centervall said increasing numbers of media portrayals of violence in the last decade could portend even higher rates of homicide and violent behavior in coming years.

The television industry is likely to ignore calls for reform and self-regulation, he said, adding that media violence is cheap to produce and generates high advertising revenues.

He called on physicians to take a leading role in advising parents to reduce their children's exposure to television, especially violent programming, in much the same way as doctors advised the public to give up smoking.

He recommends federal legislation to require television manufacturers to install time-channel locking mechanisms in all new television sets. This device, now available, permits parents to preset those programs, channels and times for which they wish the television to be available. He also calls for media-literacy education, a ratings system for TV programming and an age-restriction system for video rentals.

The medical community has also weighed in against heavy television viewing for other health reasons. The American Academy of Pediatrics cited TV commercials aired during children's programs as a factor in "two of the most prevalent nutritional diseases among children in the United States—obesity and elevated cholesterol levels." The academy recommended that parents limit their children's television viewing to no more than two hours per day.

While medical and public health officials turned their attention to television's effects

on children in the 1980s, teachers and educators have long suspected that heavy television viewing plays a role in students' shortened attention spans and declining linguistic abilities.

According to Jerome and Dorothy Singer of the Yale University Family Television Research and Consultation Center, children who watch a lot of television are less likely to develop linguistic skills in the traditional way—engaging in conversation with others.

But parental mediation, Jerome Singer said, can be a powerful buffer to television's negative effects, even for heavy-viewing children. "When parents control television and explain things to the children, we find somewhat dramatic results over years of time," the Singers recommend that parents withhold television completely until children have well-established reading and learning habits.

Psychologist Jane Healy, author of "Endangered Minds: Why Our Children Don't Think," believes that the nation's schools and teachers are being unfairly blamed for the declining academic performance of U.S. children. "Teachers are not doing that bad a job nor are the schools that much different," Healy said, adding that available research suggests that heavy

television viewing leaves children "disadvantaged" for learning.

According to Joseph Chilton Pearce, author of "Magical Child" and "Evolution's End: Claiming the Potential of Our Intelligence," television's rapid-fire images are holding children's imaginations hostage. "Failing to develop imagery means having no imagination," Pearce said. "They can sense only what is immediately bombarding their physical system and are restless and ill-at-ease without such bombardment."

Heavy television viewing leaves a child's higher brain functions "unemployed," Pearce said. Children with poorly developed imaginations are more prone to violence "because they can't imagine an alternative when direct sensory information is threatening, insulting, unpleasant, or unrewarding," he said.

Television has become such a part of modern life that it is difficult to find a critical distance from which to appraise its impact on the lives of children. Yet parents, teachers and concerned citizens face the prospect of the world's youth increasingly being defined by TV's flickering light.

(Wally Bowen is executive director of Citizens for Media Literacy in Asheville, N.C.)



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HOMEWORK CAN WAIT—American children spend more time bathed in the flickering light of television than any other activity, except sleeping. Studies on the viewing habits of young people suggest that even seemingly benign TV watching adversely affects socialization, physical and mental health and education. (CNS photo by J. Michael Fitzgerald)

Pastors overworked by administration details

by Dorothy LaGrange

"Administration often tells us who we are, where we are going and where we have been," declares Father Joseph Redman, pastor of Our Lady of the Greenwood. "St. Paul calls administration one of the gifts of the Spirit (1 Cor. 12:28). In the history of Christianity, Roman Catholicism survived because of administration."

No one argues the need for church administration. Rather, the question may lie in its assignment.

Presently, almost all pastors must administer. "The buck stops here," observes Father Stephen Banet, pastor of St. Bartholomew and St. Columba parishes in Columbus.

Since Vatican II, though, administrative duties have grown. Many priests now feel overtaxed and splintered in the struggle to combine their ministry with broad administrative responsibilities.

In the interest of time, some things must give, and choices are made on what gives. But, usually, pastors simply give whatever time it takes.

"I've never worked less than 60 hours a week," said Father Mark Svarczkopf, pastor of St. Lawrence, Indianapolis. He spends 40 hours in ministry and 20 hours in

administration. As a result of this kind of demand, he thinks "priest live shorter lives. We're burning out."

Some administration might better be called "administrivia," Father Svarczkopf says wryly.

But Father Joseph McNally, pastor of St. Barnabas, Indianapolis, explains that someone must see that the grass gets cut and light bulbs replaced in church, and presently, that falls under his job description. "It all must get done," he said.

"I'm not begrudging anything," Father Banet insisted. "But the first time I visited my family after Christmas was the middle of March. I live only 75 miles away, and I feel guilty placing them on the backburner."

Pastors aren't limited to only parish duties and thus find themselves wearing many hats. Naming just a few, Father Svarczkopf is scout chaplain for the archdiocese, a member of the archdiocesan strategic planning committee, and chairman of the Archdiocesan Building Commission. That commission oversees building renovation, remodeling, destruction and new building in the archdiocese.

In addition to pastoring his two parishes of 1400 families, Father Banet is a member

of the Archdiocesan Art and Architectural Committee.

Father Harold Kneueven, pastor of St. Augustine in Jeffersonville, is volunteer chaplain at the Indiana State Police Post at Sellersburg, a member of the archdiocesan strategic planning commission, a member of the New Albany deanery pastoral council, and serves on numerous deanery and community boards.

"Every priest with a job in the Catholic Center also has a parish job," Father Svarczkopf said.

The priests all declare their appreciation of parish volunteers. "They do so much with their time and talent that we could not do it without them," said Father McNally. But the work of volunteers is limited and fairly free of accountability.

While the parish boards and volunteers are invaluable, some things can't be delegated, according to Father Banet. "Volunteers and staffs bring help and wisdom," he said. But in addition to that, we pastors still must provide guidance and not abdicate our responsibilities in this collaborative ministry."

Father Banet compares pastors to orchestra leaders. "They must know who is playing what instrument in order to come up with a good sound." Likewise, he said that pastors must know what is going on with all the various entities within the parish and assist them in their parish work.

Father Svarczkopf pointed out that pastors are stuck with two jobs: the laity don't want—asking for money and volunteers.

"Volunteering is part of stewardship, but when a job is needed, such as recruiting for the parish council, it's Father, you ask," he said. "Is that the pastor's job, or a wider branch of stewardship? It's their council."

Most of the priests express regret over having to let some things go. Even without administrative duties, they say there wouldn't be enough time in a day to do all the pastoral things they'd like to be able to do.

Father Banet relies on volunteers to visit nursing homes. "There is so much going on here that I can't do it," he explained. "We are down \$116,000 in stewardship, so I must give input in administrative staff meetings. Personal contact in my ministry is less than I want, but it all takes time."

"I enjoyed counseling," said Father McNally. "I had to let the one-on-one go for lack of time, partly due to administration."

He no longer does any marriage counseling or retreats. "If I had time, I'd still do it," he said. But his counseling still includes taking time to listen when someone needs to talk or be consoled.

Father McNally said that priests are not prepared in the seminary to run a business, but regardless, he oversees a \$1,200,000 budget. Along with the myriad of things attendant to administering that he takes care of contracts, writes job descriptions, and opens and secures the parish buildings.

Father Kneueven said a remedy for believing some duties would be for parishes to share the RCIA and youth programs. If nearby Sacred Heart and St. Anthony combined programs with St. Augustine, there would be one group and the staffs could share all that, he said. "It would also save money."

Father Kneueven emphasized that he has a good staff and delegates. But answering mail, reading pages of minutes and attending numerous parish and deanery meetings can't be delegated. "Everybody expects Father to be there," he said.

He would like to visit homes in his parish, but he says it can't get done. "I feel I'm letting people down," he explained. "I visited one home and was told a priest hadn't been in the house in 43 years. But no one is home during the day, and I'm tied up with meetings at night."

Many of his commitments are self-imposed, Father admits. "I'm involved in too many community projects like United Way, the Youth Shelter and St. Elizabeth's of Southern Indiana."

But Father Kneueven also visits nursing homes and hospitals and takes Holy Communion to the sick. "I take time to do that," he said.

He faults himself for not spending

longer time in his visits. "I've been told I need track shoes with spikes, the way I jump around."

In addition to his regular Mass schedule, Father added a weekly Sunday evening Mass and offers mass four times yearly at the jail.

Father Svarczkopf believes there would be time to become better preachers if priests were freed of much of their administration. "The main thing we were ordained for was to be preachers and teachers," he said. "There is never adequate time to prepare a sermon, and people hunger now for good sermons that teach about faith and scripture. People turn to their pastor for spiritual growth and depth in prayer," he said.

Father McNally echoed that. "Preparing a homily takes many hours, and there is also a need to find time for personal prayer."

A new breeze is blowing in the archdiocese now, however. St. Lawrence recently budgeted to hire a business manager, and Father Banet's two parishes hired one in January.

Concerned with the cost, Father Svarczkopf initially resisted his council's decision to hire a manager, but now he's pleased.

"They wanted me to preach and administer sacraments," he said. "You can find business managers but not pastors."

Father Svarczkopf doesn't fear his authority will be diminished by a business manager. "The Vatican Council called for priests to preach, teach, sanctify and govern. But I can govern the parish without all the administrative work," he said. "I'll still make decisions, but having a manager will relieve the tedious work hours."

Business managers will probably pay for themselves, Father Svarczkopf said. "People will have greater trust that their money will be stewarded well," he says. "Priests may be lax on contracts and may be taken advantage of in some business deals."

He is not trained for that, and money is better stewarded by a business person. The finance and parish councils can oversee the work. There is more clout over a hired person than there is over a pastor anyway.

In retrospect, Father Svarczkopf said that priests should have hired business managers instead of pastoral associates. "Priests then kept the administrative work for themselves and gave away the pastoral," he said. "The best pastoral associate cannot afford."

Father Redman offers another side to the issue, however. He pastors a parish of 1500 families, plus an elementary school. "I see administration as a part of my ministry," Father said. "I was ordained for that."

He sees administration as helping evangelization "down the pike. So I evangelize and I also make sure to visit the sick, comfort the bereaved and visit hospitals."


He said he was ordained in the old major and minor orders that then included tonsure, porter, exorcist, acolyte, deacon, subdeacon, lector and priest. So when he checks 16 doors each night, he sees that as coming under his order of porter (or doorkeeper).

Father Redman said he needs more time but blames it on evening meetings. "We should reduce those to every other month," he suggests.

He also doesn't view stress in a negative way. "The devil is working on us when we succumb to stress," he says. "Some tension is healthy; it makes us move."

But there may be a negative fallout from the overload. Father Svarczkopf says younger priests are reluctant to be pastors "because we work so much." He believes, too, that when young people see priests tired and burdened with so much administrative work, it lessens their interest in the priesthood.

Father Svarczkopf sums up combining ministry with administration. "My first assignment was here at St. Lawrence as an associate," he said in serious humor. "Now I'm back as pastor. I wish I were an associate. Associate pastor is the best job in the church because of the administrative stuff."



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Friends help us adjust

by Leif Kehrwald

Getting married was a piece of cake compared to having babies. Although not true for everyone, adjusting to married life was a breeze for my wife and I, while adapting to early parenthood was just plain exhausting.

During the first year of marriage our best times together were stolen from a thousand other responsibilities. With school and jobs it was a frenetic year. But being together gave us strength, peace and a host of fond memories.

We anticipated the same experience with our first child. Not so. Adapting to parenthood overwhelmed us. I was stretched to my limit of energy and self-control, asking, "How can something so small and cute be so 'f&' demanding?" Why doesn't parenting come naturally? When will it begin to fulfill me?"

With time, faith and sustenance from others, we found ways to embrace the demands and replenish ourselves. Now that adolescence looms, I hope we remember the lessons of infancy and toddlerhood.

Each life-cycle stage brings new tensions and tasks. They dictate rearrangement of life and relationships just when we've adjusted to previous demands.

At times, we might be tempted to think ours must be one of those dysfunctional families. Yet the new challenges are not problems in themselves. Difficulties arise when we don't recognize and embrace the new issues at hand.

Consider Harold who just turned 60 and has run a small business for nearly 30 years. He's not wealthy, but hard work, sound judgment and business savvy have enabled him to provide for his family.

Over the Christmas holidays, the youngest of Harold's three children announced her engagement to be married. While his two older daughters brought him great joy with their plans to marry, Harold

felt confused this time, and guilty for his lack of enthusiasm.

At work, Harold wasn't his old self. He went through the motions, but his reduced concentration resulted in a couple of costly business decisions. He was less patient and more demanding with his staff. Luckily, he was leaving early each day to work out in a gym. He seemed to have lost the joy in running his business.

Recently, Harold's longtime friend and accountant pulled him aside and asked him what was going on.

"Where's the old Harold's drive for making this business go?"

Harold said he honestly didn't know. "Suddenly it's no fun anymore," he admitted. "All I want to do is work out and play racquetball. While my body's in better shape than ever, I've lost all energy for work."

His friend asked, "Could it be you're sad about launching your youngest daughter? Could you be resisting your older age by working out so vigorously? Could you be feeling fearful about facing only your wife when at home in the evenings?"

Only a close friend could confront Harold with those questions.

Harold knew the questions were on target. Stepping back, he began to see he had a choice: Continue resisting his next life-stage—making things miserable for everyone—or face the new challenges, being prepared for retirement and welcoming a new son-in-law.

Embracing change and growth can be hard. Harold couldn't handle it before he understood what was happening.

Through him I learned that even if the previous stage of family life was a cinch, the next might be the toughest of all.

What about your family? What are the signals of the next stage on your horizon? Will you resist or embrace the natural growth ahead?

(Leif Kehrwald is director of Family Life for the Archdiocese of Portland, Ore.)



PARENTING CHALLENGES—While getting married is a major step for couples, starting a family can be overwhelming and exhausting. Yet with time, faith and sustenance from others, parents find ways to embrace the demands of child-rearing and replenish themselves on occasion. (CNS photo by Mimi Forsyth)



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Archbishop Daniel to Offer Mass for Catholic Legacy Society

Have you left a bequest in your will or estate plan to benefit the Catholic Community Foundation or the Archdiocese of Indianapolis? If the answer is "yes", you should know that Archbishop Daniel will offer a special Mass for your intentions on June 23, 1993.

This is a fine opportunity to meet the new Archbishop. Even if you cannot attend, fill out the

form and return it to be registered as a Catholic Legacy Society member and receive notice of future events.

Return to:
Archbishop Daniel M. Buechlein
Archdiocese of Indianapolis
1400 North Meridian Street,
Room 106
Indianapolis, Indiana 46202

Dear Archbishop Daniel,

Yes, I/we have left a legacy to our Church in my/our estate plan. Please enter my/our name(s) in the membership of the CATHOLIC LEGACY SOCIETY.

Name(s):

Address:

Phone:

☐ YES, I will join you for Mass at 11 a.m. on Wednesday, June 23.

SECOND SUNDAY OF EASTER

The Sunday Readings

Sunday, April 18, 1993

Acts 2:42-47 — 1 Peter 1:3-9 — John 20:19-31

by Fr. Otten Campion

The Acts of the Apostles provides this weekend's liturgy with its first reading. A fascinating and inspiring book of the New Testament, the Acts chronicle the life of the church from its earliest beginnings. It presents the first of the apostolic sermons, and it reveals the coming of the Holy Spirit, God himself, upon the apostles and upon the community that they led. The book of Acts is rich in its testimony to the resurrection of Jesus, and hence it is popular as liturgical proclamation in the weeks following Easter.

This weekend's reading describes the lives of the people who composed the early church. The first Christians, guided and tended by the apostles, lived in a communal situation and devoted themselves to apostolic teachings. They placed central in their lives the "breaking of the bread," or the Eucharist, and prayer.

Among them the apostles worked miracles, just as Jesus had performed miracles. So strong was their commitment to each other that one would sell his or her belongings if another were in need.

Interestingly, they continued obviously to regard themselves to be faithful Jews. They went to the temple, as many Jews did, but not all Jews of the time were so devout. In their homes they met to celebrate the Eucharist.

The reading further says that every day newcomers were added to the Christian community, a happening provided by God.

This weekend's second reading is from the First Epistle of Peter, one of two epistles attributed to the chief of the apostles, St. Peter. This reading is, in fact, principally a prayer. It salutes God as the great, merciful father of all, who in his unending goodness gave all new birth through Jesus, God's own Son. This new birth leads to a new life which draws its power from the Resurrection.

In this great fact, the reading testifies, there is cause for rejoicing.

As was the case with all the writings of the New Testament, Christianity lived beneath the dark cloud of pagan suspicion and indeed of pagan hostility. So, as was the case so often in the other writings, the passage read this weekend acknowledges the fears and trials confronted by so many of the first Christians, but it reassures us, as it reassures them, that all shadows will one day be lifted by the brilliance of the Risen Lord. His glory will overcome all that is bleak and cold.

The third reading this weekend is from St. John's Gospel, and it is one of the best-known and best beloved of all the

stories about Jesus. In one instance, the Gospel tells the story of the Lord's gift to the apostles and to the church of the power to forgive sins. In the second instance, Thomas, who had doubted the Resurrection, sees Jesus face to face, and his exclamation has become a testimony of faith familiar to Christians in all the generations that have followed—"My Lord and my God."

This story has long been emphasized as a proof of the validity of the sacrament of reconciliation, the sacrament of penance, in which the priest, acting for and with the church, forgives sin. It is hardly misplaced as a proof of this ancient belief of the church, but the text must be seen much more broadly. To forgive sins was the prerogative of God and of God alone, in the eyes of the Lord's contemporaries. To bestow this right upon human agents, such as the apostles, was a singular act of divinity in itself. Furthermore, in the mind of those who knew Jesus, no burden could be so heavy as that accompanying the guilt of sin. Sin restricted a person more than anything else since it restricted that person from access to God.

To provide for the forgiveness of sin was a great sign of God's limitless mercy.

The marvelous story of Thomas reminds us we live in a state in which confusion can overcome even doubt, indeed even doubts. But the Lord still approaches us and blesses our faith-filled response.

Reflection

The message of this weekend's Liturgy of the Word might begin with the last part of the last reading. Each person at some time is tempted to question God, perhaps even to deny God. Despite our questions, despite our denials, God, through the Lord, always stands beside us, ready to draw us to holiness. If we have sinned, our sin too can be washed away. Such was the power of Jesus, such is the power of the church sacramentally available to all who yearn to remove from their lives all guilt and wish to be one with the Lord.

For this great gift of God's mercy, for all the great gifts of God's mercy, we salute God in the words of First Peter. Drawing near to God, saluting the goodness of God, is to draw to each other, to care for those in need, to hear the apostles, to place first among all the things we do our celebration of the Eucharist and our prayer. Nothing else should concern us save our place with and in the church.

These readings call us to celebrate the Resurrection not as just an historic event but as here and now. The Lord lives! In his eternal life, we have access to divine forgiveness, to life without end. But we must approach the threshold of that eternal life ourselves. We must love God, and we must gather ourselves with all others who love the church that hears and speaks still the belief of the apostles.

Daily Readings

Monday, April 19
Easter weekday
Acts 4:23-31
Psalms 2:1-9
John 3:1-8

Tuesday, April 20
Easter weekday
Acts 4:32-37
Psalms 93:1-2, 5
John 3:7-15

Wednesday, April 21
Anselm, bishop and doctor
Acts 5:17-26
Psalms 34:2-9
John 3:16-21

Thursday, April 22
Easter weekday
Acts 5:27-33
Psalms 34:2, 9, 17-20
John 3:31-36

Friday, April 23
George, martyr
Acts 5:34-42
Psalms 27:1, 4, 13-14
John 6:1-15

Saturday, April 24
Fidelis of Sigmaringen, priest and martyr
Acts 6:1-7
Psalms 33:1-2, 4-5, 18-19
John 6:16-21

THE POPE TEACHES

Pope reflects on Holy Week

by Pope John Paul II

Remarks at audience April 7

During Holy Week, Christ's followers are invited to live again the last days of Jesus' life by taking part in the church's solemn liturgical celebrations which call to mind the central events of our faith.

Holy Thursday commemorates the institution of the Eucharist at the Last Supper, and calls us to greater devotion to the Eucharist, the sacrament of Christ's real presence among us and of our deep communion in his saving love.

We are reminded to receive this sacrament worthily, and encouraged to pray for priests, who are called to pattern

their lives on the mystery they offer at the altar.

Good Friday commemorates the sorrowful mystery of Christ's passion and death on the cross. Enduring the crucifixion, Jesus took upon himself all the tragedy of human history, so that mankind might be redeemed by his suffering. From the cross we learn to follow Christ on the road to glory by sharing in his suffering.

On Easter Sunday, the Lord rose again and appeared to his followers. The church's celebration of this great mystery calls all Christians to acknowledge Christ in his divinity as the son of God, and therefore to believe with certainty and trust in his words.

SAINT OF THE WEEK

Anselm was respected theologian

by John F. Fink

St. Anselm's feast is celebrated next Wednesday, April 21. He was one of many Benedictine monks in the history of the church who, known to be brilliant theologians, were placed from the monastery and given high episcopal posts. In St. Anselm's case, it was as the Archbishop of Canterbury, England.

Anselm, though, was not an Englishman. Rather, he was an Italian, born in 1033 to noble parents in Aosta, in northern Italy. When he was 15, influenced by his mother, he tried to enter a monastery, but the abbot, knowing of Anselm's father's disapproval, refused to accept him. For the next 12 years, Anselm lost interest in religion and lived the life of a carefree young nobleman.

At age 27, though, he did enter a monastery—the Abbey of Bec in Normandy, France. There he came under the influence of Abbot Lanfranc, considered one of the greatest churchmen of the Middle Ages. Three years after he entered the monastery, Anselm became prior and 15 years later, when Lanfranc was Archbishop of Canterbury, Anselm became abbot.

Anselm became known as the most learned theologian of his generation, the most original and independent thinker since St. Augustine. While prior at Bec, he published his "Monologium," in which he restated all the logical arguments he could find in earlier writings to prove the existence of God. Then, in his "Proslogium," he devised an original proof of his own.

Under Anselm's leadership, the Abbey of Bec became the leader in the theological schools of this period. Anselm is known as the "Father of Scholasticism" for his attempt to examine the truths of faith through the aid of reason. After Lanfranc died, the see of Canterbury was vacant for three years because King William Rufus, in his dispute with the church, refused to nominate an archbishop. After a serious illness, though, he nominated Anselm as archbishop.

Anselm tried to refuse to accept the honor. He was already 60 years old and had lived most of his life in a monastery. But the other bishops forced the pastoral

staff into his unwilling hands. He finally consented and was consecrated Archbishop of Canterbury on Dec. 4, 1093.

Soon Anselm was battling with King William over reforms of the church. After three years of strife, Anselm asked if he could leave England to consult with Pope Urban II. King William said that he could go but that he would not be allowed to return and all his revenues would be confiscated.

Anselm left England anyway and found a quiet retreat in a sunny Calabrian monastery. Here he wrote his best-known book, "Cur Deus Homo," or "Why God Became Man," in which he explained the wisdom, justice and necessity of the Incarnation.

In 1098 Anselm was invited by the pope to attend a council at Bari to try to bring about a reconciliation between the Greek and Roman churches. At the council Anselm delivered a convincing discourse on the controversy over whether the Holy Spirit proceeded from the Father and the Son (the Roman belief) or only from the Father (the Greek belief).

Soon Anselm returned to France, where he wrote "On Original Sin." Then, in 1100, King William died and Anselm returned to England, where he was welcomed by the new king, Henry I.

Once again, though, good relations with the king did not last long. The king insisted on his right to invest England's bishops, which Anselm refused to allow unless they were canonically elected. And once again, Anselm went into voluntary exile in Rome. Henry confiscated the revenues of the see of Canterbury.

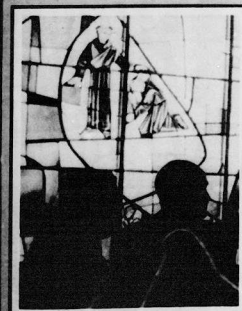
In 1107, Anselm won: After a rumor reached King Henry that he was about to be excommunicated, he restored to Anselm the revenues of his see and formally renounced the right of investiture of bishops and abbots. Anselm again returned to England.

Eventually King Henry came to regard Anselm so highly that he appointed him regent of England during the king's absence from England.

Anselm died in 1109 and was buried in the Cathedral of Canterbury. He was declared a doctor of the church in 1720.

MY JOURNEY TO GOD

A Spiritual Presence



At the pouring of the wine and breaking of the bread,
"Lord, let your Spirit come upon these gifts and make them holy . . ."
I closed my eyes to ponder the secrets of this wonder.

Images appeared in all shades of gray and black, when a bright red spot gave a start.
I'm seeing my very own heart.

"Bless these gifts and make them holy . . ."
At this holy celebration of the Eucharist, Jesus, meek and humble of heart, make my heart like yours.

— by Sara E. Neuling

(Sara Neuling is a member of St. Mary Parish in New Alton. She was inspired to write this poem during the noon Mass on Jan. 20 at Mount St. Francis, when "there seemed a very special spiritual presence for me.")

Entertainment

VIEWING WITH ARNOLD

'Strictly Ballroom' is a triumph of human spirit

by James W. Arnold

"Strictly Ballroom," at first glance, seems like the second coming of the MGM dance musical of the 1940s. But its visuals are state-of-the-art 1990s, and its more recent ancestors range from "Flashdance" and "Saturday Night Fever" to "Dirty Dancing."

"Dirty," however, it decidedly isn't. "Ballroom" is finally the movie it's safe to take your grandparents to see. Coming from Australia, it's an unexpected early spring gift, like last year's dividend from Ireland, "Hear My Song."

As regular viewers of public television may know, "ballroom dancing" is a culture unto itself, an obsession that thrives outside the consciousness of the vast majority, something like skydiving, folk dancing, and bowling. *Africanos* follow the local, national and world championships every year with passion.

The participants, in varied categories from waltz and jazz to Latin, are at least as dedicated as long-distance runners. The rules are strict and the dances stylized. The couples spin stiffly like animated dolls with frozen smiles through flamboyant patterns, the men in proper tuxes, the women dressed to the teeth (a la Ginger Rogers) in daring gowns of glitter, ruffles and chintz. Every move and bend of the elbow is judged with the fervor of Olympic figure skating.

"Ballroom" is a hilarious spoof that kids the people and the stuffy rules but not the dancing, which gets loving cinematic attention. The narrative doesn't take itself seriously at all—it's in the high camp mood

of "Singin' in the Rain"—and borrows gleefully from the underdog hero and Cinderella myths.

The young hero, Scott (dashing Paul Mercurio), is a budding superstar being pushed by an outrageously bossy stage mother (fiftish blonde Pat Thomson), also a teacher and onetime ballroom "star." But the kid is a rebel who wants to improvise his own steps, and does, with huge success. This antagonizes the dictator-guru of the dance federation, who is determined to keep things the way they've always been. Scott must conform, or be sent into outer darkness.

His angry partner wants to conform, and heads for a more traditional teammate. So there he is, with three weeks to the Pan Pacific championships: no hope of winning and not even a partner to lose with. But Fran, this dowdy girl with mousey hair and glasses in the beginners class. She worships him from afar.

"Ballroom's" exuberant story, celebrating the myth we love but don't quite believe in, describes how Scott and Fran overcome all these obstacles and win. It's packed with spirited, fun dancing (the music ranges from pop to Chopin to Much), all wholesomely romantic and much of it Latin. (Mercurio, the show's only truly accomplished dancer, is a principal with the Sydney Dance Company, his father emigrated from Milwaukee 30 years ago.)

Fran (Tara Morice), of course, can flat-out dance. She also turns out to be a beauty when she takes off her glasses and does something with her hair. Her father, who runs a little ethnic cafe in the slums, is a flamenco genius (played by dancer Antonio Vargas). He teaches Scott the stuff in a few days or so. Her grandma literally beats the rhythm into his chest.

Romance blossoms, and this month's



'FIRE IN THE SKY'—Actor D. B. Sweeney portrays Travis Walton, an Arizona logger struck by a mysterious bolt of light before his abduction by a UFO, in "Fire in the Sky," based on a 1975 incident. The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Paramount Pictures)

favorite scene may be the kids dancing at night on the roof to "Time After Time" against the backdrop of a brilliant red neon Coke sign.

Then there is Scott's own father, apparently a henpecked little guy who is always sneaking off by himself to play old records and take solo spins around the empty studio. He proves to be a surprise ally.

When all this chemistry is put together, neither Mom or the crooked federation boss—the comically ruthless fellow actually tries to fix the contest—can stand in the way. There is even the poignant moment when Fran is asked to step aside, and runs off. Scott chases after her eventually, and she happens to have her grandma with her, who brought her costume—just in case.

The climactic dance competition, shot in the vast Melbourne Sports and Entertainment Center, has all the dramatic reversals and excitement of the finale of the first "Rocky."

A debut film by writer-director Baz Luhrmann, "Ballroom" is clearly a fable about the human spirit and its need to overcome silly oppression, but mostly it's light-hearted, dazzling nonsense.

(Aussies provide an amusing, skillful spoof musical, with no stress on the brain or moral code; satisfactory for youth and adults of all generations.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

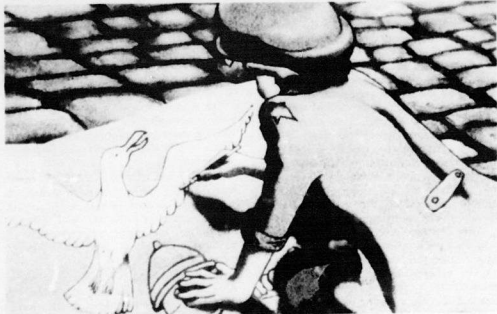
The Adventures of Huck Finn ... A-II
Indecent Proposal ... O
Leola ... O
This Boy's Life ... A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

CBS offers specials featuring fantasy and reality

by Gerri Pare
Catholic News Service

"The Magic Paintbrush," an animated "McDonald's Family Theatre" special airing Thursday, April 22, from 8:30 p.m. until 9 p.m. on CBS, is designed to encourage young children and adults to read together as a family. (Check local listings to verify the program date and time.)

The story features a young orphan who wishes that he could paint pictures which look so real that people who think they are alive.



PAINTBRUSH FANTASY—Nib wishes only to paint pictures so real people think they're alive. His wish comes true in the April 22 show "The Magic Paintbrush," airing on CBS at 8:30 p.m. (CNS photo from Marvel Productions)

However, the boy's wish brings him unexpected problems.

Also forced to deal with unexpected problems are the "Strangers in Town: The New Refugees," who are featured in a CBS special which is scheduled for broadcast on Sunday, April 18, from 11 a.m. until 11:30 a.m.

This documentary looks at the many problems facing newly arrived immigrants and examines how religious communities are helping these people. The program is the first in a series of CBS specials focusing on religion and culture.

"Strangers" zeroes in on the greater

Boston area, but the situations are common to many cities dealing with an influx of refugees, many of whom must quickly learn English and acquire job skills in order to become contributing members of their new homeland.

At the Jewish Vocational Service, for example, laid-off American workers share computer terminals with immigrants as they study accounting, each gaining insight from the personal contact.

The refugees' struggle to assimilate is made a little easier by the diversity of services various faith communities—often working together—provide in Boston.

As the smiles of two men attest, a retiree who is unable to fill all his days at ball games finds a better alternative for his free time by helping an Asian man learn how to read in English.

In another scene, a woman from Eastern Europe shyly expresses her willingness to work any shift available at a local supermarket during a practice job interview session.

Cardinal Bernard F. Law of Boston puts the refugee issue in a theological perspective and notes how, despite one individual's vocal opposition, the arrival of 100 Haitian teen-agers in a Boston community provoked only four protest telephone calls, compared to 300 phone calls welcoming the youngsters.

Some Haitians, however, object to the treatment the boat people have received. And one priest who provides sanctuary to African refugees labels as racist the fact that only 7,000 immigrants are allowed into the United States from the entire continent of Africa.

Others featured in the documentary include Shawn Aherne, a Jesuit parish

volunteer in charge of teaching English as a second language to newcomers from Croatia, Colombia, Zaire and Brazil; Jean Marc Jean-Baptiste, who directs a Catholic Charities center run by Haitians which offers legal aid, day care and English classes; and Don Nanstad of the East Boston Ecumenical Community Council, a multiservice refugee agency which advocates on their behalf for fair housing.

Compactly viewing several sites, the program sheds light on the cooperative efforts of Catholic, Protestant and Jewish agencies to help refugees with day care, fair housing, legal aid, language, and vocational training.

Concluding that this country's strength lies in its diverse cultural heritage, it also attempts to address fears that refugees are little more than a burden to the economy and a threat to American jobs.

Viewers may come away with a keener appreciation of the numerous challenges facing newly arrived families, many of whom have fled very dangerous homelands and now must learn yet another set of survival skills to thrive in this highly competitive society. With the help of the religious organizations profiled, their efforts are bearing fruit.

The timely special was produced in cooperation with the Heritage Broadcasting Commission, comprised of the Jewish Theological Seminary of America, the National Council of Churches, the New York Board of Rabbis, the Southern Baptist Radio and Television Commission, and the U.S. Catholic Conference.

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

QUESTION CORNER

The rules about general absolution

by Fr. John Dietzen

Q A priest in our parish told a group of us that we do not have general absolution here because there is no emergency and there are always enough priests.

He also said that if we ever receive general absolution we must make the private confession we missed as soon as possible, and that we cannot receive general absolution twice in a row.

This information as I write it was also in our parish bulletin.

I have talked with several friends who attended services with general absolution. They tell me they never heard that before. I'm confused. (Ohio)



A Just to be sure everyone knows what we're talking about, general absolution means that a large number of penitents receive absolution at one time, without previous individual confession.

It is different from communal penance services, for example, at which prayer, Scripture, examination of

conscience and other preparations are done together; then each penitent confesses privately to a priest and receives individual absolution.

Obviously, the usual dispositions and conditions for reception of the sacrament of penance (for example, sorrow for sins and resolution to avoid them in the future) apply also for general absolution.

The first part of what you say is accurate. General absolution is permitted only "if there is a grave need, namely when, in view of the number of penitents, sufficient confessors are not available to hear individual confessions properly within a suitable period of time" (Introduction to the Rite of Penance, No. 31).

This might occur in various circumstances, but the judgment and the decision on the lawfulness of general absolution are reserved to the bishop of the diocese.

If it is not possible to contact the bishop beforehand, he should be informed about the situation afterward.

The other statements of your priest are not so accurate.

First, the requirement concerning individual confession after general absolution applies only when a serious sin is involved. As canon law (962) puts it, for valid reception of

this sacramental absolution given to many at one time, it is necessary to intend to "confess individually the serious sins which at present cannot be so confessed."

Similarly, there is no obstacle to receiving general absolution twice or more in a row if there is no grave sin to confess. When such a sin is involved, the individual should go to confession privately within a year (Introduction to the Rite of Penance, No. 35).

As I indicated, according to present church regulations, general absolution will be quite rare, outside of massive danger of death or other emergencies not commonly experienced, at least in our country.

These rules for general absolution may be found in brief in Canons 861-863 and in the larger context of the sacrament of penance in the Introduction to the Rite of Penance mentioned above, especially Nos. 31-35.

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

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

FAMILY TALK

Terminally-ill people need friends to listen

by Dr. James and Mary Kenny

Dear Dr. Kenny: My closest friend does not have much longer to live. His doctor says six months at the longest. I want to help him as much as I can.

My own feelings of hurt and loss aren't important now. But for the moment, he's still befuddled and numb. At times, he doesn't believe in himself. Other times he believes it, but doesn't have the emotional reaction I think he should.

What is he supposed to feel? (Indiana)

Answer: You sound like you have dealt realistically with the anticipated loss of your friend, but that he is still in shock. Unpleasant information may have short-circuited his emotions. That's normal.

Most of us think of death rarely. When forced to consider it as now he must, we don't know how.

Anger and sadness are the two obvious emotions he is likely to experience. The anger may be focused on someone else, perhaps someone who has it better than he does or someone whose thoughtlessness has contributed to his situation. He may take it out on you. Be understanding.

Encourage him to let the anger come. Suggest that he keep a "mad" book. He might write out some of his angry feelings. The anger is very human, and it won't help anything if he tries to suppress it or pretend he is above that type of feeling.

The other obvious emotion is sadness, feeling the loss of things he won't get to do, places he won't get to see, people he won't be able to love. Encourage him to let the tears come when he feels the need to cry.

Let's hope the rest of us are luckier than he, remind him that life is terminal for us all. He received his invitation a little earlier than some, and that offers him an opportunity.

If possible, encourage him to take full advantage of the precious days he has remaining.

► Perhaps he can enjoy the outdoors, God's gift of nature to us all. Look at the sky and stars, and wonder about the universe. Feel the warmth of the sun, the touch of the rain. Smell the sweet grasses and new flowers. Taste fresh fruits.

► Encourage him to remain in contact with his friends—if not by visiting, then by telephone or letter. Relate to them. Become interested in their lives. Try to understand their concerns and feelings.

► As much as he is able, travel. Get around. See places that he has always wanted to visit. It's a big country, a big world. Experience new and different locations as his physical condition permits. Perhaps you or another friend or a relative can travel with him.

► If he shows any signs of generosity, encourage him. Better to give personal gifts and valued items to his family and friends directly rather than waiting till he is not around to experience the joy.

► If his health limits activities, encourage him to read and help him acquire a variety of books. Has he read The Bible? If not, he will find great solace within its pages.

Finally, encourage him to pray. All this can be put together in the form of a prayer. He doesn't have to mouth "verbal" prayers. To show joy in experiencing creation is itself a prayer of gratitude. How it would please God to see his delight.

Teach him in quiet moments to let his mind drift to the world beneath appearances. He is one with everything that is. He might come to realize that, in a true sense, there is no death, only change, and he might be more accepting of his transition in the grand plan of creation.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Bensenville, Ind. 47078.)

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The Diocese of Lafayette-In-Indiana is seeking a full-time Director for the Pastoral Office for Formation. As a member of the Bishop's Cabinet, responsibilities include coordination of an office directed to carry out the Bishop's vision of Formation. Areas of responsibilities include: worship; sacramental preparation; initiation; evangelization; catechesis; youth ministry and schools. The director will be responsible for articulating vision, goals and priorities along with the administration and communication for the Pastoral Office.

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The Active List

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

April 16

The Women's Club of Holy Spirit Parish, 7243 E. 10th St., will hold their annual spring card party in Early Hall (gym) at 7:30 p.m. Cost is \$2.50.

☆☆

The Catholic Alumni Club will keep their an outing to a Pacer game. Meet at the box office (6th floor, Market Square Arena) at 6:30-6:45 p.m. to buy tickets. Call 317-842-0855 before April 15 for a count of who will be attending.

☆☆

The Polish Church Club will hold their annual "Dyngus Dinner and Dance" at the Knights of Columbus Hall, 1305 N. Delaware, at 6:30 p.m. For more information, call 317-844-9941 (daytime) or 317-846-3582 (evening).

☆☆

The Unitarian Universalist Church of Indianapolis, 615 W. 43rd St., will hold a Coffeehouse Evening to support Central America from 7:30-10:30 p.m. featuring Charlie Gardner and others.

April 17

Holy Cross Parish, 125 N. Oriental, will hold a Monte Carlo Night in the parish hall

from 6-11 p.m. For more information, call 317-637-2620.

☆☆

The Catholic Alumni Club will meet at St. Lawrence gym, 46th and Shadeland, at 7:30 p.m. to play volleyball. For more information, call 317-786-4509.

☆☆

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

April 18

Father Elmer Burwinkel will present "Making the Kingdom Happen," at 2:30 p.m. at Our Lady of Schoenstatt Center, Rexville (810 of a mile east of 421 south on 925 south). Mass will follow at 4 p.m. For more information, call 812-623-3670.

☆☆

The Divine Mercy Adoration Chapel, St. Michael's Church, Indianapolis, will celebrate the Feast of Divine Mercy and the Beatification of Sister Faustina at 2:30 p.m. Benediction, rosary and a procession.

☆☆

The Women's Club of St. Patrick Church will hold a card party at 2 p.m. in the parish

hall, 936 Prospect St. Euchre and Bunco will be played. Admission is \$1.25. Door prizes and refreshments.

☆☆

Our Lady of Perpetual Help, New Albany, will hold "Theology Night Out," at 6 p.m. in Wagner Hall. Cost is \$7. Call 812-940-0185 for more information.

☆☆

St. Philip Neri Parish, 550 N. Rural St., will host its third annual Walk-Run-Pray. The 5K run will begin at Brookside Park at 1 p.m. The 5K walk will begin at St. Philip Neri School at 1:15 p.m. The Pray-a-thon will begin at 11 a.m. All participants are invited to a free luncheon and entertainment in the gym from 1-4 p.m. featuring special guest celebrity Duke Tatum. For more information, call 317-631-8746.

☆☆

The Ladies Guild of Sacred Heart Church will host its Spring Card Party at 2 p.m. The proceeds from the event will be used for heating repair in the church building. The games will be played at St. James Hall, 1155 Cameron St. Admission is \$2. For more information, call 317-638-5551.

April 19

Fatima Retreat House, 5353 East 56th St., will hold a Leisure Day, "Self-Esteem in Adolescence," with David Bethuram presenting. Call 317-545-7681 for more information.

April 20

St. Thomas Parish, Fortville, will

present a seminar, "Making a Will." Contact the parish for time and location.

☆☆

The Cursillo Leaders School is presenting a series on, "Evangelization in the Modern World," and how it relates with the heart of the Cursillo message. Presenter will be Benedictine Sister Mildred Warmenweller of St. Agnes Parish, Nashville. 7:30-9:30 p.m. For more information, call 317-786-7336.

April 21

Catholic Widowed Organization will be the participants at the WXIN-TV, Channel 59 TV Mass. Meet in the lobby of the station no later than 6 p.m. The taping is set to begin between 6:30 and 6:45 p.m. WXIN is located just north of the Archbishop O'Meara Catholic Center (within walking distance). Monthly meeting will begin after the taping at the Archbishop O'Meara Catholic Center. For more information, call 317-359-6452.

☆☆

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold an Informational Secretary's Day Retreat. Call 317-788-7581 for more information.

April 22

The Ava Maria Guild will hold its spring card party for the benefit of St. Paul Hermitage from 11:30 to 3 p.m. in the Beech Grove Benedictine Center gymnasium, 1402 Southern Ave., Beech Grove.

☆☆

Kordes Enrichment Center, Ferdinand, will present a Secretaries Day Retreat, "Enhancing Public Relations Skills and Professional Image." Register by April 15 by calling 812-367-2777.

April 22, 24-25

Cathedral High School drama department presents the musical comedy "Once Upon a Mattress," at 7:30 p.m. in the school auditorium, 5225 E. 56th St. Tickets are \$5. Call 317-542-1481 for more information.

April 24

The Little Flower Ladies Club will sponsor the 3rd annual "Spring Fling Dinner Dance," in the Parish Social Hall, 1401 N. Bosart. Hospitality hour will begin at 6:30 p.m. followed by dinner at 7:30 p.m. Tickets are

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\$15 per person. Call 317-357-5757 or 317-356-4107 for more information.

☆☆

Sacred Heart School Booster Club, Terre Haute, is having a Fleamarket, Craft and Antique Show from 8 a.m. to 4 p.m. on the school parking lot. For more information, call 812-466-1537.

☆☆

St. Mary and St. John, both in Indianapolis, will hold, "Making a Will." Check with either parish for time and location.

☆☆

The Catholic Alumni Club of

Indianapolis will attend Mass at 5:30 p.m. at St. Monica's Church, 6131 N. Michigan Rd. Afterwards, they will have dinner at Shapiro's at the 86th Street location. For more information, call 317-255-3841.

☆☆

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

☆☆

St. Luke Parish, 75th and Illinois St., will hold a Monte Carlo Night at 7 p.m. Reverse Raffle and Monte Carlo admission. (continued on page 17)

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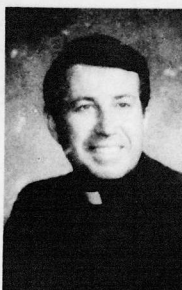


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Father DeGrandis, a pioneer of the Catholic Healing Ministry, will present a Day of Renewal HEALING AND THE POWER OF FORGIVENESS on Saturday April 24th starting at 9:00 A.M. at St. Monica, 6131 N. Michigan Road, Indpls., IN (northeast side of the city).

Father DeGrandis will also be the celebrant at a Healing Mass on Friday, 7:30-10:30 P.M., April 23 the evening preceding the Day of Renewal at St. Monica Church.

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Card. Mahony strategizes at pro-life meeting

by Tod Tamberg
Catholic News Service

LOS ANGELES—The "rightness or wrongness" of abortion is what pro-life leaders must get citizens to discuss, Cardinal Roger M. Mahony of Los Angeles told a national meeting of diocesan pro-life directors and state Catholic conference directors.

"The moral discussion must include

questions about the value of unborn human life—about whether that life has a right at least not to be killed directly," said Cardinal Mahony, chairman of the U.S. bishops' committee on Pro-Life Activities.

"We have to talk about why abortion does not fit at all on the continuum of humane solutions a society offers pregnant women and children for the problems they face," he said.

Cardinal Mahony spoke March 25 at the

meeting, which was held in Washington and was closed to the press. A copy of his remarks was furnished April 5 to the *Los Angeles Times* archdiocesan newspaper.

The strategies he suggested to pro-lifers included:

- Using pro-life curricula in schools. "It's never too early to reach children and youth with a pro-life message appropriate to their age," the cardinal said.
- Continued use of pro-life retreats and rallies.
- Developing materials for priests to help them discuss pro-life issues with their parishioners.
- Increasing minority representation in the pro-life movement.
- Encouraging more pro-life prayers in the liturgy.
- Continued work to pass state laws

favoring life and opposing the federal Freedom of Choice Act.

Cardinal Mahony said it was "critical" that Catholic pro-life leaders work to erase "the caricature of pro-life people drawn by an unfriendly media—that we are people uncaring about women, obsessed with unborn life to the exclusion of anyone or anything else, and that we are violent."

The current perception of pro-lifers, even among Catholics, "is not good," he added.

He listed several steps to change that image, including using programs in churches that feature reasoned and rational argument; publicizing and improving church services for pregnant women; not allowing the media or the abortion rights lobby to set the agenda; and speaking against the violence of abortion and any violence against human beings and property.

— The Active List —

sion tickets are \$10. Monte Carlo only tickets are \$5 at the door. For more information call 317-251-3294.

April 25

All Catholic, adult singles are invited to join St. Jude Parish Single's group for a social from 6-9 p.m. in the school cafeteria, 5353 McFarland Road. Raffle, music, drinks and appetizers. \$1 donation. For more information call 317-885-2979 or 317-786-9067.

☆☆☆

The Catholic Widowed Organization will hold a birthday celebration at 4 p.m. at Wellington Green Club House, 1841 Wellesley Blvd., \$5 per person. Call 317-356-4726 to reserve a seat before April 21.

☆☆☆

Holy Name Parish, Beech Grove, will hold its first "Walk for Education," at 1:30 p.m.

Proceeds will go to Holy Name School and Religious Education programs. Call 317-784-5454.

☆☆☆

St. Agnes, Nashville will present, "Making a Will." Check with the parish office for time and location.

☆☆☆

Holy Name Ladies Altar Society will host the Annual Mother/Daughter Breakfast after the 9 a.m. Mass in Hartman Hall. For tickets and information, call 317-784-9236 or 317-784-1651 before April 18.

☆☆☆

The Catholic Golden Age Club will meet at 2 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. New members welcome. For more information, call 317-472-6047.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James,

5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6123, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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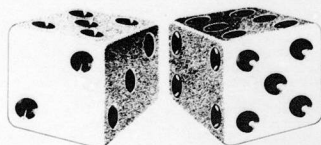
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Youth News Views

World Youth Day '93 will attract thousands

by Cindy Wooden
Catholic News Service

VATICAN CITY—Religious instruction, praying the Way of the Cross on downtown streets, a 14-mile walk, and at least three gatherings with Pope John Paul II are on the program for the celebration of World Youth Day in Denver.

When the event begins with an 8 p.m. Mass on Aug. 11, Pope John Paul II is scheduled to be in Mexico. The young people will have their first meeting with the pope when they welcome him to World Youth Day on the afternoon of Aug. 12 at Denver's Mile High Stadium.

Cardinal Eduardo F. Pironio, president of the Pontifical Council for the Laity, said the event will be an experience of "profound communion which comes from a desire to meet others, the pope, and—most importantly—Christ."

The program calls for the pope to preside at an Aug. 14 prayer vigil with the young people, who will walk 14 miles from downtown Denver for the 7 p.m. event at Cherry Creek Park.

World Youth Day will end at the park with Pope John Paul's celebration of a morning Mass on the feast of the Assumption on Aug. 15.

Mgr. Renato Boccardo, head of the council's youth section, said it is still too early to know how many young people will attend the event.

Early indications are that Italian dioceses will send 7,000 youths, he said, and Italian

youth movements will send several thousand more.

Spain is expected to have a delegation of about 6,000 and France about 3,000, he said. About 140,000 young people from the United States and Canada are also expected to attend World Youth Day events.

Several thousand are expected from Central and South America, the monsignor said, and another thousand youth will journey from Northern Europe.

Enthusiasm is high in Eastern Europe, he said, but for young people there the cost of a transatlantic flight makes participation difficult.

Cardinal Pironio said the Vatican is in contact with the U.S. State Department to facilitate the granting of visas to young people who need to enter the country.

Guzman Carriquiry, undersecretary of the laity council, said getting visas is "a real problem, but we are convinced that the youth going to Denver are going on a pilgrimage, strengthened by a spiritual preparation," and are not planning to remain in the United States.

An official at the U.S. Embassy to the Holy See said that the State Department is being handled by the Vatican's nuncio in the United States.

With international gatherings, such as World Youth Day, he said, the State Department usually sends a message to consulates throughout the world explaining the event and encouraging the granting of visas for legitimate participants.

Mgr. Boccardo said that as of March 26, national bishops' conferences and inter-

World Youth Day Schedule

(Times listed are local, with Eastern Daylight Time included in parentheses.)

Wednesday, Aug. 11

8 p.m. (10 p.m.)—Opening Mass at Civic Center Park. The main celebrant will be Archbishop J. Francis Stafford of Denver.

11:30 p.m. (1:30 a.m.)—Moment of prayer.

Thursday, Aug. 12

8 a.m. (10 a.m.)—Possibility for confession.

8:30 a.m. (10:30 a.m.)—Moment of prayer at Civic Center Park lodgings.

10 a.m. (noon)—Catechesis.

Noon (2 p.m.)—Mass with language groups.

3:45 p.m. (5:45 p.m.)—Welcoming ceremony for Pope John Paul II, Mile High Stadium.

7 p.m. (9 p.m.)—Cultural events.

11:30 p.m. (1:30 a.m.)—Moment of prayer.

Friday, Aug. 13

8 a.m. (10 a.m.)—Possibility for confession.

national youth movements had named 317 delegates to the Aug. 7-11 International Youth Forum, which will precede World Youth Day at Regis University in Denver.

The pope wants to pray with the forum delegates, greet them, and exchange ideas with them, he said. The meeting, with a private Mass, will be held on the morning of Aug. 14 at Denver's cathedral.

From Aug. 12-14, World Youth Day participants, grouped according to language, will attend catechetical sessions led by bishops. The sessions will have a focus fitting into the overall theme of the event: "I came so that they might have life and have it more abundantly."

Mgr. Boccardo said events on Friday, Aug. 13, will have a penitential flavor, with Cardinal Pironio leading the Way of the Cross downtown at 8 p.m. The young people will be encouraged to receive the Sacrament of Reconciliation that evening.

8:30 a.m. (10:30 a.m.)—Moment of prayer.

10 a.m. (noon)—Catechesis.

Noon (2 p.m.)—Mass.

3 p.m. (5 p.m.)—Cultural events.

8 p.m. (10 p.m.)—Way of the Cross, Colfax Avenue and Civic Center Park.

11:30 p.m. (1:30 a.m.)—Sacrament of Reconciliation followed by silence.

Saturday, Aug. 14

8 a.m. (10 a.m.)—Mass with catechesis.

9:30 a.m. (11:30 a.m.)—Pilgrimage to Cherry Creek Park, site of the vigil and Mass with the pope.

9:30 a.m. (5:30 p.m.)—Arrival and allocation of places at Cherry Creek Park.

7 p.m. (9 p.m.)—Prayer vigil with the pope.

Sunday, Aug. 15

9:30 a.m. (11:30 a.m.)—Close of World Youth Day: celebration of Mass for the solemnity of the Assumption of the Blessed Virgin Mary by the pope at Cherry Creek Park.

The monsignor said World Youth Day participants and young people throughout the world will be asked to have only bread and water for lunch that day "as a work of solidarity with the youths of a country experiencing particular suffering."

Money saved by skipping a meal will be collected and sent to St. Joseph Hospital in Masaka, Uganda, for the care of young people with AIDS. In the Diocese of Masaka, more than 40,000 children have lost parents due to the AIDS virus. Of the local population, 40 percent—most under the age of 30—have the AIDS virus.

The World Youth Day schedule does not include any papal events on Aug. 13. It is widely believed—and not denied by Vatican officials—that Pope John Paul will spend the day walking in the Rocky Mountains.

Volunteers celebrate Holy Week in the mountains

by Jaime Raetz

For Catholics, the week before Easter is generally thought of as the most sacred and religious week of the entire year.

By itself, Holy Week is an awesome experience.

Nazareth Farm, a 13-year-old mostly volunteer organization dedicated to helping the poor of West Virginia, is also a very moving experience.

When these two are combined the result is almost too powerful to describe.

I was one of 11 volunteers from the Terre Haute parishes of St. Ann, St. Benedict and Sacred Heart who was fortunate enough to be a part of this amazing week.

Joining me were volunteers Gary Adler, Rick Davis, Kevin Grimley, Sylvia Nieto, Kerry Patterson, Janet Roth, Wendy Stratman, Mary Ann Waelbroeck, Ronnie Wallace, and Chad Willett. Of the 11 of us, 10 were making return trips to Nazareth Farm. Only Mary Ann had not been there before.

Our week began bright and early on Palm Sunday morning when we met at Sacred Heart to load our luggage and attend Mass. It was a tight squeeze in one van, but we arrived safely at the farm in the mountains of West Virginia in 11 hours.

Upon our arrival at Nazareth Farm, we were met with several more surprises. Janet Roth, our youth minister, had told us that we would be the only group there that week. Imagine how excited we were when a group of volunteers from the greater Endicott area of New York—who had been with us at the farm last summer—greeted us in the parking lot! Also present were John and Joan Donnelly, an older couple who had worked at the farm for many years but left recently to start the St. Francis Farm in New York. We also got reacquainted with the rest of the staff members we met last summer.

Of course there were several new staff members present, and one happens to be an Indianapolis native. Dan Stomoff, a

graduate of Cardinal Ritter High School, was beginning his first week on the job.

When asked about his early impressions, Dan said, "One thing that is really overwhelming to me is the unselfishness of the staff members who were already here. They are so willing to give so much of themselves, but don't expect anything in return. I was also amazed at how quickly everyone here bonded together to form a family-type atmosphere."

Usually, volunteers are divided into small work groups and assigned to various tasks such as housekeeping. However, we spent doing work around the farm. We helped plant about a thousand baby trees. It's incredible to think that, years from now, these trees will have grown big and strong, and that our group planted them. Other volunteers spent time working at St. Patrick's, a new house for the staff members.

My favorite work site, though, was the new barn. This week the roof supports were being nailed on. In order to do this, we had to crawl up on the roof. This sounds fine, until you see that there is nothing underneath you except about 15 feet of air and the ground. Just climbing up there is scary, but not only did we have to perch on the rooftop like a bird on a wire, we had to hammer nails and walk around too!

I was terrified. Who wouldn't be? Rooted to one spot, I sat there feeling like the biggest baby. The rest of the roof crew was wonderful—offering encouragement and help. At this point, I thought to myself, "You know, Jaime, this is something that takes faith. God won't let anyone fall, but we have to trust him." After this, I was not afraid.

In addition to doing chores, we also participated in several activities to celebrate the Triduum of Holy Thursday, Good Friday, and Holy Saturday. On Thursday afternoon, we went visiting and took Easter sacks and homemade bread to different friends of the farm. Some people got to visit the families they had helped last summer.

Everything at Nazareth Farm is a process. You don't get to see anything

finished unless you go back. I heard several comments about how exciting it was to see the houses we had worked so hard on all finished and occupied.

On Thursday night, we had a Seder Supper. Many of the volunteers had never participated in a Seder Supper. We were told that while the Seder is a very religious and prayerful occasion, it is also meant to be a family event.

Gary Adler, who had been to a Seder Supper before, said that always before it was very solemn and serious. He found this one to be special because we were encouraged to have fun and laugh and enjoy each other's company.

After the Seder, which lasted about two hours, we attended a two-and-a-half hour Mass. Before the Mass, though, we washed each other's feet, just as Jesus did for his disciples at the Last Supper. At most parishes, it is the custom to just wash the feet of 12 people. But we washed everyone's feet.

"I thought the washing of the feet was a very humbling experience," Sylvia Nieto said. "So often, we don't want others to touch or look at our feet."

Father J. Godecker, an assistant chancellor in the Archdiocese of Indianapolis and the founder of youth ministry in the Terre Haute Diocese, presided over our Mass and told the youth this Holy Thursday liturgy was one of the best he had ever participated in because everyone was so responsive.

Father Godecker also wanted to emphasize the importance of passing along traditions to young people because they are the future of the church.

After the Mass, volunteers signed up for half-hour time slots during the all-night prayer vigil from 11 p.m. to daybreak.

On Friday we hiked 10 miles and prayed at the Stations of the Cross. This also was something new for many of the volunteers.

Each station was presented by a small group of two or three people who designed their own cross and composed a special prayer.

Father Godecker remarked that he was

impressed with the creativity and uniqueness of each presentation.

What a sight it was to see a group of about 40 people hiking along carrying homemade crosses and crucifixes. Many of the crosses were big and heavy. Even though the path was steep in some places and rocky in others, the sun was hot overhead, I never heard anyone complain.

Two of our New York friends, Tim Fives and Mike Huynh, were responsible for Station No. 13, and they took turns carrying their large cross all day. Other people offered assistance, but Tim and Mike refused to let anyone else help them. They said they wanted their journey to be as difficult as possible as a symbol of what Jesus had to endure when carrying his cross to the top of Golgotha, which was many times more difficult.

One station that was especially meaningful to me was the last station, where Jesus is placed in the tomb. At the end of their prayer, the group passed out forget-me-not seeds to remind us of why Jesus had died. They asked us to plant our seeds around the base of the cross.

That night we were all physically tired, but I think I for one was on an emotional high. At Mass that evening we sang the song "Lord of the Dance," and during the song Chad Willett stood up and started dancing. Before long, he had the rest of us dancing too. It was wonderful to see everyone rejoicing before the Lord in such a happy manner.

When it came time for us to leave, Wendy Stratman told me she loves to come to Nazareth Farm because, "One of the best things about this place is that no matter how many times you come back, it is always a new experience."

A sign on a barn at Nazareth Farm read: "Expect miracles." For us, our week at the farm—with the beautiful spring weather, the laughter, the smiles, the friendships, and being with God—can only be described as "miraculous."

(Jaime Raetz is a member of the combined youth group from St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute.)

Campus Corner

Butler students active with Holy Week rites

by Elizabeth Bruns

Butler students have been busy, not only celebrating, but coordinating their many Holy Week rites. Among their celebrations were an Easter Sunrise Service held at Holcomb Gardens on the campus of Butler University and a Holy Thursday Seder Supper held at the Butler Newman Center.

Emotions ran high at 7 a.m. on Easter Sunday morning as more than 150 people—students and adults—gathered to celebrate an Easter Sunrise Service at Holcomb Gardens.

The service, organized by members of the Butler and IUPUI Newman Centers and Metropolitan Indianapolis Campus Ministry, provided an ecumenical celebration of fellowship and song.

As a Scripture interpretation, Rev. Jon Walters of North United Methodist Church spoke on the importance of women in Jesus' mission. The minister emphasized how odd it was for women to be the first to encounter the risen Lord, especially in that time period.

Balloons were distributed as the group walked through Holcomb Gardens, stopping for reflection, sharing stories of rebirth, Benediction and song.

The colorful balloons were simultaneously released into the sky to symbolize Christ's resurrection.

The Holy Thursday Seder Supper began with the Passover story found in the book of Exodus as explained by Karin Cramer, director of the Butler and IUPUI Newman Centers, and Carl Hayes, an IUPUI Newman Center musician.

This was followed by a representation of the Passover explained by Stephanie Rodnick, Butler Newman Center member, and Jodi Winicour, who shared her Jewish heritage with the group.

Winicour and Rodnick explained that in the Passover meal, different foods were symbolic of the Jews' escape from slavery in Egypt. For example, the lamb represents Christ's sacrifice; the green vegetable represents God's goodness; the bitter herbs and salt water represent the bitterness of slavery; wine represents the blood marked over the doors of the Hebrews; three pieces of matzo (or unleavened bread) represents the hasty departure from Egypt.

After the explanation of the Jewish symbols, the group was asked to share a leisurely supper, just as Jesus ate the last supper with his friends.

The group went on to reflect and learn of how the Passover meal relates to Christianity.



SHARING JEWISH HERITAGE—Jodi Winicour (left) explains Jewish tradition to a group of Butler and IUPUI Newman Center students as Stephanie Rodnick (right) looks on. The students were gathered together for a Holy Thursday Seder Supper held at the Butler Newman Center. (Photo by Elizabeth Bruns)



MORNING HAS BROKEN—Adults and students gather at the entrance to Holcomb Gardens on the Butler University campus to celebrate an Easter Sunrise Service. (Photo by Elizabeth Bruns)

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Anglican-Catholic group sees 'larger issue'

by Jerry Filleau
Catholic News Service

WASHINGTON—International Anglican-Roman Catholic dialogue has entered a "new context" that opens up new challenges and possibilities, the official U.S. Anglican-Roman Catholic dialogue group said.

In a joint statement released April 5, the U.S. group, which uses the acronym ARC-USA, said recent differences in their churches' approach to dialogue agreements have highlighted "a much larger issue" that needs to be addressed.

That issue is what constitutes an

adequate or substantial agreement on faith between Christian churches, it said.

It said another emerging issue is how to improve the process the churches use to respond to dialogue agreements.

The American scholars rejected some recent complaints that Rome has been setting up new roadblocks to ecumenism, preferring to view Vatican actions as constructive.

But at the same time they suggested that the Roman Catholic Church's official response to ecumenical proceedings could be more flexible and adaptive without harm to essentials of faith.

ARC-USA, a consultation that has been

under way since 1965, met March 12-15 at St. Mary of the Lake University in Mundelein, Ill., to review the current state of the international dialogue.

The group focused specifically on the official responses of the Catholic and Anglican churches to the Final Report of the first Anglican-Roman Catholic International Commission, or ARCIC I.

The ARCIC I Final Report contained agreed statements on Eucharist, ministry and ordination and a two-part statement expressing "a high degree of agreement" on authority in the church.

The Anglican response said that the

Lambeth Conference recognized the agreed statements on Eucharist, ministry and ordination "as consonant in substance with the faith of Anglicans" and considered the authority statements "a firm basis" for further dialogue.

The Vatican response judged that the Final Report marked a "significant milestone" but that "it is not yet possible to state that substantial agreement has been reached on all the questions studied."

The differences in response showed the need for both churches to reflect explicitly on "what substantial (as in 'fundamental') agreement would look like and how it might be expressed," ARC-USA said.

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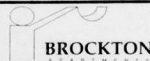
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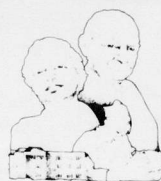
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BOOK REVIEWS

Interest strong for Paul VI

PAUL VI, THE FIRST MODERN POPE, By Peter Hebblethwaite. Paulist Press (New York/Mahwah, N.J., 1993). 752 pp., \$29.95.

Reviewed by James C. O'Neill
Catholic News Service

About 10 years ago I met a well-known American church historian and asked him how his projected life of Pope Paul VI was going. "Oh, I've shelved that," he said. "No one is interested in Montini these days."

Fortunately, Peter Hebblethwaite, the author of the 1985 well-received volume, "John XXIII: Shepherd of the

Modern World," was not put off. His "Paul VI: The First Modern Pope" challenges many of the negative judgments on Giovanni Battista Montini with a detailed, nuanced and—it must be admitted—lengthy study of the pope and man known as Paul VI.

In his introduction, the author alludes to a sugary Italian biography of Paul VI published shortly before the completion of this volume. Hebblethwaite remarks tartly in a footnote: "... where the desire to edit prevails, there can be no history."

This should prepare the reader for the gloves-off recounting of the stormy papacy contained in these pages. Although Montini was a somewhat shy, retiring northern Italian, frail in health and gentle in manner, much of his life

was spent in defending the church against enemies from without and within.

The central accomplishment of Paul's papacy was the completion and implementation of the Second Vatican Council started by Pope John. Hebblethwaite points out that Pope Paul "managed to complete the council without dividing the church," a remarkable accomplishment considering the powerful passions and seemingly endless cultural infighting and strategizing recounted in this book.

The author examines at length, and with a critical eye, Pope Paul's handling of controversial subjects, such as artificial birth control, preservation of priestly celibacy and the refusal to consider the ordination of women.

Hebblethwaite also examines the charge that Pope Paul was a Hamlet, a waffler unable to make up his mind. Admitting the pope was given to self-examination and battles of conscience, sometimes changing his mind, his compromises were always a balance between what he could bring himself to assent to and the pressures to left and right to which he was subject.

† Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order

priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

†BERNEIDE, Helen, 91, St. Andrew, Richmond, Feb. 13. Mother of Joan Brandenburg and Betty Strzlecki.

†ILLMAN, Robert, 67, Holy Spirit, Indianapolis, March 31. Husband of Vivian L., father of Sandra L. Orr and Bruce E.; grandfather of two.

†BRACKNEY, Aleau, 87, Holy Guardian Angel, Cedar Grove, March 16. Wife of Irvin; mother of Janet Long; sister of Omer L. Noe; grandmother of two.

†BRAUN, John J. "Jack," 59,

Our Lady of the Greenwood, Greenwood, March 31. Husband of Dalma; father of Ron D.; brother of Janett Barton and Gloria Carney; grandfather of three.

†BROWN, Marian E. Lockwood, 71, St. Jude, Indianapolis, April 2. Wife of William T.; mother of Judy, Michael W. and Kenneth G.; sister of Jack Lock-

wood and Mildred McCurdy; grandmother of six.

†FRATELLO, Jack, 72, St. Mary, Richmond, March 29. Father of Jacquelyn Robinson; brother of Elsie C. Goble. Pauline Klausner, Angie Padock, Jeannette Sims and Virginia Cain; grandfather of two.

†HAGGARD, Elizabeth M., 66, Midshipman, Indianapolis, March 27. Sister of Thomas Lynch, James Lynch, Donald Lynch and Charlet Stevens.

†HOLINKO, Elizabeth, 86, St. Mary, Richmond, March 26. Mother of Carol Kreyling and Joseph Holinko Jr.; sister of John Ososka; grandmother of four; great-grandmother of four.

†HORAN, Gertrude L. Smith, 91, St. Christopher, Speedway, April 5. Mother of Dorothy Crampton; grandmother of four.

†HOTOPP, Anna Catherine, 80, St. Joseph, Shelbyville, March 30. Mother of Sharon Ann Tucker.

†JONES, Nancy O., 73, Christ the King, Indianapolis, April 2. Mother of Robert, Sarah House and David; sister of Catherine Buckley and Sally Fagan; grandmother of five.

†KENNEDY, Joseph L., 84, Little Flower, Indianapolis, April 2. Brother of Francis T. Kennedy.

†KOCH, Edward J. Jr., 49, Sacred Heart, Jeffersonville, April 2. Husband of Alice A.; father of Angela M. and Michael S.; son of Edward J. Koch, Sr.; brother of Jean M. Steele.

†LAHMANN, Gertrude, 95, St. Andrew, Richmond, Feb. 22.

†LOWE, Joseph, 72, Holy Spirit, Indianapolis, March 28. Husband of Sarah; "Peg" M.; step-father of David Wilson, Donald Wilson, Michael Wilson, Robert Wilson and Sharon Nester; brother of Dorothy Conder and Mary Roseman; grandfather of three; great-grandfather of three.

†MAGUIRE, Margaret Ann O'Brien, 74, St. Mark, Indianapolis, March 29. Wife of Francis P.; mother of Elaine M. Powers, James L. Powers and Joseph P. Powers; grandmother of seven.

†MILLER, Esther E., 97, Holy Spirit, Indianapolis, April 2. Aunt of Dorothy Jane Marshall and Georgia Thelma Vorhies.

Franciscan Sister Eva Catherine Weitlauf dies at 89

A Memorial Mass was celebrated on April 7 at the Motherhouse in Oldenburg for Franciscan Sister Eva Catherine Weitlauf. Sister Eva died April 5. She was 89 years old.

Sister Eva was born in Cincinnati, Ohio. She entered the Oldenburg Franciscan Community in 1921 and professed her final vows in 1927.

Sister Eva taught at St. Andrew, Richmond and St. Francis de Sales, Indianapolis. She also taught in schools in Ohio and Illinois. She was a teacher and librarian at St. Mary Academy and a librarian at Marian College. She was appointed librarian at the Motherhouse in 1970 and retired in 1986.

Sister Eva is survived by several cousins. Memorial Masses will be made to Sisters of St. Francis, Oldenburg, Ind., 47036.

†MORITZ, Martha Jean, 63, Holy Family, New Albany, March 28. Mother of Vicki L. Montgomery and Sally Grossing Andry; sister of Mary C. Bogle, Jane Davis and Mary E. Moritz; grandmother of two.

†MYLER, Ida Conklin, 90, Holy Cross, St. Croix, March 20. Mother of Mary Ellen Conklin; sister of Agnes Conklin; grandmother of two; great-grandmother of two.

†NITZSCHER, Harry, 85, St. Andrew, Richmond, Feb. 14. Father of Mary Ellen Williams and Rita Mae Wildman.

†POLVER, Frances, 78, St. Andrew, Richmond, March 11. Mother of Joann Hughes and Harold Herold.

†SCHROEDER, Julius, 88, St. Andrew, Richmond, March 23. Husband of Ona M.; father of Melvin and Donald.

†TORRENCE, Helen E., 79, St. Barnabas, Indianapolis, March 31. Mother of Marlene Tontle, Margie Parson and Cathie Patton; sister of Ralph Brown, Robert Brown, Alice Brown and Mary Kress; grandmother of 11; great-grandmother of 18.

†WILLIAMS, Clarence A., 65, St. Bridget, Indianapolis, March 25. Father of Vera, Gary, Larry, Clarence Jr.; brother of Andrew, Chester, James, Marie Allen, Florence Higgins, Lucille Brown, Leona McGee, Margaret Powe, Evelyn, Frances, Howard and Hardy; grandfather of eight; great-grandfather of two.

†WINKLER, David Lynn, 30, St. Joseph, Shelbyville, April 5. Husband of Kelly Boger; father of Kyle; son of Donald and Donna; brother of Dale, Darren and Dana; grandson of Pauline LaBarbera and Isabelle Smith.

Benedictine Father Bernard Beck dies at Saint Meinrad

Benedictine Father Bernard Beck died on April 7, at Saint Meinrad Seminary Monastery. He was 86. A funeral liturgy was celebrated on April 13, in the Archabbey Church.

Father Beck was born on December 10, 1906 in New Albany, Ind. He began his high school studies in the Minor Seminary at Saint Meinrad in 1921. He entered the novitiate and professed his simple vows in 1927. He completed his theological studies in Rome and professed his solemn vows at the Abbey of Einsiedeln in 1930. He was ordained to the priesthood in 1932.

Father Bernard taught courses in Hebrew, Latin and canon law for the next 29 years at Saint Meinrad Seminary. In 1951, Abbot Ignatius appointed Father Bernard Vice-Rector of the Major Seminary, a position he held until 1961.

In 1964, Father Bernard accepted an appointment as assistant chaplain at St. Mary of the Woods, and spent the next 14 years serving the Sisters of Providence. In 1978, he was assigned to St. Paul Hermitage, Beech Grove, and began serving the residents there as chaplain.

When Father Bernard's health declined in 1990, he moved into the infirmary of the monastery, where he lived until his death.

Father Bernard is survived by one sister, Jane Iredale of Georgia.



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Cincinnati Catholics fight right to use candles at Easter Vigil

by Tricia Doyle
Catholic News Service

CINCINNATI—Catholics holding candles at one Cincinnati church April 10 were not just proclaiming their faith. They were engaged in a constitutional fight for the right to use lighted candles at their Easter Vigil.

Two days earlier the Cincinnati Archdiocese went to court on behalf of Immaculate Heart of Mary Parish, challenging a fire marshal's decision that would have barred parishioners from holding lighted candles in the church.

A full hearing is scheduled for June 17 on the lawsuit, filed by Archbishop Daniel E. Pilarczyk of Cincinnati. The suit challenges a decision, based on the Hamilton County fire code, that would prohibit open flames in church pews.

At a preliminary hearing April 8 before Judge J. Howard Sundermann of the Hamilton County Court of Appeals, both parties agreed to postpone trial of the case until June. Fire Marshal David Dreyer of Anderson Township, the Cincinnati suburb where Immaculate Heart of Mary Church is located, agreed not to enforce the regulation at the church before the case is tried. The parish agreed that it would use hand-held candles at its own risk, freeing civil authorities of all liability.

12 people go to confession to the pope on Good Friday

(Continued from page 1)

The meditation for the fourth station—Jesus meets his mother—included a prayer that no one who suffers would lack "the heart of a watchful and compassionate mother."

The sixth station—Veronica wipes the face of Jesus—focused on the woman's courage and tenderness before the disgraced Jesus. "May woman be, now and forever, O Lord, a treasury of grace and goodness, a sacred icon from which shines forth your divine, consoling beauty," the meditation said.

At noon on Good Friday, the pope went into St. Peter's Basilica and took his place in one of the church's many confessionals. During the hour he was there, the pope heard the confessions of 12 people from Poland, Italy, Ghana, the United States, Germany, Japan and Spain.

In the evening of Easter, the pope joined more than 4,000 students from 500 universities in 53 countries for an evening of prayer and music marking the end of a gathering of young people associated with Opus Dei.

Easter Monday the 72-year-old pontiff went to his summer residence at Castelgandolfo, south of Rome.

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The archdiocesan suit contends that prohibiting open flames in pews of churches is a violation of Catholics' First Amendment rights of freedom of worship.

Named as defendants were Anderson Township, its trustees, the fire department, the fire marshal and the Board of Appeals of the Unified Fire Code.

The lighting of the Easter candle and the passing of the flame from that candle to other candles held by the worshippers are an integral part of the Roman Catholic Easter Vigil liturgy.

At the 8:30 p.m. service at Immaculate Heart of Mary, parishioners gathered in the dark outside the church as Father Tom Brunner, the pastor, opened the liturgy with the lighting of the Easter fire.

Then he blessed and lighted the Easter candle, representing the risen Lord, outside the church. The parishioners and 11 baptism and confirmation candidates followed him in procession into the darkened church, where they lighted their candles and held them at their pews.

After the hearing that cleared the way for use of the

candles at this year's service, Father Daniel Conlon, archdiocesan chancellor, said, "We're pleased it was worked out in a friendly manner. We realize that the issue has yet to be resolved, but I'm hopeful that given the level of cooperation... the parties can be able to work this out on a more permanent basis."

The dispute over lighted candles in the pews began to develop in 1991 when the Anderson Township Fire Department notified all area churches that the use of open flames in congregational areas was a violation of the fire code. In 1992 it sent second letters to all churches.

Early this year the parish requested permission to use candles in the congregation for the Easter Vigil, but Dreyer denied the request.

Dreyer told the *Catholic Telegraph*, Cincinnati archdiocesan newspaper, that each pew constitutes an exit passage through which people pass to get out of the church, and the fire code prohibits open flames in such passageways.

"It's totally against the law," he said. "The code spells it out... I wouldn't be enforcing this if it wasn't a safety problem."

In March the parish appealed Dreyer's decision to the Hamilton County Fire Code Appeals Court, which resolves disputes over fire code requirements.

That court confirmed Dreyer's decision, so the archdiocese stepped in to challenge the rule on constitutional grounds.

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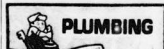
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Media star: Pope gets good, bad, ugly in Italian coverage

by Agostino Bono
Catholic News Service

VATICAN CITY—Who is the man in the white suit smiling at Italians from their TV screens and newspaper front pages?

It's the nation's media star. But to the rest of the world he's simply Pope John Paul II.

Whether glorified or vilified, the pope makes a good local target.

Some highlights of 1993 include:

► World leaders parading across television to laud his role in the collapse of East European communism.

► Damnation and support in the press for his opposition to abortion.

► A satirical magazine's vulgar faked photo of him leaning over a naked woman.

To get all this media attention, the 72-year-old Polish pope just has to be himself. Give speeches, meet dignitaries, appear on Sundays at his balcony window, and march through Rome parishes and the Italian countryside on pastoral visits.

The controversies swirl naturally from what he says. Since St. Peter arrived from the Holy Land, Italians take papal words seriously—and critically.

The image of Pope John Paul alternates between the stern symbol of authority and the grandfatherly figure of human compassion. The media reflect these contrasting views.

During Lent, the state television network ran a four-part series lionizing the pope's role in world affairs. Shapers of contemporary history, such as Ronald Reagan and Mikhail

Gorbachev, gave exclusive interviews on the pope's pivotal role in the transformation of Eastern Europe.

Highlighted were the pope's foreign travels, with touching scenes of him hugging babies and comforting children in the world's slums.

An opposing view was given by actress Franca Rame in a three-hour stage monologue satirizing current events. "He has the pope rambling through the Third World in a white Mercedes with the poverty hidden from view by movie scenery facades."

"The pope knows it's a trick, but it's not good manners to become indignant and, after all, he is a guest," she said. Rame has the pope mount a platform with dictators, generals and government ministers, shaking their hands until his hands catch fire.

Criticism of the pope also reflects Italy's centuries-old anti-clericalism. Even today, some political parties and publications see the church as the convenient root of all evil.

"In himself, the pope is not a bad person nor is the church an awful institution," said Michele Serra, the editor who published the faked photo of the pope and the naked woman.

"All the problems of the pope, including his bad reputation as a busybody, an arrogant person and an abuser of power, were created by us, the nonbelievers," he said. "We have the bad habit, in fact, of harshly criticizing every position taken by the pope and the church, as if it regarded us in some way."

The faked photo appeared in the first issue of *Control*, a weekly magazine launched at the beginning of April to satirize important people and organizations. "Control" is Italian for "against." It used vulgar cartoons and the Italian equivalent of four-letter words to sear papal stands on sex and abortion.

Control was immediately criticized by *Avvenire*, national Catholic newspaper, as the work of "satirists without good taste."

The pope is a promoter of the mass media as a vehicle for spreading information, and rarely attacks head-on a specific organization or person. This does not mean he is silent about media abuses.

In March he complained from his balcony window



MEDIA STAR?—Pope John Paul II, shown greeting young people in the Paul VI audience hall, in seen by many Italians as their "media star." The visage of the 70-year-old pontiff peers out at Italians from the front pages of their newspapers, their TV screens and their hometown plazas. (CNS photo by Artura Mari)

about blasphemy in the mass media, but he did not cite specific cases.

The press took this as criticism of Paolo Rossi, a comic whose routines are laced with divine invective. Several days later, Rossi answered in a press interview, saying his biggest problem was not the pope but his mother, "who woke me up at dawn this morning to find out what I'd been up to."

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