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Management structure reorganized

Six lay leaders and three priest vicars will compose the new leadership team

by John F. Fink

Archbishop Daniel M. Buechlein has announced a management reorganization for the Archdiocese of Indianapolis.

At a meeting Monday at the Archbishop O'Meara Catholic Center, Archbishop Buechlein told archdiocesan employees that the new organization structure will respond to what he said was "a consistent call for more pro-active leadership from the archbishop's office and the Catholic Center."

Six lay leaders, three of them new appointments, and three priest vicars will form a new management council to collaborate with the archbishop to coordinate and direct the pastoral services which the Catholic Church provides to parishes, schools and other organizations throughout central and southern Indiana.

The new organization is designed to reflect five long-range goals which have emerged in strategic planning for the archdiocese, the archbishop said. He said it is also designed to promote effective delegation of authority, responsibility and accountability and to encourage collaboration and team-building among agencies which are called to serve the pastoral service needs of the archdiocese.

The reorganization, which will be effective July 1, will include these six secretariats:

- Spiritual and Sacramental Life;
- Total Catholic Education;
- Leadership, Pastoral Formation and Services;
- Catholic Charities;
- Planning, Communications and Development; and
- Finance and Administrative Services.

The three priest vicars who will be members of the management council are Father David Coats, vicar general and moderator of the curia; Father Fred Easton, judicial vicar and director of the Metropolitan Tribunal; and Father Paul Koetter, vicar for ministry personnel.

Charles Gardner, who has been music director in the Office of Worship since 1976, will be the new secretary for spiritual and sacramental life. He will be responsible for coordinating all of the archdiocese's programs and services in the areas of worship, evangelization and spiritual growth.

Suzanne Magnant, who has been archdiocesan chancellor since July of 1991, will assume additional responsibilities as secretary for leadership, pastoral formation and services. She will coordinate the recruitment and training of pastoral leaders. She will also oversee archdiocesan programs which respond to the particular concerns of families, youth and young



Charles Gardner



Suzanne Magnant



Daniel Conway

adults, multi-cultural groups, the center city and other areas of special need.

Daniel Conway, who has served as the facilitator of the archdiocese's strategic planning process since November, will assume the role of secretary for planning,

communications and development. He has worked in these three areas at St. Meinrad Archabbey and Seminary and, since 1987, in the Archdiocese of Louisville.

The three other secretaries are Dan Elsener (total Catholic education), Tom

Gaybrick (Catholic Charities), and Joseph Hornett (finance and administrative services).

The former Secretariat for Ministry Personnel will become a part of the (see MANAGEMENT, page 3)

Father Thomas J. Amsden marks 25th anniversary

by Margaret Nelson

Father Thomas J. Amsden will celebrate his 25th anniversary of ordination this year.

Silver anniversary Masses will be held at St. Mary, Greensburg, where Father Amsden is pastor, and at Sacred Heart, Clinton, his first assignment, where he stayed for two years as assistant pastor and returned to serve as pastor for five years.

The 25th anniversary Mass at St. Mary, Greensburg, will be held on Sunday, May 23 at 2 p.m. Father Amsden will preside, with Father John Geis serving as homilist. After the liturgy, there will be a reception from 3 to 5 p.m. in the school cafeteria.

The Sacred Heart, Clinton, celebration will be at the 5:30 p.m. Mass on Saturday,

June 26, when Father Amsden will be the presider.

Both ceremonies will be open to the public and will be "polka Masses."

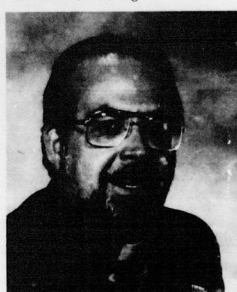
Ordained on May 19, 1968, at Holy Rosary Church by Archbishop Paul Schulte, Father Amsden first served at Sacred Heart in Clinton. Two years later, he went to Our Lady of Lourdes, Indianapolis. In 1972, he became temporary administrator there.

Father Amsden first went to his present assignment at St. Mary in Greensburg as associate pastor in 1973. In 1977, he was named associate at St. Philip Neri, Indianapolis, where he became administrator the next year.

In 1978, Father Amsden was named pastor of St. Lawrence, Lawrenceburg. Eight years later, he went back to Sacred Heart, Clinton, as pastor, at the same time

serving as administrator of St. Joseph's Universal. In 1988, he was named dean of the Terre Haute Deanery.

He took his pastorate of St. Mary, Greensburg, in 1991. His secondary assignment is as priest moderator of pastoral care at the parishes of St. John the Evangelist, Enochburg; St. Maurice, Decatur County; and St. Anne, Hamburg.



Fr. Thomas J. Amsden



HER DAUGHTER IS A SISTER—Benedictine Sister Juliann Babcock visits her mother, Evelyn Babcock, at her home at the St. Paul Hermitage in Beech Grove. Mother's Day is May 9. The Benedictine nuns of Our Lady of Grace Monastery own and operate this residential care facility for the elderly. The mothers of three other Benedictine sisters also reside at St. Paul Hermitage, which is located on the monastery grounds. See a related photo on page 2. (Photo by Charles J. Schisla)

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THE CRITERION
Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

What is conscience? How is it formed?

by Archbishop Daniel M. Buechlein, OSB

Is it better to let people live their lives based on superficial knowledge and the prevailing social climate rather than to present moral teachings that are counter-cultural and tough? Some think they could be happier if they would not be burdened with "the moral yoke" of the Catholic Church.

Not too long ago, in a question and answer session with some folks, I made the point that it doesn't work to pick and choose moral truths "cafeteria style," depending on one's desires. Someone countered with the question, "Well, what ever happened to the church's teaching about informed and sensitive conscience?" The teaching stands as always. But I think there is a large misunderstanding about "informed and sensitive" conscience.

True, no one may act against his or her personal convictions. The point to be examined is how one has arrived at these convictions. Where do they come from? How was my conscience formed? Are my convictions infallible? Hitler and Stalin acted out of strong personal convictions. Does that mean they were not guilty of heinous crimes? That would be preposterous! There is such a thing as an erroneous conscience and the results can be disastrous.



The formation of conscience is complicated and crucial. Hitler and Stalin are extreme examples of what happens if we pursue the course of keeping the deeper truth at bay and if personal conviction becomes the objective norm. Examples of our day are abortion and euthanasia rooted in a contraceptive mentality. These crimes which afflict our society are often protected by an erroneous notion of what personal conscience is and does.

Has sheltering people from the exacting demands of the truth in the name of compassion led to a better society? Does it lead to greater personal freedom and interior peace? I think there is enough evidence to the contrary. Nothing is more healing (and compassionate) than the truth. Conscience can't be construed to be that interior power that dispenses us from the truth or tries to hide us from the truth. Nor can the justification of social conformity mask itself as "informed" conscience.

What is conscience? First of all, it is something more than the self-consciousness of "me." Consciousness may be nothing more than a reflection of our social surroundings and opinion polls and it may lack self-criticism. Self-consciousness may be the product of not listening to the depths of one's soul. The notion of conscience that is identified with superficial consciousness makes us slaves to prevailing opinions and debases our personal dignity as "we run with the crowd." In fact, convictions formed on the basis of superficial consciousness are likely to be self-righteous, hollow and lazy.

What is conscience? St. Basil once wrote that there is a

spark of divine love hidden within us. The love of God is written in our hearts. The spark of love we have received is our interior ability and desire to obey what God lovingly asks of us. It is not a discipline imposed from outside of us. The spark is in our hearts from the moment life begins. St. Augustine once said that we could never judge that one thing is better than another if we didn't already have inside us a basic understanding of what is good. So the first thing we can say about conscience is that deep within us there is a root sense of what is good and true.

Secondly, we have the power to judge what is good and true (and what is not). The ability to judge the true and the good is the more common notion of conscience. We are always making judgments about the good and the true and we are obliged to act on these decisions. The question is, are we making right decisions?

Has my conscience been formed properly or do I stifle the spark of God's love in my heart? Do I suppress the God-given sense of what is good and true that is in my heart? Have I neglected learning the truth about what is good and true in the complexity of everyday life? Am I choosing to be deaf to the promptings of truth? Do I intentionally ignore the moral teaching of the church for something easier?

Yes, the moral truth of our faith is challenging, but is it too great for us to bear? Jesus never said it would be comfortable to follow him, but his grace is always enough. The reward is also great: real freedom and peace of mind and heart.

EDITORIAL COMMENTARY

The pick and choose generation of Catholics

by John F. Fink
Editor, The Criterion

Still another study has shown that most of our Catholic young adults are not being formed by the teachings of the Catholic Church. It indicates that another generation of Catholics have become "cafeteria Catholics," picking and choosing which teachings they will accept.

The study is called "Conscience First, Tradition Second: A Study of Young American Catholics" (State University of New York Press, \$15). The particular young people studied were 2,300 graduates of an

undisclosed Catholic high school in the southwest between 1977 and 1989. That means that today they would be between the ages of 22 and 34. The study was made by University of New Mexico sociologist Patrick McNamara.

As reported by David Scott in the April 25th issue of *Our Sunday Visitor*, only 11 percent of the young people formed their consciences solely according to church teaching. Nearly 80 percent said they would listen to what the church has to say and then make their own decisions.

As might be expected considering what young people are taught by our culture, it is in the area of sexual behavior that these

young adults diverge the most from Catholic moral teachings. Fifty-two percent felt that premarital sex is not immoral. (Actually, that's better than Catholics as a whole, according to recent Gallup Polls.) They tend to accept living together before marriage as morally OK.

On the other hand, a full 75 percent felt a personal "responsibility to oppose unjust practices in society."

These young people do consider themselves to be religious, with 41 percent saying that their religion is of "central importance" and comes before all other aspects of their lives. Still, of the 1978 and 1979 graduates, only 20 percent reported attending church every several times a month and 40 percent said they rarely or never go. More than 75 percent never go to confession.

This 12-year study was not done in this archdiocese, or course, or even in this part of the country, so it's not fair to assume that our Catholic young adults follow the same pattern. Certainly the Catholic schools in this archdiocese give

very strong emphasis to a Catholic identity and most of our parishes have strong religious education programs for those who are not in Catholic schools.

Schools have a limited influence on children. Their families and their peers are more influential. So is television.

McNamara believes that young adults' acceptance of "selective Catholicism" has been caused by "social-class ascendancy" that has instilled in Catholics "middle-class values" of individualism and pragmatism. The church's values often take a second seat to those of our culture, not only for young adults but for older ones as well.

One thing that has come out of recent studies is that young adults often find it difficult to identify with parishes, especially if they were active in campus liturgies while they were in college. It would help if parishes could find a good way to integrate these young people into their liturgies and parish events.

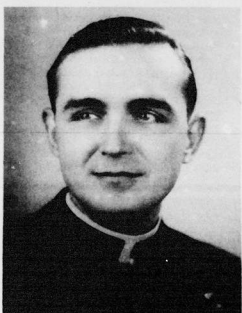
It's a cliché that young people are the future of the church, but it's still true. If future generations are ever to accept all the teachings of the Catholic Church, it's important to convince this generation that the church teaches with the authority of God.

Fr. John Stahl dies in Florida

Father John A. Stahl died on May 1, in Bradenton, Fla. at the age of 70. The funeral liturgy took place at Holy Cross Church in Palmetto, Fla. on May 4.

Born in Indianapolis on August 8, 1922, Father Stahl was ordained a priest at St. Meinrad Archabbey on May 15, 1951. Father John was the brother of Father George Stahl who is also a priest of the Archdiocese of Indianapolis. Fathers George Stahl and Joseph Reidman, pastor of Our Lady of the Greenwood Parish, Greenwood, represented the Archdiocese of Indianapolis at the funeral.

At the time of his death, Father Stahl was living in Palmetto. Due to a heart-related problem, Father John was placed on disability leave in 1974. Before that he was pastor at American Martyrs, Scottsburg, administrator at St. Augustine mission, Salem, associate pastor, St. Lawrence, and associate pastor, St. Andrew, Richmond.



Father John A. Stahl

Funds aid Hispanic Apostolate

Father Mauro Rodas, director of the Hispanic Apostolate, has received a check for \$2,300 from funds contributed to the Archdiocesan Annual Appeal, forerunner of the United Catholic Appeal.

The East Deanery received a check because its parishes exceeded their goals about four years ago. Recently, the priests of the deanery asked for project requests for the funds. Then they voted to give half of the funds to "assist in the development of the Hispanic Apostolate."

Father Rodas said, "I am grateful to

them." He had hoped to use the money for a part-time summer youth coordinator. But a volunteer has filled that position.

"Now we will update the office with a good computer and printer," he said, noting that it is getting more difficult to do all the paper work by hand.

Delia Diaz, assistant director, said she hopes to print a monthly newsletter for the scattered Hispanic population.

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MOTHERS AND DAUGHTERS—Four Benedictine sisters who are members of Our Lady of Grace Monastery visit with their mothers at the St. Paul Hermitage in Beech Grove for a Mother's Day portrait. They are Sister Juliana Babcock and Evelyn Babcock (from left), Sister Margaret Ann Dailey and Henrietta Dailey, Sister Patricia Dede and Helena Dede, and Sister Rebecca Marie Fitterer and Glenna Fitterer.

Management restructured to achieve five goals

(continued from page 1)

Archbishop's Office under Father Koetter, the new vicar for ministry personnel services. Father Coats and Father Easton will retain their positions as vicar general and judicial vicar, respectively.

Conway is the only one of the lay leaders who is not presently on the staff. Archbishop Buehlein said that Conway will serve as the archdiocese's principal liaison with the external public, including representatives of the news media. He will also coordinate all of the archdiocese's planning, communications and development efforts by overseeing strategic planning, *The Criterion*, Catholic communications, and all archdiocesan stewardship and development programs.

A graphic summary of the secretariats, distributed to Catholic Center employees, demonstrated how each secretariat corresponds with one of the five goals identified by strategic planning.

Goal one is "Foster spiritual and sacramental life," which will be done by the Secretariat for Spiritual and Sacramental Life. The offices and agencies in this secretariat will be Office of Worship, Fatima Retreat House, the Office of Evangelization, Adult Initiation, and Retreat and Renewal Services. The last named is subject to future planning.

Goal two is "Teach and share Catholic beliefs, traditions and values," which will be done by the Secretariat for Total Catholic Education. Offices and agencies in this secretariat will be the Office of Catholic Education, the Department of Schools, the Catholic Youth Organization, and the Resource Center.

Goal three is "Provide for the pastoral and leadership needs of the people of the archdiocese," which will be done by the Secretariat for Leadership, Pastoral Formation and Services. Offices and agencies in this secretariat will be Family Life; Youth, Young Adult and Campus Minis-

try; Lay Ministry Formation; Pastoral Councils; Urban and Multi-Cultural Ministry (subject to future planning); Ecumenism; and Hispanic Apostolate.

Goal four is "Work for peace and social justice through service and advocacy," which will be done by the Secretariat for Catholic Charities. Offices and agencies in this secretariat are Catholic Social Services offices in Indianapolis and Bloomington; Catholic Charities offices in Terre Haute, Tell City and New Albany; counseling services in Batesville, Connerville and Seymour; the Campaign for Human Development; the Pro-Life Office; St. Elizabeth's of both Indianapolis and Southern Indiana; and St. Mary's Child Center.

Goal five is "Promote generous sharing and responsible use of all human and material resources," which will be done by both the Secretariat for Planning, Communications and Development, and by the Secretariat for Finance and Administrative Services.

Offices and agencies in the former include the Office of Planning, *The Criterion*, Catholic Communications Center, Office of Development & Stewardship, United Catholic Appeal, Catholic Community Foundation, Planned Giving, and Propagation of the Faith.

Offices and agencies in the Secretariat for Finance and Administrative Services will be Accounting Services, Internal Auditing, Information Services, Management Services, Human Resources, and Catholic Cemeteries.

The offices and agencies in the Vicariate for Ministry Personnel will be Priest Personnel, Lay Ministry Personnel, Vocations, and Ministry to Ministers.

In making the announcement of the organization changes, Archbishop Buehlein said, "The archdiocese does not exist for its own sake. As people called to faith and salvation in Jesus Christ, our primary aim is to strive to live

the Gospel through worshiping God in word and sacrament; learning, teaching and sharing our faith; and service human needs. I believe that our administrative structures must always reflect this fun-

damental mission, and I am delighted to be able to work with a team of professionals who clearly are strong leaders, but who are also—first and foremost—people of faith."



UNITED CATHOLIC APPEAL

Cahills serve others as expression of their faith

by Mary Ann Wyand

"Faith comes to life in people," St. Luke parishioner Joe Cahill of Indianapolis explained, "and faith calls us to support the church."

Three ways to support the church, he said, are by sharing time, talent and treasure.

Each May, the United Catholic Appeal gives archdiocesan Catholics an opportunity to support the Catholic Church in central and southern Indiana. The appeal also serves as a reminder of the many and varied church ministries and services, including spiritual growth, family development, social justice and Catholic education.

The theme of this year's appeal is "Giving Hope" to the people of central and southern Indiana.

Cahill and his wife Lucy are active members of their Indianapolis North Deaneary parish, and their faith commitment extends to service in the larger church. It is because of spiritual growth, their own parish and community support to serve others.

"It's a living faith," he said, "and that faith itself is what calls us to support the church or the mission of Christ, to evangelize, to be spiritual, to help other people in the world. We do it because we should. It's part of our faith. It's part of our calling as Christians."

The Catholic Church has a long tradition of ministries, Cahill said, which are both traditional and temporal.

"You can trace that back to the story of the wealthy women in Acts who contributed to the support of the fledgling church," he said. "They gave of their own wealth. I'm interested in how the United Catholic Appeal supports the mission of the church and that tradition of people giving out of Christian generosity, not out of what they're going to get in return. It's kind of like the store 'Toys 'R Us.' It's 'Church 'R Us.' We have to be involved. For us to be active in our faith calls us to share our time, treasure and talent."

Years ago, Cahill said, he was content to simply go to church on Sunday and put money into the collection basket. But after he and his wife participated in Marriage Encounter and then a parish retreat, he experienced a Christian awakening.

"Cursillo was the third step," he said, "and that really gave me a sense of responsibility and a more organized approach to my faith. It led me to do things for the church, to be involved with other people, out of love for others."

Joe Cahill has served St. Luke as a member of the parish council and the liturgy committee, helped with liturgical music at weekend Masses, and done community service projects like painting and cleaning rooms at St. Bridget Parish, a center-city parish in the Indianapolis West Deaneary. He serves the larger church as a member of the Archdiocesan Liturgical Commission and the Archbishop's Task Force on Spirituality and Sacraments.

Lucy Cahill has served St. Luke as a member and chairperson of the liturgy committee, volunteered at Riley Hospital as a hospice volunteer, St. Vincent Hospital as a hospice volunteer, and given her time and talents to Fatima Retreat House.

The couple considers their volunteer efforts as ways to express their spirituality and give back some of the gifts they have received from God and from others. Much of their service to the church came about as the invitation of other Catholics.

"We did the painting at St. Bridget primarily because somebody I knew invited us to do that," he said. "It's an example of God working through people. That brought us to go over there and help with some other Cursillo members. It was a lot

of work—lots of painting, lots of clean-up, lots of opportunities to serve! We spent a number of weekends there."

Cahill, who considers himself "fairly average in terms of gifts and must," said he decided to participate in St. Luke's parish music ministry on weekends after becoming active in Cursillo.

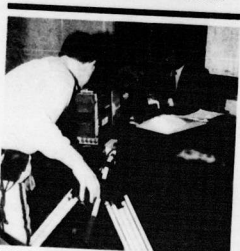
"I play bass guitar on Saturday and Sunday," he said. "We also do the music for the noon Mass at St. Mary Church on Mondays. Music is something that has always spoken to me. That's an expression of faith, of one fashion, that is more liturgically connected. My work for the liturgy committee also got started as a request from a friend, who told me the liturgy committee needed volunteers. Somebody expressed a direct need, so I said, 'OK, I can try to serve.' As a member of the liturgy committee, that led me to other projects and connected me with parish council as a liturgy committee representative."

For Lucy Cahill, spiritual growth in her faith journey with Joe closely relates to the deaths of three of their six children due to a genetic disease. The couple said they felt blessed to be able to adopt two of their children, and are grateful to St. Elizabeth's for help with one adoption.

Having compassion for the grieving process," she said, "I wanted to be a volunteer who could help back to people in that situation. In all of this I was learning the call to share myself even more because of that love. Spirituality to me is knowing God's unconditional love, reflecting on that, celebrating it, and sharing it."

Membership and active involvement in a faith community is "a sign of God among us, loving us and helping us by serving other people to build us up in places where we can't do it by ourselves," she said, and also support children who are dying and also support children when their parents are dying. It's my way through the love God has given me to continue loving my children in an active way. The hospice is a beautiful program. It helps people know that each day counts even when you're hurting."

"A lot of what we have done has come about as a result of someone's invitation, someone reaching out, God working through people," Joe Cahill said. "The Spirit empowers us, but we're the ones who have to do the work of the church."



INVITATION—Bill Fike, president of Applause Productions and member of St. Christopher Parish, turns his camera on Larry Smith, member of St. Andrew, in the taping of an invitation for non-practicing Catholics to return to church for a special gathering at St. Peter and Paul Cathedral on June 2. The public service announcement will be aired regularly on the Fox Network and as time is available on other stations. Parish volunteers trained by the sponsoring Urban Parish Cooperative, will also contact people whose names have been suggested. (Photo by Charles Schisla)

Sr. Jamie calls for justice, unity

by Margaret Nelson

"I like to give these talks, but I don't really know anything about the future," said Dominican Sister Jamie Phelps.

"The future is not mine, or ours or yours to bring, but it's ours to prepare for." The topic for the associate professor of theology at Catholic Theological Union in Chicago was "The Catholic Church in the 21st Century."

On April 26 at Immaculate Heart of Mary Church, Sister Jamie was this year's speaker for the adult education program of the North Deaneary Board of Catholic Education.

"God offers God's self to us and we are called to fidelity to God's call, but we can say 'Yes' or 'No.'"

Sister said that the church must have unity based on spiritual communion of men and women from every nation. "We need to be proud of our Catholicity."

"If the church by its very nature is not a missionary church, then the church is not a church," she said.

"We have an obligation to witness the truth of who Jesus is and embody it in our way of life and in our relationships."

Sister Jamie said, "The reality of our church and our world is the process of a radical change. The church and world have become globally conscious."

"Most human beings essentially want the same things. They want peace, love, food, family, and communion with the Divine Other," she said.

"The worldwide Catholic Church is multi-cultural, multi-racial, multi-age, and bi-gender," Sister Jamie said. "We are all in it together... brothers and sisters by creation and then again, by baptism."

"The people of God could be a medium of world transformation. It is easier to send on charity to our starving masses of North Africa or Los Angeles."

"Charity is good, but justice is better," said Sister Jamie. "All of us have to examine if what we have is what we really need."

"In L.A. or even Mississippi, I think we have poverty that is equal to some of the things I saw in South Africa, but we don't see it," she said.



Sister Jamie Phelps, OP

"When we look at who Jesus was in his day and what he did as he walked around, we see Jesus calling for change by his own behavior," she said.

Jesus challenged some of the most cherished laws by his deeds, she said.

Sister Jamie said that there are similarities and differences today. She cited the cries of secularism with society no longer identifying itself as a community of God; the effect of advanced technology; dominance over individuals and nations; reaction to authority ("nobody wants to do anything anybody else says"), and confusion about the role of mission in the church.

"But whenever there's a crisis, there's a complimentary opportunity," she said. "We're beginning to learn the spirituality has social consequences." She talked about how people remember Jesus most from his encounters with people on the roads and in the houses.

Sister Jamie urged Christians to see "leadership as service, rather than dominating power. Recall Jesus' miracle and his dialogue with his disciples."

"People are hungry today. They are hungry for God. They are hungry for justice," she said. "If there is no justice, there is no Gospel."

FROM THE EDITOR

What Catholics believe about Jesus' mother

by John F. Fink

The month of May has traditionally been observed by the Catholic Church as the Month of Mary. When many of us were young, there were always May processions in the parishes that included the crowning of a statue of Mary by one of the girls, and it was an honor to be chosen to do that. This seems to be a custom that has died out, although it still exists in other countries.

I thought I would devote my columns this month to Mary. I plan to explain some of the basic teachings of the church about Mary, various devotions to her, and her reputed apparitions.

Devotion to Mary is one of the distinguishing marks of the Catholic Church in this country, because many Protestants don't share that devotion. This is often because they don't understand the *dulia* that we pay to Mary and to the other saints. That word is a Greek term that means veneration or homage that is different in nature and degree from that given to God. It's an important distinction because we do not worship Mary; that would be Mariolatry. However, we do venerate her.

CATHOLICS, HOWEVER, ARE certainly not the only ones who have a great devotion to Mary. We share that, for example, with all the various Orthodox churches. They believe the same things we do about Mary, and their iconostases (the large screens that separate their sanctuaries from the naves of their churches) are decorated with icons of Mary with the Infant Jesus at the left of the central door and higher up are icons depicting Mary's feast.

Even Muslims have devotion to Mary and she is mentioned frequently in the Koran. However, the



Muslims don't believe the same things we do about Mary since they believe that Jesus was only a great prophet, not that he was God.

Our beliefs and devotion toward Mary flow directly from the belief that Jesus was God and Mary was his mother. Therefore, Mary was the Mother of God. She was not the mother only of Jesus' human nature, because Jesus was one person. The Second Person of the Blessed Trinity became incarnate in Mary's womb and took his human flesh from her. Although the divine nature of Jesus was eternally begotten by the heavenly Father, the person of Jesus, with both his human and divine natures, was conceived and born of Mary.

This doctrine was defined by the first church councils, in the fourth and fifth centuries. At the first council, in 325 at Nicaea, it was proclaimed that Jesus was the Son of God and that Mary was the mother of God. Later, when Nestorians claimed that she was only the mother of Christ, the Council of Ephesus in 431 agreed with St. Cyril of Alexandria that Mary was indeed the *Theotokos*, the God-bearer or mother of God. The doctrine was still further clarified at the Council of Chalcedon in 451 and at the Second Council of Constantinople in 553.

AS THE MOTHER OF Jesus, Mary played a unique role in our redemption. The Second Vatican Council's document "Lumen Gentium" contains an entire section on "The Function of the Blessed Virgin in the Plan of Salvation." It explains that the "union of the mother with the Son in the work of salvation" began with Mary's words "May it be done to me according to your word" at the time of the Annunciation and continued to the time that she stood beneath the cross.

The church teaches that, although Christ alone is our Redeemer, Mary is our Mediatrix. However, "Lumen Gentium" says, this is to be "so understood that it neither takes away anything from nor adds anything to the dignity and efficacy of Christ the one Mediator."

Nevertheless, in accordance with the Catholic doctrine of the Communion of the Saints, Mary continues to bring us the gifts of salvation.

IT IS BECAUSE OF Mary's roles as the mother of God and our Mediatrix that she was preserved from original sin from the moment of her conception. This is known as the Immaculate Conception. This doctrine (which is often confused with the virgin conception of Jesus but has nothing to do with Mary's virginity) wasn't formally defined as a truth of revelation until 1854. The problem, for such saints as Thomas Aquinas and Bernard of Clairvaux, was this: How could Mary be said to be redeemed by Christ, the Redeemer of all, if she was never touched by sin, even original sin?

The Franciscan John Duns Scotus, who died in 1308, suggested that Mary was kept free of original sin by a "preservative redemption"—in anticipation of the foreseen merits of Jesus. This was accepted when Pope Pius IX defined the doctrine that Mary was preserved free for all stain of original sin "by a singular grace and privilege of almighty God, in view of the foreseen merits of Jesus Christ the Savior of the human race."

The most recent Marian doctrine solemnly defined by the church was the Assumption, declared as dogma by Pope Pius XII in 1950: that "the immaculate Mother of God, Mary ever virgin, when the course of her earthly life was finished, was taken up body and soul into the glory of heaven."

Although not defined until this century, as early as the year 500 the Eastern Church celebrated the feast of Mary's "dormition," or "falling asleep." The Western Church followed suit by the end of the eighth century. St. John Damascene, who died in 749, explained the doctrine: Since Mary had never sinned, she, like her Son, was not to remain in the grave. It was fitting that she who gave birth to Jesus should be with him bodily in heaven as she adores him in the glory of his risen body.

THE YARDSTICK

The claims that the Holocaust never occurred

by Msgr. George G. Higgins

The official opening of the U.S. Holocaust Memorial Museum in Washington, D.C., and the commemoration in Poland a few days earlier of the Warsaw Uprising coincided with the release of a Roper poll that was largely bad news.

The poll showed that one-fifth of the adults polled said it was possible the Holocaust never happened. This is old news, of course, but still cause for alarm.

Fifteen years ago NBC ran a documentary dramatically retelling the ghastly story of the Nazis' systematic extermination of the Jews.

I wrote a column praising the documentary, only to receive an letter from a Midwest priest demanding that I publicly correct what he called the column's "distortions."



My correspondent did not identify these "distortions," but referred me to a critical review of the NBC program published in a four-page paper called *Spotlight*, which I never had heard of before. The review was written by Arthur Butz of Northwestern University, author of a book called "The Hoax of the Twentieth Century," a title which accurately describes his book.

Its thesis was that the alleged Nazi extermination of 6 million Jews is a legend or hoax which cannot stand up to critical examination. This was also the burden of Butz's negative review of NBC's program.

No evidence was available in historical materials, Butz wrote, that the Nazis ever engaged in an extermination program. "It is true," he continued, "that it would be a simple matter to use euphemisms in a small number of high level documents that deal directly with general policy, but the absence of written evidence for the extermination program goes well beyond such documents and it is not plausible to imagine that an extermination program could have been carried out without committing anything to paper."

Anyone who has talked with the survivors of the Holocaust or read the account of the American officers who liberated the death camps will not believe the fluff propounded by Butz.

Contrary to Butz, the Nazis kept records of much of the execution of their planned "final solution." Though in the war's closing days the Nazis destroyed many records, more than enough survived to document the intent and scope of their extermination plan.

I sent my critical correspondent a copy of a translation of one small fragment of this documentation, detailing the executions of entire Jewish towns in one small action on the Eastern front. I also suggested he consult the court records of the Nuremberg trials, which contain reams of eyewitness accounts as well as supportive evidence from Nazi records.

One horrifying aspect of the Holocaust was the meticulous care with which the Nazis recorded their murders.

The National Archives in Washington, which has tons of material evidence taken

from Germany after the war, told my correspondent that if he was interested he ought to visit the National Archives and examine the Nazi documents himself.

The figure of 6 million Jews, of course, is an approximation. In fact, it represents the most conservative figure. It was arrived at by a combination of Nazi records and the simpler process of adding up how many Jews were left alive, and subtracting from the numbers in official census reports dating from before the Holocaust.

Anyone interested in pursuing this matter can write to the Yad Vashem Memorial in Jerusalem for more detailed documentation.

Butz was right about one thing. The Holocaust entailed "impossibilities that no sane person enjoys contemplating." But they happened.

Learning about these horrors is not pleasant. But George Santayana's widely quoted warning is still worth pondering: "Those who cannot remember the past are condemned to repeat it."

• 1993 by Catholic News Service

EVERYDAY FAITH

Funeral of elderly uncle was a grace-filled moment

by Lou Jacquet

That old bromide that "funerals are for the living" took on fresh significance for me recently when my uncle died at almost 90 years of age.

The death itself was a blessing—he had been suffering from a variety of ailments for almost a decade—but the wake and the family atmosphere surrounding his passing was a pleasant time. In some ways that surprised me.

In our family—dispersed as we are across several states by time, marriage, and careers—every wake provides an opportunity for relatives to see one another who have not been together, in many cases, since the last wedding or funeral.



As my uncle lay peacefully in his casket, the conversation in the funeral parlor room around him turned to catching up on family news. Stories included remembrances of my uncle, of course; we learned some new things about him from men attending the wake who had been his colleagues during his years as a police radio operator in the 1940s and '50s.

After the service, the talk turned once more to family matters, and we got to know better some relatives we had hardly known at all. Therein lay a true irony: attending the funeral of a private man few of us had known too well had brought our family closer together. He had, in effect, accomplished in death what he had been unable to do in life. By the end of the service and the brunch that followed, we were sharing stories and laughing and learning things about one another that we had never heard before. I discovered a second cousin who, at 76, is a treasure trove of family history.

Few of us would look forward to a funeral the way we do to a wedding, yet I

have found that some of the most grace-filled family moments take place in the aftermath of a death.

Meeting up again with aging aunts and uncles, sharing the family stories with nephews and nieces who have never heard them, retelling the tales of our younger days and learning about the childhood antics of our older relatives all added up to a priceless few hours spent together. That all of this should take place with the deceased only a few feet away seemed perfectly normal and natural, the process of life flowing on even in the presence of death.

The whole episode reminded my brother of a story about an Irish wake. It seems that the relatives had gathered to remember Paddy and to lift a few wet ones in his honor. After a couple of hours, the crowd was getting rather loud and the hubbub awakened Paddy. He sat up in his casket. "Guess what, honey," he said to his startled spouse. "I'm not dead."

She pushed him back down with a

shove. "Shut up, you fool," she said. "I'm not going to let you ruin a good party."

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To the Editor

Pointing finger at all the hypocrites

I am writing in response to Marcella Smith's letter, "How Do We Justify Voting for Clinton?" She says, "Are not all those individuals who voted for Clinton and at the same time profess to believe in the Roman Catholic Church hypocrites?"

I ask Ms. Smith, why not mention all people who profess to believe in the teachings of the Roman Catholic Church who are hypocrites?

How many Roman Catholics are practicing birth control? How many Roman Catholic priests are molesting children and breaking their vows of celibacy?

If we are going to point fingers, Ms. Smith, let's include everyone.

After reading "Can Catholics Patch the Hole in Church's Collection Baskets?" I ask, does the Roman Catholic Church want all the Democrats to take their money and leave?

Susan Watts

Indianapolis

Were abortion clinics empty for 12 years?

It seems to me kind of bold and maybe judgmental to call a whole block of voters hypocrites (To the Editor, 4-23-93). No

amount of "success" or failure will wash the blood of innocents from the hands of the last 12 years.

Surely, Right to Life marchers were not protesting in front of empty, and therefore closed, abortion clinics. During those same 12 years, Reagan and Bush were mouthing a right-to-life stance. What about their promises?

I do believe I am as much pro-life as anybody. And I am not in favor of birth control, which is another sin.

George J. Moll

Batesville

Who has the right to judge others?

I wish to respond to a letter by Marcella Smith of Whitehall. Why should I have to justify my vote for President Clinton? Am I a bad Catholic because of my vote?

Who is to judge whether I am good or bad—you? If so, who gave you that right? I voted on the issues I thought were important. I had to weigh what each candidate said he would do. I thought President Clinton would do the best job.

As for abortion, the ones who are murdering unborn children are the ones who are having the abortions. I don't feel as though I am an accomplice to any crime. By the way Ms. Smith, I am a convert and I do believe in the teachings of the Catholic faith or I wouldn't be one.

Point of View

Planned Parenthood and the conscience

by Bishop James T. McHugh

Planned Parenthood, the largest supplier of abortion on request in the U.S., has chosen a new president whose Catholic religious affiliation seems to be a major reason for her selection as president.

Pamela Maraldo is a Pennsylvania woman with a background in nursing and administration. In every public relations piece that I have seen—and Maraldo has enjoyed considerable visibility in major papers like the *New York Times* and *Philadelphia Inquirer*—her Catholic affiliation and background is a prominent part of her curriculum vitae.

Of and by itself, her religious affiliation would not be a matter of great significance, but Maraldo has moved it to center stage and seems to enjoy using it to justify her own—and Planned Parenthood's—stand on abortion. She insists that she has always been and presently is a church-going Catholic.

At the same time, she makes it clear that she rejects the church's teaching on abortion, not on the basis of some carefully-reasoned philosophic or moral principle, but on the basis of public opinion polls and her own personal feelings.

Maraldo argues that "one's relationship with God is a very personal matter," which seems to justify her public rejection of the church's teaching. Certainly a primary emphasis in Catholic spirituality is the development of a personal relationship with God. But God has revealed himself through Jesus Christ, who has redeemed us by his death and shown us the way to God through the church.

"By her relationship with Christ," Vatican II tells us, "the church is a kind of sacrament or sign of intimate union with God and of the unity of all mankind." The church—as community of faith and as a visible public institution—figures prominently in one's personal relationship with God.

Maraldo then replaces the church as

teacher and moral guide. Citing a poll which she claims shows that 79 percent of Catholics believe "it is permissible for Catholics to make up their own minds about moral issues such as abortion and birth control," Maraldo goes on to conclude that "the church must make room for dissenting personal beliefs within its spiritual framework."

In all of this Maraldo confuses faith and conscience. The church is teaching, empowered by Christ to provide moral guidance and spiritual direction to those who claim to be its followers. Catholics look to the church for a clear presentation of Christ's teaching and an application of that teaching to human problems. In moral as well as doctrinal questions the church is their guide.

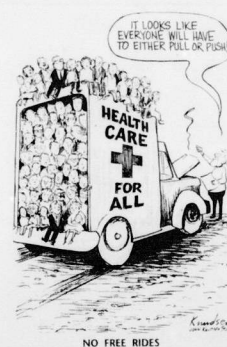
Conscience, however, is the most secret core and sanctuary of the human person where he/she detects a law which holds one to obedience. That law is based on many factors, but especially the teaching of Christ and the church. Maraldo tends to dismiss the church by her assertion that she goes to church on Sunday but does "not subscribe to many of the basic tenets of the church."

Again though, the Second Vatican Council reminds us that "the more correct conscience holds sway, the more persons and groups turn aside from blind choice and strive to be guided by the objective norm of morality."

Maraldo claims that she did not take the job as president of Planned Parenthood "to do combat with the Catholic Church." But she adds that "the Catholic Church is an institution that has not factored in the development of women—economic and social—in American society."

Such a statement is unbelievable. The church throughout its history in America has fostered schools, hospitals, social services that have supported and cared for women in a special and dignified way. The church, through its religious orders, has recognized and given opportunities to women for service and influence.

(Bishop James T. McHugh is Bishop of Camden and a member of the Committee for Pro-Life Activities of USCC.)



I made my choice and the women who have abortions made theirs. So don't try to lay their sins on my back because of my vote. You might try to make this world a little better place by taking away some of the conditions that make women feel they have to have an abortion. Pray for them and try to understand their desperation. I will also pray for you and your narrow view.

Shirley Miller

Lawrence

Wondering if her best is good enough

After reading what Joseph C. Harris and Father Joseph M. Champlin had to say about Catholics giving to charities (April 23), I feel that my best is not good enough for the Catholic Church. I have been a single parent since my husband left me and our children about seven years ago.

At least we agree on this: 10 percent should be given—five percent to the local parish and five percent to other charities. If a person gives for the right reason: to be Christ-like, to be our brother's keeper, to fill a need whenever and wherever we can, God will take care of our needs. Remember our wants are not the same as our needs. We don't always know the difference. We are children—

LIGHT ONE CANDLE

On being skeptical

By Fr. John Cator
Director, The Christopher

Sometimes people put their foot in their mouth, either through a lack of charity or rash judgment. On the last day of 1992 I came across these quotes in *The New York Times*, proving once again that even intelligent human beings can blunder horrendously. A closed mind in an otherwise intelligent person can be worse than ignorance.

In 1789, John Adams made this unkind remark about George Washington: "What will the soldiers and sailors say, what will the common people say to (the idea of) George Washington, President of the United States? They will despise him to all eternity!"

On Oct. 2, 1954, Jim Denny, the manager at the Grand Ole Opry, told Elvis Presley: "You ain't goin' nowhere, son. You ought to go back to driving a truck."

In 1963, a United Artists executive dismissed the suggestion that Ronald Reagan should be offered the starring role in the movie "The Best Man," saying, "Reagan doesn't have the presidential look."

The late Walter Lippman, a formidable news analyst in his time, made this incredible statement in 1948: "Among the really difficult problems of the world, the Arab-Israeli conflict is one of the simplest and most manageable."

After the first experimental splitting of the atom in 1933, Lord Rutherford, Nobel Laureate, made this prediction: "The energy produced by the breaking down of

God's children—and he will take care of us. But we must share what he gives us.

At the beginning of this letter I felt that the "people" of the Church do not think my best is good enough? So what? Who cares?

I put my trust in God to judge me. The money I give to charity I place in God's hands, not man's. I ask God for guidance and he never lets me down. He is my perfect Father.

B. Arnett

Indianapolis

P.S. "Faith Alive" articles about singles are great, wonderful. In my parish we walk through the holes in the net.

Two things read with delight & joy

Two things I have read with delight and joy in the April 30 issue of our archdiocesan newspaper.

First: The four-page section in the middle with the invitation from our archbishop to any of the four regional forums to participate directly in the strategic planning process is vital to a healthy and productive Christian life in our Catholic community in this part of our country.

The new Mission Statement, values and five identified goals with their objectives, to be accomplished in the near future, are the fresh fruits of the dedicated work of the core committee who believe in making a positive difference in our world. Now we are asked for our constructive input to this draft. I can see by this fact that our church is an open democratic institution. We all count! Our eager and successful response to the United Catholic Appeal will be most helpful in making the written plan a pleasant reality.

Second: The article indicating the 12 state awards earned by three *Criterion* staff members: Cynthia Dewes, Margaret Nelson and Mary Ann Wyand. This reassures me of the excellent quality of the writers and staff who form *The Criterion*, willing to share the Good News in Indiana and beyond.

We are proud of you. Congratulations!
Fr. Mauro Rodas
Church of St. Mary

Indianapolis

the atom is a very poor kind of thing, and anyone who expects a source of power from the transformation of the atom is talking moonshine."

In 1957, Dr. Lee De Forest, the scientist who invented the audio tube which amplifies radio waves, made this prediction: "Man will never reach the moon regardless of all future scientific advances." Only 12 years later Neil Armstrong landed on the moon and proved him wrong, saying, "One small step for man, one giant leap for mankind."

Corporate executives make their share of blunders, too. In 1969 General Motors announced its commitment to the rotary engine saying, "The Wankel (as it was called) will dwarf such major post-war technological developments as the Polaroid camera and color television."

Our library archives are filled with amusing blunders. Buy why am I writing about them now? Because's its comforting to realize that even smart people make mistakes. There's another reason, too. I think it's wise to make up your own mind and follow your own best judgement rather than be swept along by others. The world is full of experts who are all too willing to give advice and make predictions even when they don't know what they're talking about. It's a good idea to remain a little skeptical when you're in the presence of a know-it-all.

Think carefully, and pray for the gift of wisdom. You alone are responsible for your life and your happiness. God will give you the grace to deal with life's problems as they arise. Trust him.

(For a free copy of the *Christopher News Note* "Words Can Hurt," send a stamped, self-addressed envelope to The Christians, 12 E. 48 St., New York, NY, 10017.)

CORNUCOPIA

All hail to motherhood

by Cynthia Deves

Motherhood ain't what it used to be. Like apple pie, which contains too many calories for today's cholesterol-obsessive population, and the flag, which is only a hunk of cloth in the modern view, motherhood had lost status in our society. Not the sappy kind of motherhood, mind you, which creates humongous profits for greeting card manufacturers and florists. Just the ordinary, down-in-the-trenches variety.



Motherhood was always a dirty job, but somebody had to do it. And 'body' is the operative word here, since women have the only biological equipment necessary for it. Everyone understood from his or her own family life just what motherhood entailed, including all its hits, runs and errors. It was considered a respectable job, but women were stuck with it.

Men cooperated in the motherhood endeavor in more ways than the one that comes quickly to mind. They contributed

financial and emotional support for their families and set good examples for their sons and daughters. Most importantly, they loved the mothers in their lives and in so doing, put fatherhood right up there with motherhood in the eyes of God and (women).

For some reason not yet explained to us by Carl Sagan and Shirley MacLaine, and care for our own young have become secondary in our society to conflicting natural desires which urges to do whatever we feel like, whenever we feel like it. Self-fulfillment has somehow become separated from self-control and self-abnegation for the good of the many. There used to be certain universally-accepted standards and prerequisites for motherhood: physical maturity, realistic expectations, and yes, even marriage. It's true that many a farmer's daughter was hoodwinked by a traveling salesman now and then, and the ugly facts of rape or incest occasionally produced motherhood aside from the natural order. But generally motherhood was a reasoned choice, if not always reasonable, romance being the wild card that it is.

Reasonable or not, choice meant commitment. Although we're sick to death of hearing about it, we know we live in a

time when choice means abortion and commitment means going to prison. None of the old rules seem to apply, and motherhood (and fatherhood) are suffering. Children are bearing children because sex is as separate from love as love is from parenthood. The common good is only a phrase in the dictionary and self-discipline is a contemptible concept. But on this official Mother's Day let's remember what motherhood should be, regardless of what it was or wasn't in the past, is or is not today. All hail the mothers who commit themselves to love and life and everything that comes along with them. The fact that such mothers exist is indeed a reason to celebrate.

vips...



Eugene and Theresa Flick will celebrate their 50th Wedding Anniversary on May 29. The couple was married at Immaculate Conception Church in Tuckahoe, New York. The anniversary Mass will be at St. Barnabas at 12 p.m. on May 29. They have one daughter, Kathleen Crosson and two grandchildren. Theresa is a retired teacher who taught at St. Andrew Elementary School. Eugene is retired from General Motors Truck and Bus.

The Indianapolis Archdiocesan Council of Catholic Women installed new officers at their Fourth Quarterly Board Meeting at the O'Meara Catholic Center in Indianapolis on April 14. The 1993-95 officers are: Pat Gandolph, president; Ruth Burns, secretary; Clara Marie Wagner, treasurer; Ruth Hott, auditor.

Justin and Mary Murtaugh of Dover will celebrate their 50th Wedding Anniversary on May 15 with an open house at St. John's Hall in Dover. There will be a Mass of Thanksgiving at 5:30 p.m. preceding the open house. Family and friends are invited to attend. The couple requests no gifts, just prayers and good wishes.

The board and staff of Area Youth Ministry presented five church and community awards to outstanding groups and individuals at its annual meeting on April 29. Among the award recipients was the Cursillo Renewal. They were honored for their weekend retreats which are offered twice a year through the Archdiocese of Indianapolis and Lafayette to Catholic lay persons. The AYF awards, which started in 1989, have been presented to over thirty churches, groups, and individuals for their unusual "home mission" outreach in the greater Indianapolis community.

check-it-out...

The St. Agnes Academy Centennial (1893-1993) All School Reunion is set for June 6. At 10:30 a.m., Mass will be celebrated at SS. Peter & Paul Cathedral, 14th and Meridian St., followed by brunch (\$14 and cash bar) at the Marott Ballroom, Fall Creek Blvd. and N. Meridian. Mail reservation check payable to the St. Agnes Academy Alumni Association by June 1 to Urszula Schierenberg, 6703 Lowanna Way, Indianapolis, IN, 46220, or call at 317-849-4603. Please write maiden name, married name, year of graduation and phone number.

The 1948 graduating class of Arsenal Technical High School is planning their 45th reunion on June 19, 1993. Please call 317-849-1656 to have your name added to the mailing list for details of the reunion.

The Catholic Youth Organization (CYO) will hold its 19th Annual Raffle and Dinner on June 16 at Primo Banquet Hall, 3143 E. Thompson Rd. The event will begin at 6:30 p.m. with a social, followed by dinner at 7:30 p.m. Admission for two is \$150 which includes one chance for the \$20,000 raffle and other cash and door prizes. Proceeds will benefit CYO activities. For more information, call 317-632-9311.

St. Pius X Music Ministers will give a concert on May 14 at St. Pius X Church, 7200 Sarto Dr. The youth choir, adult choir and contemporary ensemble will participate in a celebration of diverse musical style. No admission, but a free-will offering will be taken. For more information, call 317-255-4534.

After 23 years and 2.6 million meals, Meals On Wheels of Marion County is going public. The non-profit group whose volunteer drivers deliver daily meals to area shut-ins has announced a six-week awareness campaign, started with county-wide VIP Delivery Days and ending with its first fund-raising event on June 18-19. A host of public officials, including Mayor Stephen Goldsmith and Indiana First Lady Susan Bayh, and personalities, area CEO's and community leaders, have already agreed to help deliver meals for the kick-off effort in early May. For more information, call 317-924-2266.



RELIGIOUS EDUCATION—St. Barnabas Girl Scout Troop 50 participated in the Boy-Girl Scout Catholic Retreat Day at Camp Belzer on April 3. Scout Chaplain Father Mark Swartzkopf identified and explained religious articles used during Mass. From left to right, Paula Gregory, Marie Summers, Emily Rolph, Fr. Mark, Natalie Sallee, Megan Anderson, Diane Eckert, Anna Warner and Maria Stumph.

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Parents try to revive sixth grade in Shelbyville

Reported by Geri J. Cicciara

BEST is a group of parents at St. Joseph School in Shelbyville that hopes to revive the sixth grade.

The Better Educated Students for Tomorrow committee is headed by Sheila Riggs. At the well-attended St. Joe PTA meeting, she learned that parents want their children to be exposed to more Catholic education.

Until a new public middle school (sixth, seventh, eighth grades) opened in the Shelbyville Central district, St. Joseph had a pre-school to sixth-grade program. The parochial school was forced to close its sixth grade because of the decline in number of students.

At the first BEST meeting, the 60 parents and grandparents in attendance saw a videotape with Archbishop Buechlein's endorsement of Catholic education. Riggs introduced four speakers involved in education and child development.

Father John Maung, pastor of St. Joseph since 1985, was the first to address the group. He said, "I love to spend my time with children. I feel parents should not view children as financial burdens, but rather as investments in a worthy cause."

"One more year for today's children to be exposed to Christ's teaching could build the character necessary for them to find peace in today's changing times," he said.

Providence Sister Lawrence Ann Liston, director of the department of schools for the Office of Catholic Education, has been involved in archdiocesan educational programs for 26 years. She told the group that she believed it is "a privilege to invest in our young people. Accolades all over the country claim Catholic education is the best-kept

secret and has been influential in many people's lives, especially today's leaders."

Sister Lawrence Ann recommended that committee members devise a "sound plan and keep their eyes on the long term." She felt it was a great "opportunity for the church," but urged that they be "thorough when conducting feasibility studies and projections. The archdiocese would certainly lend moral support to this project."

Social adaptation was another concern of parents. Dr. Vicki Burdine, parent, parish council member and psychiatrist, found there was no literature on this age group. She said there were several pros and cons among her colleagues about children attending private schools and changing to public education, "but the middle school concept was still too new and many of the tactics do not remain the same."

"Education and experimenting with moldable sixth, seventh, and eighth grades is the latest middle school concept. I've discovered that when children are in the fifth and sixth grade, they will do what you tell them. Seventh and eighth graders will question authority."

"Today's middle school wants to prepare students for high school. Many people feel that sixth grade does not belong with seventh and eighth grades," said Burdine.

Joan Livingston, principal of St. Joseph for six years, said that parents should not make decisions on the basis of sports and social programs.

"The ability for St. Joe to add the sixth grade is no problem today. We can iron out the social issues and curriculum," said Livingston.

"Our teachers are dedicated and committed. I feel we have a top notch faculty

that is happy to be here. I believe in the Catholic school program. We teach; they learn. We do not have a big building, but we foster what they learn and feel that the basics will help the child," she said.

"Our next step is to speak to the current fifth-grade parents and complete our research," said Riggs. "If we stand united in our belief, I feel we can revive and secure the sixth grade here at St. Joe."



BEST SPEAKERS—Dr. Vicki Burdine, psychiatrist and council member; Joan Livingston, principal of St. Joseph in Shelbyville; and Providence Sister Lawrence Ann Liston, archdiocesan director of schools; talk with parents about the possibility of reinstating the sixth grade in the school. (Photo by Sheila Riggs)

Four OLG sisters mark 60th

On May 16, Benedictine Sisters Ernestine Brenner, Marguerite Hunter, Mary Raymond Obert and Loyola Seidl will celebrate their 60th anniversaries of religious profession of vows at Our Lady of Grace Monastery in Beech Grove.

The observance will include Mass and dinner with the sisters' religious community.

All four of the sisters entered the Convent of the Immaculate Conception at

Ferdinand in 1931 and pronounced the first vows in 1933. They are founding members of Our Lady of Grace Monastery.

All of the jubiliarians taught in the Archdiocese of Indianapolis and the Evansville Diocese, beginning their teaching careers in the early 1930s.

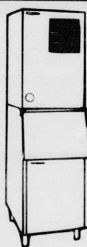
Sisters Ernestine, Mary Raymond, and Loyola reside in retirement at Our Lady of Grace Monastery. Sister Marguerite is a resident of St. Paul Hermitage.



BENEDICTINE—Sisters (from top left) Ernestine Brenner, Marguerite Hunter, Mary Raymond Obert and Loyola Seidl mark their 60th anniversaries on May 16.



SCHOOL BENEFIT—Chairperson Colleen Kenney talks with Alice Fath Ward, class of '46 alumna of Our Lady of Lourdes, before she addresses 130 fellow alumni at the third annual spring benefit dinner for the school at the Indianapolis Marriott. Children from the school sang for the school's benefactors. Bernice Hopp won the grand prize of two airline tickets. (Photo by Margaret Nelson)



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INDIANA GENERAL ASSEMBLY

New law bans assisted suicide

by Coleen Williams

Indiana now has a law prohibiting assisted suicide. Governor Evan Bayh signed SB 477 into law April 30, initiating a

state-wide ban on assisting suicide, with a Class C felony for offenders.

The law contains exceptions for health care providers to administer, prescribe, or dispense pain medication that might hasten or increase the risk of death.

Advance health care directives, such as the living will and durable power of attorney, are also exempt from the law.

An interim study commission on assisted suicide issues is also established under the new law. The commission will examine difficult cases, such as terminal patients requesting aid from family members. The commission will report to the legislature at the end of the year.

Earlier in the session lawmakers, concerned about the actions of Dr. Jack Kevorkian in Michigan and others who might follow, responded by passing SB 477 which the governor approved.

Now into a special session, the Indiana General Assembly continues to battle over the budget. Controlling a burgeoning Medicaid program stymied progress in the legislature. Controversy surrounds funding measures proposed by the governor and both parties in the statehouse. The governor's suggestion of a one percent "contribution," or tax, on hospitals continues to fuel debate.

The Indiana Catholic Conference believes that a proposal to reduce eligibility for pregnant women and children as bad public policy.

"Our concern is for those low-income pregnant women who may no longer receive prenatal care necessary for a healthy pregnancy," said ICC director Dr. M. Desmond Ryan. "The state should not attempt to solve budgetary problems by increasing burdens on families and children."

Indiana's Medicaid program provides health and nursing home care for low-income and poor Hoosiers. The program drew criticism for its large number of services with a relatively small group of participants.

Rising costs of services, increased numbers of eligible persons, and reports of abuse of the program encouraged a study of program funding and operation. As a result, the governor asked the legislature not to increase spending for the program over the biennium. Initial ideas for saving money were to limit the services offered and to crack down on abuse. At this point, legislators need to trim over \$130 million to close the gap.

State lawmakers now have an extra 30 days in which to reach a compromise on the budget.



PATRON—Parishioners at St. Mark the Evangelist Church in Indianapolis celebrated their patronal feast on April 25 by laying the cornerstone of the new church. Surrounding the symbolic stone are (from left) Bill Show, co-chair of the building committee; Providence Sister Marilyn Herber, pastoral associate; Father Richard Lawler, pastor; Steve Yeager, co-chair; and Larry Schmalz, parish pastoral council chairperson. (Photo by Eric Greulich)

Holy Name, St. Thomas students collect most for Holy Childhood

by Margaret Nelson

"All our schools and CCD students are winners because giving to the missions is always rewarding," said Maureen Geis Karaba, mission educator for the Society for the Propagation of the Faith.

But Father James Barton, SIF director, visited school and religious education programs to present award certificates for raising the most money for the Holy Childhood Association during the 1991-92 year. The funds contributed to the

Holy Childhood Association help hungry children throughout the world.

Holy Name School in Beech Grove took first-place school honors with \$4.26 collected per student. Sacred Heart in Clinton was second with \$4.13 and Christ the King, Indianapolis, had \$3.94.

St. Thomas More Church in Mooresville took top honors for collections by religious education programs, with \$5.85 per student. St. Rose in Franklin raised \$4.10 per person. And students at St. John in Osgood collected \$3.43 each.



WINNERS—Holy Name took top honors for school collections for the Holy Childhood Association, which helps hungry children. Representing their classmates are (from left) Amber Schmell, Ricky Grathouse, Robert Cleary, Erin Wire, Gretchen Schmalz, McKenzie James, and principal Jeanette Colburn. (Photo by Margaret Nelson)



TOPS—Students in the religious education program at St. Thomas More in Mooresville raised \$5.85 each for childhood missions. Accepting the award are (from front, from left): Rachael Kenney, Cassidy Turner, Heather Trusty; (second) Kari Turner, Jaclyn Kenney, Brady Delpendang, Amy Trusty, Jennifer Shipley, Sharon Knierim (coordinator of Faith); Stephanie Okerson, Aaron Laughlin, Alyssia Hawkins, Brad Helton, Travis Burns, and Chris Shipley. (Photo by Dennis Knierim)

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* Fr. Noël is monastic coordinator at St. Melville.



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St. Matthew School dedicates new outdoor nature laboratory

On April 14, the St. Matthew student body turned out for the dedication of its Nature Lab. Unfortunately, nature sent the celebration to the gymnasium.

But the movable items were brought inside for the celebration: the sign stating "Saint Matthew Nature Lab, est. 1993", the statue of St. Francis, and the sundial.

The plans for the finished nature space was prominently displayed, as well.

And the 300 students got to meet their new pastor, Father Donald Schmidlin, who performed the honors of blessing the project.

The nature lab also contains a one-quarter mile fitness track with six stations, a serenity garden for individual and group

reflection, a butterfly attraction area, a vegetable garden and a flower garden which already contains 300 bulbs the children have planted.

Before the dedication began the students marched in, with each class carrying items that they use outside, like hoses, watering cans and pinwheels.

The school plans to use the lab as a teaching tool for many subjects, including the religion, environment, fitness, and others.

The outdoor lab is a project undertaken by the St. Matthew parents, teachers, administrators, maintenance staff and parishioners. So far, it has been created and maintained through donations and fundraising events.

In the future, an archeological digsite will be included in the lab, as well as bird feeders and rain gauges.

After the dedication ceremony, there was a reception for Father Schmidlin.

Kroger plan supports SVdP

The Society of St. Vincent de Paul is raising additional money for its special works food program by selling certificates for Kroger Food Stores.

Kroger will donate five dollars to the SVdP Society for every \$100 in EASY certificates they sell.

The vouchers have no expiration date and are usable as cash at any Kroger store in the archdiocese and any of the company's 1,200 stores nationwide.

The five dollars SVdP earns for every \$100 of coupons will buy an additional 35 pounds of food for the hungry, while costing the donor nothing.

Shoppers order the EASY grocery certificates from St. Vincent de Paul for the

amount they choose, in multiples of \$50, \$25, \$20, or \$10.

Ray Benjamin, food program coordinator, suggests that people get their friends, relatives, neighbors, and co-workers to join them in buying the certificates.

He believes the certificates would be welcome gifts for family, friends and employees who are hard to buy presents for.

And Benjamin suggests trying the plan out by buying enough certificates to cover household groceries for a few weeks.

Order forms are available by writing Ray Benjamin at St. Vincent de Paul Society; Box 19133; Indianapolis, Ind. 46219; 317-897-1282.

Checks should be payable to: SVdP Society, EASY.



APRIL DEDICATION—Rain dampened the dedication of St. Matthew's new outdoor nature lab (left), but the new pastor, Father Donald Schmidlin, arrived in time for the inside ceremony. And some landmarks were there, including the sundial, the figure of St. Francis, the sign, and a map of the lab. (Photos by Margaret Nelson)



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HONORED—St. Patrick, Terre Haute honors Bill Crawford on his 74th birthday by planting a Japanese maple tree. Crawford is an active volunteer who drives shut-ins to church, coordinates collection counting, and helps answer the phone in the parish office. (Photo by John Fuller)



JOB FAIR—After waiting outside for the doors to open, people fill the Assembly Hall for the annual Urban Parish Cooperative-sponsored Community Job Fair, held at the Archbishop O'Meara Catholic Center. This year, 45 employers offered at least three jobs each. Jobs ranged from various hotel positions to computer services to nursing to law enforcement work. (Photo by Margaret Nelson)

ACQUIRING MEDIA SAVVY:

TV news offers shaded window on the world

by Rosalind Silver
Catholic News Service

For decades, research has documented Americans' increasing reliance on television news for information about public affairs.

A 1992 survey by the *Times Mirror* Center for the People and the Press demonstrated television's continuing importance as an information source, especially among young people. According to the center's analysis, about 40 percent of all Americans—and a majority of those 18 to 35 years—relied on television news as their main source of campaign coverage.

The "generation gap" was particularly disturbing because higher television usage was related to what researchers called "growing political ignorance" about the most basic of political facts, such as which political party controlled the U.S. Senate and the House of Representatives.

In 1992, the Center for the Study of Communication surveyed 550 college students, exploring their information and opinions about public events and policies. The results, as summarized in the September 1992 issue of *Extra!* magazine, "indicated a striking lack of knowledge (of public affairs) on the part of college students," said Justin Lewis, an associate professor at the University of Massachusetts at Amherst and director of the center.

Standard news-gathering techniques, which lean heavily on government sources and often depend on *The New York Times* and *The Washington Post* to set newsmagazine agendas, have long been cited as major sources of news bias.

More recently, heavy reliance on white male members of the establishment as sources by the ABC-TV show "Nightline" and PBS' "MacNeil-Lehrer NewsHour" have

been documented by Fairness and Accuracy in Reporting, publisher of *Extra!*

The media watchdog organization has charged that there is a bias in television news reporting, suggesting such practices skew the news by ignoring the perspectives of minorities, women, ordinary citizens and alternative sources of all kinds.

These biases persist despite major changes in news formats and usage over the past two decades. Once, *60 Minutes* Americans watched essentially the same few network news shows, with the short 15-minute newscasts of the 1940s and 1950s expanding to 30 minutes during TV news' golden age of the 1960s and 1970s. PBS' "MacNeil-Lehrer NewsHour" captured an elite audience for its hour-long broadcast heavy on "talking heads," beginning in 1983.

During the same period, the sound bite, once a healthy 30 to 50 seconds, shrank to less than 10 seconds, as visual elements assumed greater importance in television newscasts and the statements of public officials were more and more subject to the anchorman's interpretation.

The fragmentation of the television audience over the last decade has profoundly changed TV news' formerly unifying role. Proliferation of cable, the birth of CNN, tabloid news shows and growing national and even international coverage by local news stations have broken the network stranglehold on programming and increased the rewards of sensationalism and "infotainment."

In fact, despite continued high reports of dependence on television as a source of information, only 52 percent of the viewing audience watches any newscast and about a third of those watch local news, according to research gathered in 1989 and 1990 by John P. Robinson, of the University of Maryland, and Dennis K. Davis, now of the University of South Dakota.

Two sets of studies involving national samples led to the



TELEVISION ANCHORMAN—TV newsman Ted Koppel anchors the ABC-TV show "Nightline." Television news is not only a vehicle for information but also helps shape public opinion, according to a media watchdog organization that says shows such as Koppel's skew the news through their heavy reliance on white male members of the establishment as sources. (CNS photo from Capital Cities/ABC)

conclusion that "television was a relatively ineffective means of acquiring information," concluded their study, "Informing the Public: Is TV News the Main Source?" which appeared in the *Journal of Communication*. "Surprisingly, those who claim to watch to be informed often learn no more than those who watch to relax or to be entertained," the researchers said.

The study revealed that viewers generally remembered relatively little about news stories they saw on television, that television news viewing may be done out of habit much of the time and that viewers find it difficult to draw conclusions from specific stories.

But, the researchers added, viewers still considered television their main source of news. "On those infrequent occasions when an event does command almost complete public attention, people do depend on television to make them an eyewitness to history," they said.

Television's ability to provide context is limited. Only when connections between the news story and individual lives are obvious and dramatic—the Kennedy funeral, the Challenger disaster and the Persian Gulf War, for example—do viewers reach out to the common meaning television helps people share. These become the TV moments to remember.

Although objectivity has frequently been declared a myth, television watchers still expect it. Charges of bias, lack of balance and unfairness are among the most frequently leveled criticisms of television news.

In many cases, what critics regard as unfair translates into the unsympathetic portrayal of issues they regard as important.

Yet, what is left out of the gaze of the TV window can be even more troubling. For many viewers, problems don't appear quite real until they appear on television. Massacres in Bosnia, famine in Somalia and even homelessness at home failed to become part of the public agenda until they captured the attention of television news directors.

Such "coup and famine" reporting leaves untouched the more ordinary interactions of societies at home and around the world.

TV news' myopia is at least partly explained by the same factors that govern every other aspect of television: the need to make a profit.

"Since the original decision to cede the use of the airwaves to private broadcasters, we have learned that if advertisers pay the cost of putting on programs, the public must pay the price of seeing only programs advertisers feel will sell their products," economic theorist and media critic Hazel Henderson noted in her book, "Creating Alternative Futures."

Lan Mitroff, professor of business policy at the University of Southern California, voices another fear: "For all practical purposes, the United States today is a 24-hour TV entertainment society."

Everything in contemporary America is an entertainment, from sporting events to big business, politics, certainly religion, and even academia. We have become so adept at the manufacturing and consumption of fantasy that the distinction between reality and unreality is now virtually meaningless."

How often, asked Quentin Schulze in an article in *Christianity Today*, "do we see acts of kindness, expressions of love or signs of generosity—except at the end of the real news?"

Instead, Schulze said, "like Roman citizens, we wait to see what spectacles will be unleashed for our amusement and entertainment."

Perhaps we tend to distance ourselves from the people whose crises appear on the screen.

Our best hope for being more media wise may be in learning to recognize our reactions to television's world of heartless, continual spectacle.

(Rosalind Silver is editor of *Media & Values* magazine, published by the Center for Media and Values in Los Angeles.)

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Parenting encompasses sunshine and shadow

by Jane Wolford Hughes

It may be because parents see themselves in their children that so much is learned through them. Or perhaps much is learned because in loving children so greatly, parents also can be hurt more greatly.

Ideally, members of Christian families learn from each other in a climate permeated by awareness that God is present in each person. The common ground is caring for and about each other.

As a parent-pupil, I want to share two of my memorable "learning experiences."

While each child has a different timetable, a time of "letting go" is inevitable. Since childhood, our son Michael was an inward explorer. Fueled by persistent curiosity and inventive imagination, Michael excelled in knowing how things worked. He was a planner, a builder, prizing home, workshop and family.

In the restless culture of the 1960s, however, he decided to explore outer worlds; this 17-year-old wanted to make plans to journey across country in a migratory way. His father's response was an emphatic "No!"

Others among our children had gone away to school. But, my husband challenged, "They were in supervised environments while Michael would be thrown into a world of harsh survival."

"It scares me too," I agreed. "But he might go with or without our permission. Can't you remember what it was like when you were 17?"

We had learned that parenting is sunshine and shadow, an arena of gray areas where mind and heart duel.

This time the mind said, "If Michael stays home out of forced obedience, he could resent our decision the rest of his life for the promise he could not keep with his destiny. If he leaves in defiance, he may exchange his normal caution for a cocky, 'I'll show them!'"

And the heart was murmuring: "This young man is our son whom we nurtured. He is resourceful. He does not dance to a whimsical tune. Trust his basic goodness and sense. We must 'let go' in generosity, not because we are afraid not to."

With words of advice and kisses salty with tears, we told Michael: "God speed. Go with our love and the hope that this will be a great adventure. We will always be here for you."

Somewhat, the time never seems right for "letting go." Sometimes it isn't. Parents must be absolutely honest, especially about whom they are protecting: the child or themselves. Once the decision is made, there is an emotional and spiritual satisfaction that you are mature enough to trust God, your child, and

yourselves. A new relationship forms. One becomes a friend as well as a parent.

Jack and I married in 1972, bringing together 15 children with two family histories. We had ambitious hopes of building a happy, unified life together and healing the wounds from the deaths of the Hughes' mother and the Wolfords' father.

At first, those goals were elusive. Learning through newly acquired stepchildren was different from learning through a child you had sat with through feverish nights or cheered on at a ball game.

The Hughes children were hungry for what once was, and I had not been part of it. I was alive; their mother wasn't. I had their father's love; they feared he would love them less. I was the stranger.

I steered myself to cope with subtle forms of distrust and rejection. I was not always successful.

I had come wanting to love and be loved. I knew love and trust could not be forced. Unfortunately, I wasn't even enforcing the simple rules we had mutually set for our combined family.

Jack and I looked upon the family evening meal as essential: preparing the food, praying, eating, sharing together. No one at home was excused without good reason.

One evening as we assembled around the table, Paul, 6, exploded: "I'm not going to eat now. My brothers and sisters said you aren't my mother, so I don't have to obey you!"

His big eyes were brimming with tears as I pulled him to me. I softly said, "Paul, I know I'm not your mother, but let's talk about this. Mrs. B is your substitute teacher while Sister is sick. You obey her, don't you?"

He whispered a low "Yes."

"I'm like a substitute mother," I told him. "I hope someday your brothers and sisters will learn to love me—not as your mother, who can't be replaced—but maybe as a friend who loves you. In the meantime, I expect you and everyone else to follow the rules of our home so we can have some happiness together as a family."

From then on, I was able to be me. I learned that my personal integrity was not a gambler's coin to throw away.

Gradually our tensions become the ordinary ones among people who love each other. The next 21 years became a busy blend: graduations, weddings, births, divorces, hospitals, gravesides, large and small gatherings, opportunities to care about each other.

What did I learn? To be there—if not in person, in spirit.

It's not a new concept. Jesus said it 2,000 years ago.

(Jane Wolford Hughes is an adult religious



BUSY BLEND—With blended families, life becomes busy with graduations, weddings, births, divorces, illnesses and deaths. (CNS illustration by Joan Hyme)

Children teach adults about God

by Fr. John J. Castello

Jesus' disciples are sometimes seen in Scripture arguing about their respective greatness, jockeying for position in the community. On one such occasion Jesus "called a child over, placed it in their midst, and said, 'Amen, I say to you, unless you turn and become like children, you will not enter the kingdom of heaven'" (Matthew 18:23).

Why did he choose a child as a model for discipleship? What image did a child project in biblical society? When people thought of a child, what came to mind was humble dependence, helplessness, vulnerability, smallness.

That is why Jesus went on to say: "Whoever humbles himself like this child is the greatest in the kingdom of heaven." Anyone who aspires to greatness in the community should be keenly conscious of utter helplessness, of total dependence on God and on others. The aim must be to become "poor in spirit, meek . . . for theirs is the kingdom of heaven" (Matthew 5:3,5).

A child is a reminder of human creatureliness, of the desperate need to

trust God's parental love. A father can toss his child in the air and the tyke will squeal with delight sure that daddy's arms will receive him. Little arms clasp a mother's knee and hang on to the security of her closeness. This is what Jesus meant by "turn and become like children."

The disciple needs this same firm trust in God, finding security and identity in God's nearness. This was the image evoked by the word "child," as these words of the psalmist make clear: "'O Lord, my heart is not proud. . . . Nay rather, I have stilled and quieted my soul like a weaned child. Like a weaned child on its mother's lap (so is my soul within me). O Israel, hope in the Lord, both now and forever'" (Psalm 131:1-3).

From another point of view, a child is an ever-present "sacrament," a sign of God's selfless love. When a child looks at me and smiles, it comes as a thrilling shock to realize that this is how God looks at me. Those eyes and that smile are love that asks nothing but to be loved. That is about as close as we can get to understanding what God is all about.

DISCUSSION POINT

Child exemplifies joy, hope, love

This Week's Question

Tell something important you learned from a child.

"Unconditional love and forgiveness. Being around children, you can't help but be touched by their joy, hope, love." (Chris Holliday, Uniontown, Penn.)

"My family put on a meal for 100 homeless and poor people. Afterward my son wrote . . . how it made him appreciate all that he has. . . . I realized that you can't just expect your children to appreciate what it's like not to have these things. You have to give your children a different set of glasses to look through." (Pat Derry, Rockford, Ill.)

"One lesson that comes to mind is how children appreciate and love the simple things in life: like the first winter snow, a new pet, spending time with family and friends, or just a big hug." (Rita Trettel, Little Falls, Minn.)

"Kids know a whole lot more today than I did when I was their age. They are so far ahead of us in what they are exposed to—both good and bad. I'm amazed at how sincere they are, how honest they are in discussing their own family's problems." (Fran Reno, Olathe, Kan.)

"Working with youth has taught me that all youth want to be accepted but sometimes, due to pressure from peers, they cannot put forth the effort to be." (Mike Schmidtbauer, St. Cloud, Minn.)

Lend Us Your Voice

An upcoming edition asks: What keeps people from making amends to one another?

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



Children remind adults to live in the present

by Leif Kehrwald

"Tell them to like their kids' pets," said my older son.

"Yeah, and make sure they give their kids enough to eat," chimed the younger.

This is the parenting advice my sons offered recently as I was preparing a session for parents. While not too helpful for my presentation, their advice told me what was important to them.

Seeking advice from offspring might be risky—and surely biased in their favor. Yet it's amazing how much we can learn from children.

For example, I sorely need to learn from the child's lack of concern about past or future. Children have the gift of living in the present moment.

Granted, because of what adults provide, children don't have to worry about what to wear, how to get from here to there, or where their next meal is coming from. Still, I am challenged by children to "behold the lilies of the field."

Have you noticed, also, that little children are in constant motion, yet aside from bumps and bruises their bodies are relatively free from aches and pains?

By contrast, we adults spend most of our day sitting—at a computer terminal, in the car, etc., and we chronically complain of hurts and afflictions.

The lesson: The human body is designed to be used; every last little muscle. Kids instinctively know this, especially in church when they couldn't be still for all the donuts in heaven.

Lately I am learning a powerful lesson from my younger son. Luke, 7, wears his heart on his sleeve. His emotions are always close to the surface.

He's quick with a smile and abundant with hugs. He's not embarrassed (yet) to kiss me in public. Nor is he embarrassed to rage in public. He is easily offended

because he takes whatever is said at face value.

Unfortunately, Luke's adorable personality makes him a great target for terrorism by his big brother, Nicolo, 11, easily lobs lame ammunition to get Luke's goat, while Luke's return fire has no real impact.

The result: The wounded and tearful Luke comes running to Mom or Dad seemingly a hundred times a day. As patience wears thin, I find myself saying, "Look, Luke. Some stuff in life you just have to toughen-up and take. Big brothers can be terrorists. Learn to live with it."

Then it hit me. I'm telling him to tuck his heart away and get a thicker skin, discounting his most appealing and endearing qualities.

Meanwhile, aside from his terrorist tendencies, I realize Nicolo has always tried to emulate me: logical thinker, in control, organized. We're both careful with our emotions and seldom allow ourselves to be vulnerable.

How boring! And here I'm trying to get Luke to behave the same way.

While every dad wants his son to grow up and be like him, I'm beginning to see that my lesson is to grow up and emulate my younger son. Luke is challenging me to let my heart slip out for fresh air.

I tried to explain to Nicolo how his brother wears his heart on his sleeve, hoping that if he could understand the unique, radiant nature of his little brother he might lighten up. Fat chance. I'm afraid I only fueled his fire.

I wonder, though: If I modeled more emotion and vulnerability, Nicolo might continue to emulate his old man and eventually go easier on his brother.

In the meantime, I think I hear someone crying.

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



PARENTING CHALLENGES—Parents can learn from their children if they are open to sharing ideas and opinions. (CNS illustration by Joan Hyme)

Prayer helps strengthen parenting

by David Gibson

Parents learn many things through children. Some of this is forced learning:

►Parents learn to accept. It could mean grasping for the first time how unique a human person is. It implies accepting that a child doesn't come from a mold and won't follow a blueprint, even a parent's blueprint.

►Parents learn to say no. Often it is hard to say it; sometimes it has to be said. Coupled with this is learning to believe in oneself, to act upon one's best judgment, to realize that sometimes the best one can offer in a situation is indeed what is needed.

►Parents learn humility—that they

cannot control everything about or for their child.

►Parents learn, with any luck, to attach that newfound humility to trust—that God will be the child's companion, that God loves this child.

►Parents learn to be alert, not to close their eyes to what children do or what children need as opposed to what they might say they want.

►Parents learn to love unconditionally—no matter what happens.

►Parents learn to pray. It would be tough going to get through parenthood without needing to ask God to be there for you sometimes.

(David Gibson edits Faith Alive!)

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FIFTH SUNDAY OF EASTER

The Sunday Readings

Sunday, May 9, 1993

Acts of the Apostles 6:1-7 — 1 Peter 2:4-9 — John 14:1-12

by Fr. Owen F. Campion

Again this weekend of the Easter season, the Acts of the Apostles provides the liturgy with its first reading.

In fact, the Acts of the Apostles appeared as a written document some time after the church first came to be in Jerusalem following the Lord's ascension. However, this revered work of the Christian Scriptures still is very useful in the glimpse that it offers us of Christianity in the earliest times of the Christian era.

Several aspects of this weekend's readings have significant lessons to teach. The first is in the picture of the early Christian community as it is depicted by the Acts. Life was not altogether without stress and differences. As the reading makes clear, there seems to have been at least some sense of division between those who spoke Greek, or were Gentiles, and those who spoke Hebrew, or were Jews.

The church, after all, rose from Jewish foundations. Jesus was a Jew, as were all 12 of the apostles. Mary was Jewish. The religious tradition was Jewish. The symbols of religion were Jewish, and so on. Foreigners, or Gentiles, were common in Jerusalem at the time. The Roman Empire governed all things, and there was traffic across the empire. People of varying backgrounds came and went, and many settled in the Holy Land. However, the Jews regarded the land to be their own, and very likely the first Christians, themselves Jewish in origin, perhaps relatives or friends of the Redeemer and his family, saw themselves in some privileged place in the new-born Church.

So, there were differences and there was human pettiness. The apostles recognized the impropriety in all this.

They also saw the obligation of the church to provide for those in need. At that time, widows easily could be among the needy. There was no safety net for the socially disadvantaged or the unproductive. Some widows were fortunate if they had sons with incomes. Very many widows were unfortunate economically. Then, as everywhere at the time, there were the abandoned, the sick, and the unlucky. These constituted special responsibilities for the church in the apostles' eyes.

So, to serve these needy persons, the apostles came into being the diaconate or deaconate. The diaconate was not simply a process of recruiting people to do some special chore. It was to establish further the system of ordained service in the church, for deacons share in the Sacrament of Holy Orders. In establishing the diaconate, the



apostles acted with the authority of the Lord himself.

Another popular source for liturgical reading this season is the First Epistle to Peter. This epistle furnishes this Liturgy of the Word with its second reading.

The reading this weekend is magnificent in its eloquence and depth. It links Jesus with all the great deeds of God's salvation in the past. It salutes him as the cornerstone, the central element in the construction of God's plan to give all eternal life. It links every believer, and all believers, with the Lord. Altogether they constitute a "chosen race, a royal priesthood, a consecrated nation." Jesus is the great high priest. All who by faith and devotion to him possess his grace are one with him in his perfect and unending priesthood.

St. John's Gospel supplies this weekend with its Gospel reading. The Fourth Gospel is a treasure not only in its inspiration from the Holy Spirit but also in the splendor of its language. The imagery and power of its language serve the reader greatly by conveying the sublime meaning of the revelation itself.

This weekend's Gospel reading from John is no exception. Quoting Jesus, it provides a style and emotion that easily enhance the burden of the Lord's message. That message affirms Jesus as Son of God and Redeemer. Furthermore, it reminds those who read the words that they are never alone if they cling to Jesus. He is with them, in their lives, always at their side as their advocate, friend, and savior.

Reflection

For weeks the church has celebrated Easter, the event of the Resurrection. Readings have reminded us that while Easter happened in Jerusalem 20 centuries ago, it has relevance for us today. Even so, it is easy to situate the Resurrection in a long-ago time. Soon the church will celebrate the Ascension of Jesus. The theological meaning of the Ascension is not that the Lord separated himself from us, but that he completed his effort to re-unite humanity with God. Nevertheless, the Ascension easily may be seen as the Lord's departure from all things human.

These readings remind us that the Lord is with us still. The lovely and expressive reading from St. John's Gospel asserts not only the Lord's identity but also his bond with us. It is a message repeated in the second reading. As Christians, we share the Lord's identity. We form a holy priesthood as he was the great high priest.

Our identity is not just with Jesus in a lifeless philosophical analogy, however. We are with him in his love and care, in his mercy and compassion. Circumstances will change. Needs will vary. As part of Christ, we are part of his church, and his church, through Peter, now as then, still not only calls us together, but sends us forth in service and love to those in need.

Daily Readings

Monday, May 10
Easter weekday
Acts 14:5-18
Psalms 115:1-4, 15-16
John 14:21-26

Tuesday, May 11
Easter weekday
Acts 14:19-28
Psalms 145:10-13, 21
John 14:27-31

Wednesday, May 12
Nereus and Achilleus, mariys
Pancras, martyr
Acts 15:1-6
Psalms 122:1-5
John 15:1-8

Thursday, May 13
Easter weekday
Acts 15:7-21
Psalms 96:1-3, 10
John 15:9-11

Friday, May 14
Matthias, apostle
Acts 1:15-17, 20-26
Psalms 113:1-8
John 15:9-17

Saturday, May 15
Isidore
Acts 16:1-10
Psalms 100:1-3, 5
John 15:18-21

THE POPE TEACHES

Albanians can profess their faith

by Pope John Paul II

Remarks at audience April 28

The pastoral visit which I was able to make to Albania last Sunday seemed almost like a sign of the new life in the risen Christ which we celebrate in the Easter season.

For decades the people of Albania suffered bitter religious persecution under a totalitarian and atheistic system of government. The country had become the tomb of freedom of conscience and religious belief, but now freedom has been restored and faith can be freely professed.

I am grateful to the people of Albania for their warm welcome. I was met by

President Sali Berisha, the civil authorities, and the representatives of the Orthodox and Muslim communities. It is a great sign of hope that Albania's spiritual rebirth is taking place in a spirit of ecumenical dialogue and interreligious cooperation.

In the Cathedral of Scutari, I consecrated four new bishops to be heralds of the Gospel and sources of unity within the Catholic community. At the recitation of the "Regina Coeli," I entrusted the new Albania to the Mother of God, venerated at Scutari under the title of "Our Lady of Good Counsel." Our Lady's shrine, so dear to Albania's Catholics, was destroyed in the name of official atheism and now is being rebuilt as a symbol of the spiritual rebirth of the nation.

SAINT OF THE WEEK

Little is known about Pancras

by John F. Fink

If you were ever to take a train out of London, you might stop at St. Pancras Railway Station. And you might wonder who on earth St. Pancras was. His feast is next Wednesday, May 12.

That train station is named after him because St. Augustine of Canterbury (feast Sept. 27), whom Saint Pope Gregory the Great (feast Sept. 3) sent to England to convert the Anglo-Saxons in 596, named the first church he erected in London after St. Pancras. It is said that Augustine's devotion to this saint stemmed from the fact that Augustine was a Benedictine and his mentor, Pope Gregory, had built a Benedictine monastery next to the Church of St. Pancras in Rome.

Very little is actually known about St. Pancras (or Pancras as he is known in English). But it is known that, ever since his death, which is believed to have occurred in 304, he has been venerated as one of Rome's most famous martyrs.

This is obvious in Rome itself. In the western wall of Rome that runs along the top of the Janiculum Hill lies the Gate of St. Pancratius. About a mile west of the gate, out in the country on the Via Aurelia, is the ancient Church of St. Pancratius. The original church on this site was built in the fourth century over the tomb of this martyr in the Catacombs of Calpurnius. Around the year 500, Pope Symmachus renovated the old church, and in the seventh century Pope Honorius restored it, as is known from an inscription that is still preserved. The present church, with some more recent restorations, dates from that time.

In one of Pope Gregory's sermons (preserved as Homily 27), delivered on the feast of St. Pancratius, he said, "We are present at the tomb of a martyr the nature of whose death, which brought him to the heavenly kingdom, we know." Well, if Pope Gregory knew about Pancratius at the end of the sixth century, not much is known for sure today.

Another saint who wrote about St. Pancratius was St. Gregory of Tours (feast Nov. 17). He also lived in the sixth century (538-594). He referred to a strange custom,

the origin of which is unknown. He called St. Pancratius "the great avenger of perjuries" and says that, when the veracity of a witness in Rome was doubted, he was brought to the tomb of St. Pancratius and, if he then swore falsely, God punished him by striking him dead, or at least by letting him become possessed by a devil.

So we know that St. Pancratius was highly venerated by Christians of the sixth and seventh centuries. About that time, too, a composition of Pancratius' "Acts" appeared. Although it is usually assumed that part of this is fact and perhaps, part is fable, it's all we have to go on in the 20th century.

According to the "Acts," Pancratius was martyred at the age of 14 during the persecution of the Roman Emperor Diocletian in the year 304 and was buried where the church now stands. He was the only child of noble parents who died when Pancratius was very young. He was raised by an uncle, Dionysius.

During the persecution of Diocletian, Pope Caius hid in a house near where Pancratius and Dionysius lived. The pope converted both the boy and his uncle. Shortly after that, Dionysius died. Later, Pancratius was arrested for being a Christian. When it was learned that he was of noble birth, Diocletian ordered him to be brought to his palace.

Diocletian urged Pancratius to give up this new religion and offered him honors and riches to do so. Pancratius, therefore, refused to do so. Diocletian, therefore, gave orders to have Pancratius led out on the Via Aurelia and put to death.

St. Pancras shares his feast day with two other Roman martyrs—Nereus and Achilleus. They were killed during an earlier persecution. Soldiers of the Roman army, they became Christians, were martyred, and buried in the cemetery of Domitilla, south of Rome.

In the fourth century Saint Pope Damasus I (feast Dec. 11) wrote an epitaph for them and Pope Gregory the Great delivered Homily 28 on their feast day. Excavations of the cemetery in 1896 resulted in the discovery of their tomb in the underground church built there by Pope Siricius in 390.

MY JOURNEY TO GOD

Always Morning

I believe
your presence in me
binds the light of my soul
to the atoms of my body,
igniting the electricity
of thought and quickening
the pulse
that squeezes my heart.

I believe
your breath is the ocean
of air where I live
for you,
with you,
in you.

I believe
that moment to moment
you create me.

by Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)



Entertainment

VIEWING WITH ARNOLD

'Indecent Proposal' is a shallow morality film

by James W. Arnold

"Indecent Proposal" has a question the talk shows have already picked up for smarmy discussion top of the week: What would you do if a billionaire offered a million dollars for a night with your wife?

There are plenty of jockey answers to this question. You could even say that to take it seriously suggests a low moral IQ in the low single digits. In parochial school, we used to get questions like this all the time. Would you sell out to the Nazis? to Nero? How much would you take to betray your best friend?

Who can forget the piercing eyes of a sister, somewhere long ago, posing the awful dilemma? The issue didn't have to be this drastic. There were always stories of saints (undoubtedly apocryphal) who died of indescribable horrors simply to avoid telling a lie.

All this is to say that many people, at some times and in some cultures (perhaps even our own), would not even consider trading honor (much less love) for money. The marvelous thing about "Proposal," perhaps the only marvelous thing about it, is that it understands that in the 1990s in California (and undoubtedly elsewhere) this is a possible dramatic question.

While the movie has problems, giving the wrong answer to the big question isn't one of them. "Proposal" is similar to "Fatal Attraction," made by the same producer-director team of Sherry Lansing and Adrian Lyne, both in picking a hot button subject



and being basically a moral cautionary tale about sexual misbehavior.

Both movies are about the unforeseen bad consequences of a one-night romance, of Temptation Given Into.

The protagonists of "Indecent" are David and Diana Murphy (Woody Harrison and Demi Moore), L.A. area yuppies who are difficult to warm up to. Having gone into big debt leveraging a prime piece of coastal property for their dream house, they're hit by serious troubles. They need \$50,000 just to catch up on mortgage payments, and the first play they think of is winning it at Las Vegas.

Cutting to the chase, they win quite a bit (there's a memorable celebratory love-making scene on a bed covered with cash). But they get greedy and lose it all. So they're ripe for the suave pitch of the amoral high-roller (Robert Redford), who fancies Diana (and secretly) hopes to woo her permanently into his oceanside palace.

It's easy to see that David is tempted but would morally resist, and also that Diana is sort of attracted to Redford and ready to rationalize the deal as a way of saving the old homestead. Screenwriter Amy Holden Jones has been quoted as describing the proposal as "a female fantasy." In any case, it works about as well as Eve's fantasy in the Garden of Eden.

If the audience is encouraged to expect salacious deeds, they're disappointed, because they never see anything of "the night" except an urbane conversation on the deck of Redford's yacht. The rest is just unpleasant consequences: the million doesn't buy what it promised, boy loses girl to billionaire, then boy makes late-inning comeback.

Boy and girl also presumably learn a small intimation of the real meaning of



'THE SANDLOT'—Boys with multicultural backgrounds spend the summer of 1962 immersed in the craft and lore of baseball in "The Sandlot," a nostalgic look at youth and the national pastime. The U.S. Catholic Conference classification is A-II for adults and adolescents. (CNS photo from Twentieth Century Fox)

love. ("Small" because the psychological level here is movie-of-the-week being "in love" mostly involves smooching and saying "I love you" a lot.) Also learned is the ancient truth that prostitution, even for large sums, always has the same empty results.

"Proposal" could be called the straight version of last year's comedy, "Honey-moon in Vegas." Despite its moral correctness, it lulls a lot after material success, especially in its fond treatment of the billionaire. To its credit, it takes the central moral issue seriously and puts it center stage. In "Vegas," it was just a plot device lost in the machinery of farce.

Although the actors do what's required of them, the trouble is that little is asked. Romance-movie clichés abound, down to Redford's last line ("She never would have looked at me the way she did at me").

Despite a lot of necessary hard work to make the characters sympathetic—Harrison has that puppydog sincerity, Moore never doubts that what she's doing is right, and Redford's role could've been played like Donald Trump but is more like a cool mature version of all his romantic heroes—none of the three weighs much more than a feather on the scale of humanity.

Director Lyne provides some inventive

approaches to the gambling scenes: The camera sort of bounces along the craps table with the rolling dice, and rolls along the edge of the roulette wheel with the fateful marble.

And since Diana sells real estate and David is an architect, we also get to see some splendid Lotusland mansions.

(A fable for our bucks-crazy times, with the proper moral but little depth and few surprises; mild marital sex scenes, language; for mature viewers, but not recommended).

USCC classification: O, morally offensive.

Recent USCC Film Classifications

Dave A-III
The Execution Protocol A-III
The Story of Qiu Jui A-II
Who's the Man 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 "R" before the title.

WRTV Channel 6 examines Marian apparitions

by Mary Ann Wyard

WRTV Channel 6 reporter Tracey Horth of Indianapolis examines the history of Marian apparitions during a four-part series called "Do You Believe in Miracles?" airing May 17-20 on "WRTV 6 News at 6."

As part of her research for the third segment in the series, Horth and a camera crew traveled to Golden, Colo., to spend Easter morning at Mother Cabrini's Shrine.

"On the second Sunday of every month, the visionaries go there to receive a message from Mary," Horth said. "We were there along with close to 3,000 people who climbed this mountain in the foothills to spend their Easter Sunday there. There are folks who think that because the shrine is being investigated by the Catholic Church it lends credence to the 'miracles'."

What is the vision that appears at this shrine? For many people, the WRTV Channel 6 media statement noted, "the manifestation appears in the form of the Virgin Mary, offering promises of hope and miraculous healings."

Horth said the four-part series offers viewers a history of Marian apparitions and a general overview of Marian devotion, which also focuses on Medjugorje and the Hoosiers who go there.

"We talked with one Indiana woman, St. Roch parishioner Kathy Denney of Indianapolis, who believes so much in what happens at Medjugorje that she has been there 11 times in the past seven years," Horth said. "She takes other Hoosiers there. In fact, they just went again. We interviewed her at the airport before she left, and they arranged to do some home video for us. It's more of a view of why that place is so special to some people and why they are willing to visit a country at war to go there."

In another segment of the series, Horth interviews Father Stephen Banet, pastor of St. Bartholomew and St. Columba Parishes in the Catholic Community of Columbus, who also traveled to Medjugorje in the former Yugoslavia.

Father Banet talks about how believers don't have to spend a lot of money traveling to these places," she said. "The goal is to just listen to what the visionaries say, listen to the respect, and remember what matter what your faith is."

these apparitions, take a minute to listen to what these people are saying."

Horth also reports on how people who have lived with chronic pain or disabilities said they were healed as a result of Marian intervention.

"We're not trying to prove or disprove anything," she said. "The point of our series is that more and more people are flocking to these places as if they are in need of something. People who go to Medjugorje are going at great lengths and quite a bit of expense to do it. In the second part of the series, we talked to some people who feel like they were healed while they were there. These were people with chronic back problems and pain which they said went away while they were there. And more importantly, we talk about the spiritual healing that takes place more than the physical healings."

Documentary profiles Down syndrome child

by Henry Hertz
Catholic News Service

The 1992 Academy Award-winning documentary short "Educating Peter" has its television premiere on Thursday, May 12, from 9:30 p.m. until 10 p.m. on the HBO pay cable channel. The documentary also airs on May 15, 17 and 23.

The program is about Peter Gwazdauskis, a boy with Down syndrome, and how he fared in a regular third-grade classroom in a local public school. Until then, Peter had been attending a special school for the disabled over an hour away from his home in Blacksburg, Va.

From his first day at the Blacksburg Elementary School, the documentary follows Peter's progress through the school year. Peter's noisy and disruptive behavior at first is clearly a problem for the class and teacher Martha Ann Stallings, but he gradually settles into the classroom and begins attempting to do academic work as the other students.

March, Stallings observes, Peter "understood what we were doing and what he was supposed to do." But as Peter started to do more, she says, this became a "channel" all.

Horth said it was amazing to talk with people who are such strong believers in the Marian sightings.

"Are people returning to more of a life of prayer than ever before? I guess my opinion is that if this is something that brings peace to people and makes them return to something that perhaps they lost—their prayer or their religion—then I think it's great," she told *The Criterion*. "If it helps them to get through the day, who is anyone to tell them any different?"

The idea of "something bigger than all of us, a force greater than us" may mean more to some people, Horth said. "The fact that Mary may be appearing to tell us to live a better life is a scary thing for some people to think about. It's just easier for some people to dismiss it than to accept it."

Viewers can see the positive changes in Peter by the time he graduates from third grade. The documentary also shows the changes in the attitudes of his classmates. Uncertain and a little afraid of Peter's outbursts during the first weeks of school, they gradually come to accept him as part of the class. At the end of the year, one student says, Peter "changed because we changed our minds about him; he changed because we helped him."

"Educating Peter" is a sensitive and honestly moving account of a child with Down syndrome and how much going to school in a normal classroom meant to him. It also shows what Peter taught his classmates and teachers about accepting people for what they are rather than seeing only their limitations. Produced and directed by Thomas Goodwin and Geraldine Wurzburg, the program provides a positive example of what is intended by a new federal law, The Education for All Handicapped Children Act, which requires public schools to allow children with disabilities to enroll in regular classrooms.

The Gwazdauskis family are members of St. Mary Catholic Church in Blacksburg. Peter has been doing well in fourth grade and is looking forward to going on to fifth.

"Educating Peter" has something to tell us about the

QUESTION CORNER

Try listening patiently, not interfering

by Fr. John Dietzen

Q Our father was widowed at a fairly young age. He married a Catholic woman, also a widow, shortly after mother's death. They remained practicing Catholics for about six years.

Then she became bitter toward the church and left it for some non-denominational congregation.

The problem is that she humiliates Dad's Catholic devotion toward Mary and the saints, among other things.

Is his situation grounds for annulment? I would hate to see him follow his heart and faith only to find he could never share his convictions with a woman.

We have talked with priests and they differ on the answer. What can we do to help? (Florida)



A Going only on what you tell me, the best thing you can do is stay out of it!

Is your father as disturbed about all this as you are? It's his marriage and his wife and his decision about how to deal with what you think is a big problem in their lives.

FAMILY TALK

Daughter's lies cause problems for parents

by Dr. James and Mary Kenny

Dear Dr. Kenny: We caught our daughter in a lie yesterday, and not for the first time. She told us that she had no homework when in fact she did.

The week before she denied being in our local ten center. We had forbidden her to go there because she is only 12. We learned from our neighbor that she was there for more than an hour.

I expect the truth from her. What can we do to stop her habit of lying? (Iowa)

Answer: Lying can be a difficult behavior to discipline. As her parents, you never really know when you have the "truth."

Most parents expect their children to be honest and confess when asked about wrongdoing. Many parents will cajole, quiz, and even threaten in an attempt to wring out the facts.

I recall obtaining a confession from one of my youngsters, only to learn later that someone else had done the misdeed. When I asked him why he confessed to something he didn't do, he told me: "Well, Dad, it was the only way to get you to stop."

Yet we adults are neither expected nor required to confess or tell on ourselves. Our constitution protects us from self-incrimination. Instead of calling it a lie, we call it a "not guilty" plea.

Should we not grant our children the same privilege? If we stop requiring our children to confess to their misdeeds, we have eliminated most childhood lying.

I see this as good discipline, like childproofing a room. I call it lie-proofing. We avoid tempting our child to lie by not asking questions where the answers might incriminate him or her.

Our child cannot lie when it comes to confessing because we don't ask. Instead, we do our own parental homework (or police work) and find out the truth of a situation in other ways.

Does this mean we should let our children lie and thus get away with misbehavior or with failure to do their chores or homework?

Of course not. It means we must find other more reliable ways to learn what we as parents need to know about our child.

Focus on the outcome, not the process. If truth is what we are after, then we should find out what has happened through other sources.

In both instances mentioned in your letter, you learned from other sources. You found out from your neighbor that your daughter was at the ten center. You apparently found out from the teacher that she had homework at a time when she said she had none.

Rather than wasting time seeking a confession, move to correct the misdeeds. Use other sources, as you did, to find out your child's whereabouts or whether your child has homework.

By finding out what you need to know from other sources, you are able to keep your child in line. By not asking for self-incrimination, you avoid putting the child in a difficult situation where she will be faced with the temptation to lie.

After all, this is a privilege that we adults have. For many reasons, it is a good one to grant our children.

(Questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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Obviously, they have been married a long time. The fact that your father talks to you or even complains about his wife's behavior doesn't mean he's looking for you to facilitate a divorce.

Apparently they have worked out a way of living with their differences. Maybe in spite of all you describe he does still love her.

If I were you I would just do a lot of patient listening. Tell him you love him and respect him enough not to try to make his decisions for him.

Two points for the record. First, no annulment process is begun until a couple's divorce is final.

And second, unless there's a lot more you haven't told me, grounds for an annulment in this instance would be at best extremely shaky.

Q I write concerning your column recently on the ban of marriage.

While the bishops conference of the United States has not yet acted on this question, a number of local bishops (Archdiocese of New York and Diocese of Metuchen, N.J.) have legislated as particular law that the ban of marriage are to be announced in their dioceses as a means

to help determine the freedom of the parties to be married. (New York)

A canon law (1067) indicates that conferences of bishops are to establish norms for marriage bans or other appropriate inquiries before marriages.

Each bishop, however, still may provide such directives for his own diocese (c. 455); they, of course, need to be observed. Such laws may exist in additional dioceses as well, but I am not aware of them.

For those who do not know, bans of marriage are announcements (in the parish of baptism or present residence, or residences in between, or any combination of these) that an individual intends to marry.

Anyone who has information which might constitute an obstacle to the forthcoming wedding—a previous marriage is an obvious example—is expected to make this information known.

I'm grateful to the canon law professor for calling the existence of these particular laws to my attention.

(Address questions to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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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.

May 7

The Ave Maria Guild will have a Rummage Sale from 8:30 a.m. to 2:30 p.m. at St. Paul Hermitage, 501 N. 17th Ave, Beech Grove.

☆☆

Pastoral Musicians Indianapolis Chapter will present "The Care and Feeding of the Human Voice," by Valerie Phelps at 6:30 p.m. at the Archbishop O'Meara Catholic Center Assembly Hall. For more information, call 317-271-1029.

☆☆

St. Charles Borromeo Parish, Bloomington, will hold a Charismatic Mass at 7:10 p.m. Benedictine Father Noel Mueller will be the celebrant. For more information, call 812-336-6846.

☆☆

The Catholic Alumni Club of Indianapolis will gather for dinner at Illusions, N. Keystone at Carmel Drive, at 8 p.m. Meet at the bar area. For more information, call 317-255-3841.

May 9

Fatima Retreat House, 5353 East 56th St., will hold a Tobit Weekend for engaged couples. Call 317-545-7681 for more information.

May 8

St. Monica Church, 6131 N. Michigan St., will present an evening of song and praise at 7:30 p.m. to benefit Rehab Resource, Inc. and St. Vincent de Paul food pantry. Bring a can of food with you to the concert for admission. For more information, call 317-257-6613.

☆☆

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. Pius X, 7200 Sarto Dr., will hold a Monte Carlo Night in Ross Hall at 7:30 p.m. Admission is \$2.

☆☆

The Young Widowed Group will dine at Piccard's in the Marten House, 1801 W. 86th St., at 7 p.m.

May 9

The Knights of Columbus of St. Pius X, Council 3433, 71st and Keystone Ave., will hold their annual Mother's Day Brunch from 9:30 a.m. to 1 p.m. Cost is \$6 for adults; \$3.50 for children under 12; \$1 for pre-school children. For reservation, call 317-253-3471.

☆☆

St. John's, 126 W. Georgia St., will hold a Tridentine Mass at 11 a.m.

☆☆

Mary Queen of Peace Parish, Danville, will sponsor an All-You-Can-Eat-Breakfast Buffet from 9 a.m.-noon in the lower level of the church. \$4.50 for adults; \$2.50 for kids 6-12; kids 5 and under eat free. For more information, call 317-539-6367.

May 10

Today is the deadline date for

Mary's Pilgrims' journey to Medjugorje on June 20-July 2. For more information, call 317-588-0873.

May 10-13

Fatima Retreat House will hold a retreat, "The Many Faces of God," for persons who are HIV+. Participants will learn how to improve both their physical and spiritual outlook. For more information, call 317-236-1569.

May 11

The Ave Maria Guild will meet at 12:30 p.m. in St. Paul Hermitage, Beech Grove. After dessert and coffee, a business meeting will be held.

☆☆

The Knights of Columbus of St. Pius X, Council 3433, 71st and Keystone, will hold a bingo from 6-10 p.m.

☆☆

St. Pius X will present a seminar on wills. Check with parish for time and location.

May 12

A dessert card party will be held at 1 p.m. at the Beech Grove Benedictine Center. Homemade desserts, door prizes. For more information call 317-786-7581.

May 13

St. Augustine, Jeffersonville, will present a seminar on wills. Check with parish for time and location.

☆☆

The Indianapolis Deaconry Council of Catholic Women will meet at St. Barnabas, 8300 Rahke Rd., at 9 a.m. Installation of new officers. For registration information, call 317-924-0769 or 317-886-5202 by May 10.

May 10

The A.O.H. Kevin Barry Div. monthly meeting at 8 p.m. at St. Philip Neri School basement, 550 N. Rural St. For more information, call 317-886-0674.

May 14

Cardinal Ritter High School will hold a Monte Carlo from 7:30-12 a.m. Admission is free.

May 14-16

Kordes Enrichment Center, Ferdinand, will present "Representing the Inner Child," a workshop offering basic guidelines for freeing the inner child while releasing the voice of the higher parent. For more information, call Kordes at 812-367-2777.

☆☆

The Family Life Office will sponsor a "Beginning Experience Weekend," for those who have experienced the pain of losing a spouse through death or divorce. For more information call 317-236-1596.

May 15

The Catholic Alumni Club of Indianapolis will attend Mass at 5:30 p.m. at St. Barnabas, 8300

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Rahke Rd. Afterwards, they will go to St. Louis, 515 S. U.S. and County Line Rd. for dinner. For more information, call 317-255-3941.

☆☆

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. Rita Parish, 1733 Dr. Andrew J. Brown Ave., will hold a "500 Race Day Social and Barbecue" from 11 a.m. to 6 p.m. in the school cafeteria. Proceeds benefit the St. Rita CYO program. For more information, call 317-926-8759.

May 16

Father Elmer Burwinkel will present, "Making the Kingdom Happen," at 2:30 p.m. at Our Lady of Schoenstatt Center, Reville (8910 mile east of 421

south on 925 south). Mass will follow at 4 p.m. Call 812-623-3670 for more information.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Mgr. Sheridan K of C Council 6138, Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 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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Archbishops to discuss health care reform

by Jerry Filleau
Catholic News Service

WASHINGTON—The U.S. Catholic archbishops plan to have an unusual closed-door meeting in Chicago May 11 to discuss health care reform in preparation for the general meeting of all the bishops in June.

Catholic Insight, a newsletter published by Our Sunday Visitor in Huntington, Ind., reported in its April 28 issue that the Chicago meeting would focus on whether the bishops should oppose, partially support or stay neutral on the Clinton administration's health reform plan in light of expectations that the plan will include mandatory coverage for abortion.

The U.S. Catholic Conference Office of Media Relations April 28 confirmed plans for the meeting in a brief written statement but said only that it would be "an informational meeting to outline the medical-moral and social justice issues involved" in U.S. health care reform.

Media Relations Office spokesman William Ryan declined to comment beyond what was in the office's written statement regarding the content of the meeting.

The meeting will be closed to the press, the statement said.

The Chicago session will be the first gathering of the nation's archbishops as a group since March 1989, when Pope John Paul II called them to Rome to meet with top Vatican officials and discuss major concerns facing the church in the United States.

The Media Relations Office said participants in the Chicago session will be "the archbishops who head the 33 provinces of the Catholic Church in the United States" because "the provinces more or less correspond to individual states or regional groupings of states."

"The states are expected to play an important role in health care reform," the statement said.

It added that "there will not be a public statement on health care reform by the full body of bishops before the June meeting, which will be open to the press."

The bishops' general spring meeting will take place in New Orleans June 17-19.

Mercy Sister Sharon A. Ewart, associate general secretary of the National Conference of Catholic Bishops, said the decision to convene the archbishops was made by the NCCB Administrative Committee when it met in March.

The Administrative Committee, an elected body of about 50 bishops that meets at least twice a year, is the highest decision-making body of the NCCB between general meetings of all the bishops.

Catholic Insight is edited by Russell Shaw, former director of public information of the NCCB and now public information officer of the Knights of Columbus.

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Youth News Views

Ritter senior wins state pro-life speech contest

by Mary Ann Wyand

Cardinal Ritter High School senior Shannon Legge of Plainfield has a powerful pro-life message to share with others.

Her speech entitled "Abortion: A Matter of Life or Death" earned the first-place state award in the Indiana Right to Life Oratorical Contest on April 17 after clinching top honors in the organization's regional speech competition on March 20.

The daughter of St. Malachy parishioners Doug and Denise Legge will advance to the National Right to Life Oratorical Contest at Milwaukee, Wis., on June 26.

"I do Christian service at St. Malachy School," Shannon said. "I work with the little second-graders. When one of them found out that I won the state contest, he asked me if he could go to Wisconsin with me for the national competition!"

After graduation next month, Shannon plans to attend Indiana University's School of Journalism in the fall to pursue a career in broadcast journalism.

"At Ritter, I do the RNN (Raider News Network) anchor with the RNN editor Patti Carson," she said, "and I write for the Ritter Reporter and the school yearbook. I like journalism, and now that I've been doing the RNN anchor I want to go into broadcasting."

During a busy four years at Ritter, Shannon has played varsity tennis, served her school as a varsity cheerleader and a Student Council member, and helped her classmates as secretary of the senior class.

She is a member of the National Honor Society and serves that organization as secretary in addition to her membership in Ritter's National Forensic League chapter. She also is a member of Ritter's Big Sister-Little Sister Club, which pairs senior girls with freshman girls.

"I was confirmed this year at St. Malachy," she said. "After the ceremony, I thought, 'Wow! After the classes and retreats we had, I couldn't believe it was all over. Now I'm like a grown-up in the church. It's neat. I want to start reading at

Masses, but most of the older people in the parish usually do that. But I'm going to offer to do that anyway because I really like it. They're going to start a youth Mass, but I want to read for the regular Masses too."

In addition to her busy academic schedule of "mostly honors classes" and a full slate of extracurricular activities and community service work, Shannon also works part-time at a frozen yogurt shop in Avon.

"It's really hard to balance academics and extracurricular things and work and fun," she admitted. "I get tired a lot! Mom and Dad make sure I'm off the phone by 9:30 p.m., and I don't watch that much TV because I don't have time."

When Ritter speech teacher Randy Borden asked the students if they wanted to participate in the Indiana Right to Life Oratorical Contest, Shannon decided to prepare and memorize a pro-life speech.

"When he asked if anybody wanted to do this, I thought, 'Well, yeah, I'll do this!'" So I competed in the regionals on March 20 at Heritage Christian High School.

After winning the pro-life organization's regional and state contests, Shannon was named the official Indiana representative in the national competition.

"I'll be competing against students from other states," she said. "It's really exciting!"

She rehearsed for the competition by presenting her speech to members of her speech class and a freshman religion class.

"Mr. Borden wanted me to give it to my speech class," she recalled, "and they were all teen-agers. Then he said, 'I want you to give it for the freshman theology class.' So I told them before I started, 'I want you guys to critique me. If you see anything that's wrong, I want you to tell me.' When I started and I said, 'Abortion: A Matter of Life or Death,' they all just sat there very quietly and looked at me. I could have heard a pin drop. When I got done, I looked around and I said, 'So what do you think?' and they were just like, 'Wow!' That just made me feel really good. Later the teacher told me the class said they had never really thought about abortion like that before because abortions happen all the time."

Of all things on earth, baby is most amazing

by Jaime Raetz

Of all things on earth, perhaps the most amazing is a small baby. That perfect little human being with 10 fingers and 10 toes—who can think and feel—can be developed from only two cells serves as immense proof of God's love for us.

When you stop and think that each of us began this very same way, it is almost overwhelming. That's why I continue to be amazed by the miracle of life.

For example, have you ever looked at your hands? This sounds like a silly question, but have you ever really stopped and noticed all the little wrinkles and lines that each of us has in our hands?

If you have, maybe you know that the lines on your hands are a letter, "L," somewhere on your palm. Go on, look. Everyone has one on each palm.

I once heard that this "M" stands for mercy, for you can only see it when your hands are open. With an open hand, you can wipe away a tear, or pat a friend on the back, or hold your grandfather's hand.

The story goes on to say that when your hand is closed into a fist the "M" becomes a "V" for violence. It is with a fist that you show violence; with a fist you can punch your enemy or show anger.

The reason I share this little story with you is that more and more it seems that

everywhere you look there is violence—on television, at the movies, in society.

I just read about the new Holocaust memorial that opened recently in Washington, D.C. More than anything in our recent history, the Holocaust points out how evil and cruel people can be.

But the scariest thing is that the world doesn't seem to have learned any lessons from the nightmare of the Holocaust. In the former Yugoslavia, "ethnic cleansing" is taking place right now. Countless adults and children have been killed—murdered—for no reason except that they were Muslim. And in Somalia, the government reserves the right to seize or torture any citizen.

Through all of this, we—the United States—point to ourselves as the "super power." And people from Bosnia and Somalia and other countries with suffering and persecution look to us with their big, hollow eyes and beg us to do something. Anything.

So we try to fix the situation by tossing out money we don't have or giving advice that only backfires.

And now, in 1993, our world seems destined to repeat one of the most terrifying history lessons of all time.

Perhaps it's time for a little mercy.

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



NEWS UPDATE—Cardinal Ritter High School sophomore Katie Fon videotapes seniors Patti Carson and Shannon Legge during a segment of the Raider News Network daily newscast outside the Indianapolis West Deanery high school. Patti also is a correspondent for *The Criterion* "Youth News and Views" page. Shannon recently won a state pro-life award. (Photos by Mary Ann Wyand)

Abortion must be stopped

by Shannon Legge

In high schools across America, 8,838,000 final exams were not turned in to be graded last year.

At least 19,500 childhood poems have never been written.

Last June, perhaps a half million high school diplomas were not handed to relieved graduates who should have been there.

For every three nervous kindergartners enduring their first day of school, one won't be there to join them. This child died five years earlier. For each room full of fidgety first graders, 10 classmates never had the chance to enroll.

Since 1973, America has aborted 26 million babies, according to Maria Maddoux, the author of an article entitled "What Have We Done?" Americans lost to abortion equal the current population of 13 states. 4,390 babies die daily. One dies every 20 seconds. Forty percent of abortions are now repeats as babies follow brothers and sisters down the dark canal of death.

Abortion is wrong! It is an excuse to escape responsibility, and abortion is murder!

How did I come to these compelling conclusions? The answer is simple: life.

Life is so precious. Who are we to take away the lives of others? Who gave us the power to decide who can and cannot live? Just because the baby might come at the "wrong" time doesn't make it the wrong baby. It could be the right baby for someone.

It has been said that "America is the land of opportunity." True. We have the opportunity to choose our profession, make our own decisions, make a better life for ourselves.

What we do with these opportunities is up to us. We will have difficult decisions to make. Should we use alcohol and drugs because our friends are doing it? Should we experiment with sex because "everyone" is doing it? Should we have an abortion to get rid of the consequence of a couple minutes of personal pleasure?

In America today we have the opportunity to make our lives better, but the line has to be drawn somewhere. It isn't fair to take unborn babies' lives and opportunities away. People use the excuse that the unborn child really isn't a child. Yet it has been proven that the baby's genes and characteristics are forming at the moment of conception.

What negative effect does abortion have on our society? People today dismiss so many problems in our world by saying that they don't concern them. They are so wrong. The lives that were taken, the people who were never born, who never had a chance, might have been your brother or sister, your best friend, a doctor who found the cure for cancer. Of course, some people will excuse the abortion by turning the tables and saying that they could have been another loser—a drop-out or a junkie. We will never know what they could have been!



Shannon Legge

Abortion also has a profound impact on women who have abortions. Not only do their bodies suffer, but they will have to live with the memory forever. These permanent emotional scars will never go away. Each year, around the time of the baby's birthday, questions will haunt the mother. Questions about what the baby might have looked like. Would he/she have been intelligent, funny, caring...?

The abortion clinic staff members will no longer be there to listen or console. They do not care years later what the woman may be going through. They have their money. Their job is done.

Abortion has gotten so out of hand that it has to be stopped. There are many ways that we can do this. First, we need to think about what the consequences are of having sex. Abstinence is the only sure way of not becoming pregnant. If you abstain, you will never even have to consider having an abortion.

Educational programs could be started in the schools and communities. Many parents object to such a topic. Let's invite them to attend the classes. This way the parents and children can become better educated and talk about it together.

Get involved in the Right to Life program and help spread life in Indiana, for we must realize that the most important losses are beyond our ability to count. We will never know the multitude of mooshy kisses not given, the tiny hands that went unheld, the tears we could have helped wipe away.

As Maria Maddoux said, "In the final analysis, numbers and dollars do not really count. By conservative estimates, when America aborted its children we also aborted more than 10 billion hugs."

We shouldn't have considered them a burden. We needed them. They were our families.

(St. Malachy parishioner Shannon Legge is a senior at Cardinal Ritter High School in Indianapolis. This speech, entitled "Abortion: A Matter of Life or Death," won first-place state honors in the Indiana Right to Life Oratorical Contest recently. Shannon advances to the National Right to Life Oratorical Contest at Milwaukee on June 26.)

Campus Corner

Single churchgoers merit welcome, regard

By Catholic News Service

HARRISBURG, Pa.—Often misjudged by others and left to cope alone with life's complexities, singles should be helped more by their churches in finding fulfillment, said a Pennsylvania ecumenical group.

"Singles exist within all of our congregations," said the Pennsylvania Conference on Interchurch Cooperation. "Their needs are sometimes unique and sometimes shared by those who are not single. Yet, as a specific segment of our churches, singles have often been neglected or their presence unintentionally devalued."

The statement challenged churches to do a better job of ministering to singles and urged unmarried people to take the initiative in their congregations.

The Conference on Interchurch Cooperation is an ecumenical organization of the Pennsylvania Council of Churches and the Pennsylvania Catholic Conference, public policy arm of the state's Catholic bishops. The Harrisburg-based Catholic conference released a copy of the statement.

"In many of our churches the traditional ministerial emphasis has all too often been toward those who are married or towards families. Often those who are single, those who worship alone, feel isolated and lonely even within their own faith communities. This need not be," the statement said.

Noting that more than one-third of the U.S. population is unmarried, the statement cited New Testament references to the value of single people in the life of the church and pointed out some of the problems they face.

"Singles are often misjudged by others," it said. "They are frequently thought of as carefree or irresponsible and selfish (the 'swinging singles'). Some may consider singles to be more financially stable than those who must support a spouse or family. At times even their sexual orientation may be questioned."

"All of these generalizations involve misconceptions that perpetuate the myths surrounding the single life."

The religious group said churches must be attentive to singles in their congregations; so they feel at home; should incorporate them into ministry, education, parish programs and worship; and should pray for them and even choose language that reflects their presence in the community. For instance, the group suggested churches avoid terms like "family picnic" when the whole congregation is invited.

"Singles must strive to incorporate themselves into the larger community of faith to which they belong. Gifts, joys, sorrows and challenges are meant to be shared," the statement concluded. "Together we form a single people, the one Body of Christ. Each member is different and performs a diverse function of that Body. Without one member



SINGLE BUT NOT ALONE—Often misjudged by others and left to cope alone with life's complexities, singles should be helped more by their churches in finding fulfillment. (CNS photo by Larry Burgess, University of Dayton)

The Woods receives awards for student magazine from ICPA

The St. Mary of the Woods College student magazine *The Woods* recently received the Magazine Advertising of the Year Award at the 1993 Indiana Collegiate Press Association (ICPA) Convention.

The Woods also received 17 individual awards, a total greater than any other news-general interest magazine this year including the Ball State Expo, the Notre Dame Observer and Franklin Wellhouse. Additional awards include third place for Best Overall Magazine Design for the April, 1993 issue of *The Woods*, second place for Best Cover design for the October, 1992 issue was awarded to *The Woods* staff, and second place for the Best News Story for an article by Pam Pankiewicz.

Other awards include third place for Best Column for Rosie Blankenship's "Editor's Perspective;" second place for Best Investigative Story by *The Woods* staff entitled "AIDS Statistics Skyrocket;" third place for Best News Photo for an "MLK Portrait" by Constance Wilhere; second place for Best Feature Photo for a photo entitled "The Staff" by Valerie Harbert; and third place for Best Photo Essay or Picture Story for "Ring Day" by *The Woods* staff. Finally, *The Woods* received second place for Best Informational Graphic for "Women/Men" by Elaine Yam.

The 33rd ICPA Convention, attended by eight SMWC students, was held at Notre Dame University on April 9-10.

WFYI-20 to offer college summer internships

WFYI TV 20 will be offering volunteer opportunities for college students for internships this summer. Students should submit a cover letter and education background as soon as possible to participate in the station's internship program. There may be positions in the public information, membership and production departments. Send information to the attention of Donna P. Mallory, WFYI TV 20, 1401 N. Meridian St., Indianapolis, IN 46202.

☆☆☆

Applications are being accepted for the **Billy Keller Basketball Camp** which will be held at Marian College. There will be three sessions June 4-6, June 7-9, and June 10-12. All sessions will be directed by Billy Keller and John Grimes who is the basketball coach at Marian College. There camps are open to both boys and girls entering grades 2-8. You may obtain a camp brochure by sending a self-addressed stamped envelope to John Grimes, 3200 Cold Spring Rd., Marian College, Indianapolis, IN 46222 or by calling 317-929-0370.

☆☆☆

St. Mary of the Woods will hold a **workshop on Alternative Modes of Healing**, coordinated by the Office of Continuing Education June 10-13. The course will explore how spiritual healing energies are understood and used in certain approaches, such as therapeutic touch, laying on of hands, healing at a distance, Reiki, visualization, and meditation. The program begins at 7 p.m., June 10 and continues through noon on June 13. For more information on the Alternative Modes of Healing workshop, contact the Office of Continuing Education at 812-535-5148.

☆☆☆

Brett Smith, director of admissions at Marian College spoke to a group of about 25 people at the Marian Center at St. Mary Church on April 25. Smith announced that Marian College will offer five **scholarships for Hispanics** from Indiana next year. Maria Tapia, speaking for the Hispanic apostolate, said, "We think it's significant that our elementary school was formed by the Sisters of St. Francis. The same community that was here is at Marian College. We appreciate the fact that the Franciscan spirit has been with us all this time." For more information about the scholarships, contact Brett Smith, director of admissions at Marian College, at 317-929-0321.

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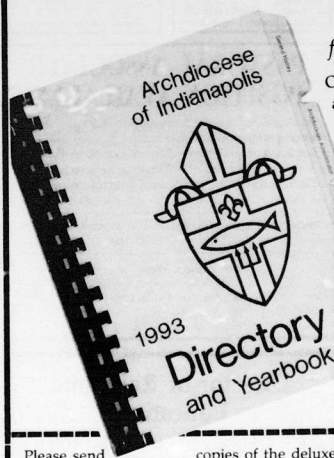
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Cardinal warns of isolationism 10 years after peace pastoral

by Catholic News Service

UNCASVILLE, Conn.—Cardinal Joseph L. Bernardin of Chicago warned America against "the immorality of isolationism" in a speech marking the 10th anniversary of the U.S. bishops' peace pastoral.

"After the Cold War, there is an understandable but dangerous temptation to turn inward. . . . But this is not an option for believers in the universal church nor citizens in the world's last superpower," the cardinal said at a symposium May 1 in Uncasville in the Diocese of Norwich.

"In a world where 40,000 children die every day from hunger and its consequences, in a world with ethnic cleansing and systematic rape in Bosnia, in a world where people are still denied life, dignity and fundamental rights because of their race, ethnicity, religion or economic status—we cannot turn away," he said.

"There is need for new thinking about the status of peace, the nature of war and effective responses to conflict," he said.

As one clear example he cited Bosnia, where he said there is "no real military solution," but at the same time "effective steps must be taken to protect the innocent and to stop the horror of ethnic cleansing."

The meeting was convened by Bishop Daniel P. Reilly of Norwich to look back at the peace pastoral and ahead to current and future challenges of war and peace.

Cardinal Bernardin was chairman of the bishops' committee that wrote the peace pastoral and Bishop Reilly was a committee member. The cardinal is a member and Bishop Reilly the chairman of a new bishops' committee currently preparing an assessment 10 years later. Also at the symposium was Father J. Bryan Hehir, Catholic chaplain at Harvard University and adviser to the National Conference of Catholic Bishops-U.S. Catholic Conference, who was chief staff aide to the 1983 committee.

It was on May 3, 1983, at the Palmer House in Chicago, that the U.S. Catholic bishops gave nearly unanimous approval to "The Challenge of Peace: God's Promise and Our Response"—a document credited with raising American consciousness about the moral dimensions of nuclear deterrence policy and the arms race.

In 1983 "none of us would have predicted or even imagined the enormous changes that have taken place in the past decade," Cardinal Bernardin said. What is needed now, he said, is "to address the unfinished business of the pastoral letter, that is, the challenges of peacemaking and solidarity in a changed, new world."

The pastoral was written in the context of a Cold War that had lasted since the 1940s. Now the Cold War is over, he said, and "the possibility for shaping fundamental political change is now present for the first time in almost 50 years. . . . In the 1990s, fundamental political change is imperative, not optional."

"We must now turn to the new reality and apply our tradition in ways that continue to seek to minimize the resort to armed force and indicate the directions we might take to ensure greater justice in the world," Cardinal Bernardin said.

"The reduction of nuclear arms must continue to be a priority," he added. "Nuclear deterrence must continue to give way to progressive disarmament. The growing sophistication and proliferation of conventional arms impels

us to redouble our efforts to limit their production and distribution.

"Greater attention and resources must also be focused on the growing gap between the Northern and Southern hemispheres. A just and lasting peace will never be achieved when so many people live in abject poverty."

"Diverting scarce resources away from the purchase of arms to meeting basic human needs for food, shelter, education and health care would go a long way toward building a just and peaceful world," he said. "At present, there are more than 40 regional conflicts, each fueled by an arms trade that knows no bounds."

Cardinal Bernardin said the 1983 peace pastoral and the bishops' follow-up assessment of deterrence in 1988 "give us a starting point for the agenda of the 1990s."

But he added, "it is not sufficient simply to amend the texts of the last decade."

"Part of the agenda of the 1990s," he said, "is addressing the moral dimensions of such developments as:

- ▶ Humanitarian intervention in a sovereign state.
- ▶ The targeting of homes and infrastructure for bombing and shelling.

- ▶ Economic sanctions and coercive diplomacy.
- ▶ Arms embargoes.

- ▶ Denying food and medicine to civilian populations in order to achieve military objectives.

- ▶ The systematic rape of women as an instrument of war.

- ▶ The temptation of isolationism.
- ▶ International policing."

Abortion issue after 1992 election discussed

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—The abortion battle of the future may shape up as a war of words between "choice" and "reasonable restrictions" on abortion, according to a recent report on the impact of abortion on the 1992 elections.

The study, conducted by Debra L. Dodson, senior research associate at the Center for the American Woman and Politics at Rutgers University in New Jersey, and co-written by Kathleen J. Casey, a doctoral candidate in political science at Rutgers, looked at abortion's effect on the presidential election, the two California races for U.S. Senate and one race for the California Assembly.

"Abortion will continue to play a role in national politics, but the 1992 elections transformed the cultural agenda,"

said Dodson. "New language and new strategies will emerge as both sides renew the battle for the hearts and minds of American voters."

The report, called "The 1992 Elections and the Politics of Abortion: Lessons from the Past," was based on polls of likely voters in the week before the election and on 45 interviews with party and campaign staffers and pro- and anti-abortion activists in the month following the election.

Those interviewed on both sides seemed to agree that the abortion fight will be won by the group that can persuade most Americans to their view of what the debate is about. Those interviewed were not identified in the report.

Pro-lifers say the debate is about "reasonable restrictions" on abortion that the vast majority of Americans back, such as parental or spousal notification, informed consent and a 24-hour waiting period before an abortion. For those who support legal abortion, it's a question of "choice."

"If the right-to-life movement chooses to focus its efforts on a few restrictions rather than on banning abortion altogether, at least in their public pronouncements, that will make them appear more reasonable, which is problematic," said one California Republican who supports legal abortion.

"Making it (abortion) illegal, that is our long-term goal, but right now we need to just zero in on the restrictions," said a pro-lifer.

The national poll, with a margin of error of plus or minus 3.5 percentage points, found that 13 percent of voters mentioned abortion as an important issue to them in the presidential race. Abortion was the fourth most frequently mentioned issue, behind the economy (58 percent), health care (23 percent) and the deficit (15 percent). Pro-life voters who frequently attend religious services—one out of six voters in the national sample—were the most likely group to cite abortion as an important factor in their vote.

More important than the numbers they represent in the polls is the organizational support that activists on each side of the abortion issue can generate for a candidate, the study said.

"Your most effective voter groups are those who are having existing networks or organizations," said a campaign worker for George Bush, who was strongly supported by pro-lifers in his bid for re-election. "Right-to-life was an already active political organization. To that extent they were very effective for us."

David O'Steen, executive director of the National Right to Life Committee, agrees about the value of the pro-life network in election campaigns.

"The greatest asset the pro-abortionists have is the monolithic secular media, and their second biggest asset is financial," he said in an interview with Catholic News Service. "But the pro-life movement has a stronger volunteer and people base, and will continue to have that." O'Steen said he believes that more people "will continue to volunteer their blood, sweat and tears to save babies than will work for the right to kill them."

Dodson and Casey predicted that both those who want to restrict abortion and those who oppose any restrictions will expand their "cultural agenda" to include a variety of other issues.

Among those issues could be homosexual rights, including gays in the military; tuition tax credits or vouchers for nonpublic schools; sex education and contraceptive access in schools; and other reproductive health issues such as the French abortion pill, RU-486, the inclusion of abortion in a national health care reform plan and increased access to prenatal care.

"The challenge for both sides is to be more successful than their opponents in two areas: 1) framing the issues on this new agenda in the best possible light; and 2) mobilizing supporters for political action," the report said.

In the years between presidential elections, the study added, "the greatest threat both sides face is that the other side will remain active while they become less active or useful to candidates who are their allies (either for lack of resources, grass-roots involvement or ability to generate interest)."

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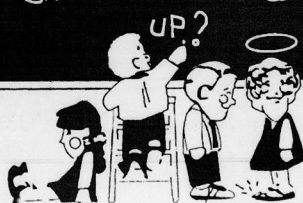
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BOOK REVIEWS

'Tensions' considers challenges

TENSIONS IN THE CHURCH, by Father James J. Bacik. Sheed and Ward (Kansas City, Mo., 1993). 171 pp., \$9.95.

Reviewed by Msgr. Charles Dollen
Catholic News Service

In "Tensions in the Church" Father James J. Bacik looks at U.S. tensions as challenges to be faced, opportunities to be seized. He divides them into four general categories: grievance and dissent, unity in diversity, ministry and liturgy, and ecumenical and interfaith dialogue.

At times he reaches great heights of insight, such as his words on fundamentalist critics of the church, or the interaction with Islamic students. At other times he just reshapes done deals, such as the Charles Curran affair or poor Matthew Fox in his little dream world.

When it comes to the ordination of women, one has the feeling that Father Bacik is riding a liberal vehicle that he really doesn't understand. As the answer to the current priest shortage in the United States he says that "ordinating women would quickly solve this problem." Does he really believe that?

If women were to be ordained, in theory, how quickly would it, in practice, solve the shortage? How many women have religious vocations and how many would be willing to go through four years of theology plus the prerequisite philosophical training. The whole question of the ordination of women is much too important and complicated to be discussed and solved affirmatively in a matter of four pages.

However, those who like columns by Father Richard P. McBrien, who contributed the foreword to this book, will

certainly enjoy the liberal stimulation found in it. It brings with it all the isolation of the ivory tower, since the major portion of Father Bacik's priestly life has been campus ministry and college teaching. If it were seasoned with some good, extensive pastoral experience it would be greatly improved.

(Msgr. Dollen is a pastor in southern California and book review editor of The Priest magazine.)

(At your bookstore or order prepaid from Sheed & Ward, 115 E. Armour Blvd., P.O. Box 419492, Kansas City, MO 64141-6492. Add \$2 for shipping and handling.)

+ Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, 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.

+ BITTNER, Elizabeth, 89, St. Lawrence, Indianapolis, April 22. Sister of Dorothy Spielmaker and Madeline Bittner.

+ BREITENBACH, Edward J., 79, Prince of Peace, Madison, April 24. Father of Douglas, brother of Louis; grandmother of two.

+ BROWN, Jean J., 59, St. Augustine, Jeffersonville, April 25. Wife of Robert; mother of Donald L., Michael P., Teresa J., Gonnell, Melissa M. and Lori L.; daughter of Andrew J. Dickey; sister of Ronald Dickey and Gloria G. Stotsman; grandmother of three.

+ BRYANT, Gregory "Tato" Eugene, 35, St. Malachy, Brownsburg, April 24. Son of Jeanne M. and Billy E.; stepson of Karen Bryant; brother of Jock W., Denise M. and Dawn Marie O'Neill; step-brother of Michael Simmons and Jeffrey Simmons; grandson of Ora R. Bryant; fiancée of Pamela Brown.

+ CHENOWETH, Wendell, 60, St. Mary, Richmond, April 10. Husband of Janice; brother of Vernon, Julia Johnson and Audrey Clark.

+ EVRAD, John F., 73, St. Paul, Tell City, April 18. Husband of Bernadette Henze; father and stepfather of Gary, John Jeffrey, Ricky Sue Maxey and Tammy Kay Thompson; brother of Antoinette Saalman; Rosanna Gengelbach and Dorothy Sadtler.

+ FULLER, William E., 66, St. Mary, Richmond, April 22. Brother of Joe, Paul and Elizabeth Ann.

+ GODSEY, Doyle, 75, St. Vincent, Bedford, April 22. Husband of Frances Greco; father of Camille Underwood and Philip Godsey; brother of Joyce Owen; grandfather of three; great-grandfather of one.

+ HINDS, Meletine Gibson, 75, SS. Peter & Paul Cathedral, Indianapolis, April 14. Mother of Mary Crisswell, Stephen and John; sister of John Gibson and Juanita Mueller; grandmother of 12; great-grandmother of 15.

+ HINKLE, Marie Smith, 80, St. Mary, Richmond, April 22. Mother of Betty Jane Gallaway and John Smith; sister of Betty Kirk and Mary Jane Roch; grandmother of eight.

+ HOEING, Lawrence B., 90, Immaculate Conception, Mialdhusen, May 1. Husband of Frances; brother of Marie.

+ HUBERT, Emily Rogier, 86, St. Paul, Tell City, April 23. Mother of Evelyn Garrett; sister of Bertha Jarboe and Adeline Harsh; grandmother of six; great-grandmother of nine.

+ KOETTER, Edward J., Sr., 87, St. John, Starlight, April 26. Husband of Lucille; father of William, Robert, Edward Jr. and Thomas; brother of Mary Huber and Rosalena Stumler; grandfather of 26.

+ KURFIST, Marie, 84, St. Pius X, Indianapolis, April 15. Mother of Leonard R.; grand-

mother of three; great-grandmother of four.

+ LEWIS, Lucille Victoria Dean, 95, SS. Peter & Paul Cathedral, Indianapolis, April 18. Mother of Lawrence A. and Malcolm K.; grandmother of three.

+ LUECKE, Augusta E., 65, St. Paul, Tell City, April 18. Wife of Charles T.; mother of Charles I., Jr., Duane, Mark and Janet Poehlein; sister of Clarence Schneider and Beatrice Mullis.

+ MOSEMAN, Helen F., 78, Holy Spirit, Indianapolis, April 25. Wife of Robert; mother of Robert F. and Peggy; sister of Pearl M. Olvey, Mary Margaret Galbo and Robert J. Aust; grandmother of four.

+ MUSSIO, Ophelia "Taye" St. Pius X, Indianapolis, April 27. Mother of Victor; sister of Lillian Cunningham; grandmother of three; great-grandmother of one.

+ OSBORNE, Mary C., 64, St. Pius X, Indianapolis, April 10. Daughter of Lucille; sister of Sam and Kate Kakac.

+ RAIDY, Mary C., 95, St. Augustine, Jeffersonville, April 23. Mother of William Patrick; grandmother of eight; great-grandmother of six; great-grandmother of three.

+ SEAMAN, Catherine, 83, St. Pius X, Indianapolis, April 16. Mother of Louis B. and John M.; sister of Mary Grawemeyer; grandmother of two.

+ SABELHAUS, Vivian M., 89, St. Paul, Tell City, April 21. Mother of Stephen P., Jerome D., Roger C., Patrick R., Douglas L., John and Sister Vivian; sister of Mary; sister of Casper Hagerdon, Lisa Grimes and Nora Robinson; grandmother of 19; great-grandmother of 18.

+ WATSON, George L., 67, St. Mary, Albany, April 28. Husband of Isabelle B.; father of James D., Deborah L., Theresa K., Derman, Connie A. Thomas and Becky S.; brother of Helen King; grandfather of 13; great-grandfather of one.

+ WEAVER, Janet Lee Clements, 36, St. Anthony, Indianapolis, April 17. Wife of Mark S.; mother of Jeremy Alexander; daughter of Joseph Clements; sister of Cecil Clements, James Clements, William Clements, Margaret Clements and Maxine Fisher.

Providence Sister Agnes Mahoney, dies on April 22

Providence Sister Agnes Mahoney died at St. Mary of the Woods on April 22 at the age of 84. The Mass of Christian Burial was celebrated for her on April 27 in the Church of the Immaculate Conception.

The former Agnes Mahoney (also formerly Sister Benigna) was born in Northfield, Minnesota. She entered the Congregation of the Sisters of Providence in 1926 and professed her final vows in 1934.

Sister Agnes taught in schools staffed by the Sisters of Providence in Indiana, Illinois and California. In the Archdiocese of Indianapolis, her assignments were at St. Margaret Mary, Terre Haute; St. Joan of Arc, Indianapolis; St. Agnes, Indianapolis; and St. Andrew, Indianapolis.

One sister, Margaret King, survives Sister Agnes.

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Vatican opens sacraments to Polish church

by Jerry Fitkau
Catholic News Service

WASHINGTON—The Vatican has ruled that members of the Polish National Catholic Church of America can receive the sacraments of penance, Eucharist and anointing of the sick from Roman Catholic priests.

The unusual decision came in response to a request from the Polish church. It is a body formed nearly a century ago by immigrant Polish-American Catholic communities after a series of administrative and pastoral disputes with local Catholic bishops.

It was the first time the Vatican has given a non-Orthodox church the official sacramental recognition equivalent to that which it accords to the Orthodox churches.

In a joint statement released in Washington April 29 along with the announcement of the ruling, dialogue officials of the two churches hailed the Vatican action as "an important development in the ongoing dialogue" between their churches.

"It means that PN (Polish National) Catholics may receive these three sacraments in the Roman Catholic Church under the same conditions as Roman Catholics if they ask for them on their own," the officials said.

"All the bishops of the dialogue welcome this judgment by the Holy See and ask the priests and faithful of both church unity they said.

They said "practical pastoral instructions and guidelines" will be drawn up soon to implement the decision.

In a separate statement to their people, Polish National Catholic officials said Rome's ruling "strengthens those fraternal ties which already exist" and opens the way to increased "opportunities for pastoral care and common witness."

Father John F. Hotchkin, executive director of the Roman Catholic bishops' Secretariat for Ecumenical and Inter-religious Affairs, said the decision could have significant impact for Polish National Catholics because it offers them access to Mass and the sacraments when travel or work takes them to the many parts of the country where their own church has no priests or parishes.

It would not have the same impact on Roman Catholics because they are rarely in a situation where they would have access to sacraments from a Polish National Catholic priest but not from their own Roman Catholic church.

The Polish National Catholic Church has 141 priests serving 162 parishes and a stated membership of 282,000 in the United States, concentrated mainly in the Northeast.

The ruling, which was issued by the Pontifical Council for Promoting Christian Unity, also applies to members in Canada, Father Hotchkin said. There the church has 14 priests, 13 parishes and a stated membership of 6,000.

The request to give Polish National Catholics access to penance, Communion and anointing of the sick under

Roman Catholic auspices came from the Polish church's National Clergy Conference. It was forwarded to Pope John Paul II about two years ago by Bishop John Swatek, PNCC prime bishop.

Archbishop Daniel E. Pilarczyk of Cincinnati, then president of the National Conference of Catholic Bishops, also submitted a formal request, asking that the PNCC be considered in the same condition as the Orthodox churches not in union with Rome as far as those three sacraments are concerned.

He made the request under Canon 844 of the 1983 Code of Canon Law, which spells out limited conditions under which members of other churches may receive Catholic sacraments and Catholics may receive sacraments from other churches.

The key provision under which Archbishop Pilarczyk asked for PNCC recognition was Paragraph 3, which says: "Catholic ministers may licitly administer the sacraments of penance, Eucharist and anointing of the sick to members of the oriental churches which do not have full communion with the Catholic Church, if they ask on their own for the

sacraments and are properly disposed. This holds also for members of other churches which in the judgment of the Apostolic See are in the same condition as the oriental churches as far as these sacraments are concerned."

The Roman Catholic Church recognizes the validity of all the sacraments in the Orthodox churches. For the Vatican to recognize another church as equivalent to the Orthodox churches with respect to these three sacraments means that it recognizes the validity of those sacraments in that other church.

Asked by Catholic News Service what significance that recognition of the PNCC had, Father Hotchkin said that on the one hand not too much should be made of it because "we (Catholic officials) never had any doubts about the validity of their sacraments."

On the other hand, he said, the Vatican ruling constitutes the highest-level formal judgment by the church to date affirming the validity of sacramental life in the PNCC.

Roman Catholic and Polish National Catholic representatives have been engaged in an official dialogue since 1984.

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Vatican officials try to give easy access to new catechism

by John Thavis
Catholic News Service

VATICAN CITY—Less than six months after unveiling the "Catechism of the Catholic Church," Vatican officials have launched a major effort to place the volume in the hands of catechetical planners, religion teachers and the ordinary faithful.

Behind the initiative is a simple concern shared by Pope John Paul II and his top aides: They do not want the universal catechism to become just another reference book gathering dust on the shelf.

Nor do they want the catechism's content diluted in the writing of local instructional materials. Individual Catholics, in fact, could benefit from the full 700-page text of the catechism, they told an international gathering of catechetical experts at the Vatican April 27-29.

The universal catechism "cannot be considered just a stage which precedes the writing of local catechisms, but is designed for all the faithful who have the ability to read it, understand it and assimilate it," the pope said in a speech to participants.

The meeting, sponsored by the Congregation for Clergy, raised a sensitive issue that has accompanied the universal catechism since it was first suggested at a Synod of Bishops in 1985: Would this "compendium of church teaching" function as a resource for local churches or as a standard catechism text for the whole world?

The pope and others have been careful to describe the universal catechism as a "point of reference" for dioceses and bishops' conferences. The Vatican meeting for the first time defined that term—in "the strong sense," as clergy congregation secretary Archbishop Crescenzo Sepe said.

"Point of reference means that (the catechism's) teaching is normative for every future activity, because of its

completeness and authoritativeness," Archbishop Sepe said, summing up the meeting's conclusions.

No local catechism can contain "any element that is, or can be interpreted as being, contrary to the doctrine of the 'Catechism of the Catholic Church,'" he said. The universal catechism's "in brief" summaries, designed for easy memorization, should be used in local texts, he said.

Even the four-part structure of the catechism is strongly recommended as the model for local works, he said.

The universal catechism could be adopted as the "national catechism" in places that do not have one, he suggested. The United States is one of many countries where a variety of instructional texts are used, but not a national catechism.

Archbishop Sepe opened the meeting by outlining basic "premises." One was that in using the universal catechism, compilers of local catechisms "cannot just choose this or that truth at their pleasure, ignoring the rest," he said.

Unpopular church teachings must also be included, he said. One advantage of the universal catechism is that it avoids the "evasiveness and omissions found in certain catechisms" today, he said.

The archbishop said local churches have some flexibility in "extracting" the content of the universal catechism. Language or order of presentation may be different, for example. But he emphasized that through the universal catechism, "the church speaks a single language" in terms of its teachings.

Based on its consultations, the clergy congregation plans eventually to produce a document with guidelines on implementing the catechism in local churches, he said.

Cardinal Jose T. Sanchez, who heads the clergy congregation, said proper application of the universal catechism was important in ending "doctrinal diversity" in the church.

Sandwiched between the opening and closing speeches were group discussions among the 66 participants. Representing the United States was Bishop John J. Lebrecht of Springfield-Cape Girardeau, Mo., chairman of the U.S. Bishops' Committee on Education.

Bishop Lebrecht said participants recognized the new catechism as a "sure guide" for local teaching materials, but also saw the need for freedom in adapting its contents. The key was to find the right balance on this question, he said.

What also emerged from the meeting was the catechism's usefulness as a "ready resource" for individual Catholics, he said.

"There was emphasis on the catechism as being an immediate resource for many adults, for example Bible study groups. We also mentioned the idea of families having a copy in their own homes," he said.

The English-language translation of the new catechism is still awaiting final Vatican approval. But in a report to the meeting, Bishop Lebrecht detailed the variety of ways the U.S. church plans to promote the book's use once it is available. These include videotape introductions, symposiums and new course offerings in seminars.

Bishops, as pastors and teachers of the faith, form the primary audience for the new catechism, he said.

Bishop Lebrecht, citing the catechism's introduction, said its effective use depends upon the "indispensable mediation" of particular churches. The catechism itself "makes no attempt to suggest the means or methods which would be most suitable for the transmission of its content," he said.

The catechism encourages experts in religious education to "mediate its content in ways that acknowledge and

celebrate the diversity of races, cultures and ethnic traditions," he noted.

The pope defended the role of local catechisms and so did a Vatican official from Africa, Cardinal Francis Arinze. The cardinal said it would be a mistake if local churches simply translated the universal catechism without writing local texts. By its very nature, he said, the universal catechism is limited to essential and general expressions of the church's faith and cannot answer the specific questions and needs of individual populations.

Cardinal Arinze said he thought the catechism's breadth of subject matter and language made it difficult to understand for some people, although he thought the "in brief" summary sections could be adopted locally.

But the universal catechism, he said, "is not meant to impose a catechetical rigidity or to reduce all catechisms to the monotonous uniformity of matches in a box."

The Vatican meeting also touched upon practical difficulties associated with the new catechism. In Africa, for example, hundreds of local languages make its translation and use problematic. In Eastern Europe, churches have little money for publication of the catechism and few qualified religion teachers.

Retired Anglican bishop to seek reconciliation with the Holy See

LONDON (CNS)—The former Anglican bishop of London said he plans to seek "reconciliation with the Holy See." Bishop Granam Leonard, 71, who retired from the London see two years ago, has been the Church of England's most prominent opponent of women's ordination. He also has been engaged in discussions with Catholic primate Cardinal George Basil Hume of Westminster about the possibilities open for Anglicans seeking to become Roman Catholics.

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