

THE CRITERION

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'Day' of Prayer for Vocations to last a month

Eleven parishes to sponsor holy hour for vocations on April 24

by John F. Fink

This year's World Day of Prayer for Vocations will last a month.

Archbishop Daniel M. Buechlein has called for a month-long period of prayer for religious vocations beginning on April 24, and continuing through Pentecost, May 22.

On Sunday, April 24, 11 parishes—one in each of the archdiocese's deaneries—will sponsor a holy hour for vocations. Those parishes, and the schedule for the holy hours, are:

St. Luke, St. Anthony, and Little Flower, all in Indianapolis, 2 to 3 p.m.

St. Barnabas, Indianapolis, 3 to 5 p.m.

St. Anthony, Morris, 9:30 a.m. to 5:30 p.m.

St. Gabriel, Connersville, 2 to 3 p.m.

St. Mary, New Albany, 3 to 4 p.m.

St. Charles, Bloomington, 4 to 5 p.m.

St. Rose, Franklin, 1 to 2 p.m.

St. Paul, Tell City, 2 to 3 p.m.

St. Patrick, Terre Haute, 2 to 3 p.m.

In a letter to pastors, parish life coordinators and priests, Archdiocesan Vocation Director Father Joseph Schaedel suggested five things that they could do to promote religious vocations:

1) Include an intention during the general intercessions at daily and Sunday Mass for "an increase in vocations to the priesthood and religious life."

2) Consider preaching on religious vocations on April 24 or some other time during the month-long period of prayer culminating on Pentecost Sunday.

3) Continue to directly encourage men and women they feel may be called to a church vocation.

4) Submit names of any potential candidates to the archdiocesan Vocation Office.

5) Consider sponsoring other public times of prayer for religious vocations within their parishes or institutions as they find appropriate.

Pope John Paul II has designated April 24 as the World Day of Prayer for Vocations. In his message with the designation, he said, "The World Day of Prayer takes place during the International Year of the Family. This affords the opportunity of calling attention to the close relationship which exists between family, education, and vocation, and particularly between family and priestly and religious vocations."

Vatican OKs use of female altar servers

VATICAN CITY (CNS)—The Vatican has approved the use of female altar servers, subject to the pastoral needs of local churches.

A letter to bishops' conferences, dated mid-March, said service at the altar can be performed by lay people, whether they are male or female. The ruling, confirmed by Pope John Paul II, was said to be an interpretation of existing church law and not an innovation.

The announcement was made as this issue was almost ready to go to press. A more complete story, along with comments from Archbishop Buechlein, will be in next week's *Criterion*.



RESTORED FRESCO—Pope John Paul II (seated, center) celebrates Mass in the Sistine Chapel to mark the end of the restoration work on Michelangelo's dramatic frescoes. The "Last Judgment" fresco, behind the altar, was the last section to be completed and took four years to restore. Story on page 23. (CNS photo from Reuters)

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PRAYERS FOR MERCY—About 300 people gather at St. Michael Church in Indianapolis for the Feast of Divine Mercy on Sunday, April 10. The celebration included praying the Chaplet of Mercy, a sermon by Father Donald Evrad, the rosary and Benediction of the Blessed Sacrament. (Photo by Margaret Nelson)

THE CRITERION

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SEEKING THE FACE OF THE LORD

Why I am impressed by Sister Mary Philip

by Archbishop Daniel M. Buechlein, OSB

I am inspired by a lot of people, but few people have inspired me as much in recent years as Sister Mary Philip Seib, a member of the Benedictine Monastery of Our Lady of Grace in Beech Grove. She was on my mind as I wrote last week's column about our senior sisters and brothers who are a treasure of our archdiocese. As I write this column, Sister Mary Philip is very ill, suffering from complications associated with osteoporosis. Those of us who knew Sister in earlier days are surprised at her diminutive size. She may be diminutive physically, but she is powerful in ways that count!



Despite the pain associated with the crippling disease, and despite the fact that she is supposed to be in retirement (we won't speak of age), she has continued to function in pastoral ministry at St. Lawrence Parish in Lawrenceburg. Sister Mary Philip and Sister Mary Cecile Deiken (also of Our Lady of Grace Monastery) have been associates in pastoral ministry for some years, six in Lawrenceburg, and previously at St. Maurice in Napoleon. I am told they were pioneers, the first religious women to serve as pastoral associates in our archdiocese. I know first hand that they are dearly loved.

Sister Mary Philip has also served as the second elected prioress of Our Lady of Grace Monastery. That alone merits

a crown! She was highly respected as the superior and after her term she humbly "returned to the ranks" as a good monastic does.

I last saw Sister Mary Philip at the funeral of Msgr. Joseph Brokhage and it occurred to me then that she has helped bury two of her beloved priest-pastors, Msgr. Brokhage and Father Carmen Petrone. Despite her painful condition, she was there to the end. I thought of Mary under the cross.

I don't think Sister will be very happy that I am writing all of this about her. I don't want to embarrass her and she doesn't need my praise. Rather I point to her as a lesson for all of us. Why am I impressed by Sister Mary Philip? Because I sense a spirit of trust, an attitude of lightheartedness, both of which are signs of God among us. She is a team player, a generous member of the community of faith. Even in her crippled condition, and without fanfare or the slightest demand for attention, she does what she can to help build up our church.

When we meet someone who is strong, yet humble and at peace, we know a number of things. One does not come to a sense of harmony without suffering and without hard work and especially without a lot of faithful prayer. Despite all that she has seen and experienced and suffered as a religious superior and as a pastoral associate (and simply as a human person), there isn't the slightest edge of anger or hostility in Sister Mary Philip. She has paid the price for peace,

contentment and simplicity willingly and, I suspect, dearly. She is a woman of God.

Sister Mary Philip, like countless other religious women and men, has given and gives her life for God and the church. I am willing to bet that, as I write, while in the intensive care unit in the hospital, Sister prayerfully offers her suffering for all of us in need. She has offered, and even in near-death sickness, continues to offer us much more than silver and gold! Do you, our young church, look for a life well lived? Look around for the stories of women and men like Sister Mary Philip!

In the Easter Gospels, Christ greets his friends (including us) with "Peace!" Peace is Christ's Easter gift which he won for us by pouring out his very blood. Peace and simplicity of life are not this world's gifts. They are achieved despite the jealousy, the struggles for power that are driven by ideology, and the unrest that is the fruit of excessive, secular desires which go unchecked. Sister Mary Philip is no different than any of us, but she found that Christ gives us the grace to walk against the stream. Easter peace comes from Christ in the community of the church, through the sacraments of the church.

I am not Sister Mary Philip's spiritual director or confessor, but observing the peace and simplicity of her life I bet she is a frequent penitent in the sacrament of penance and reconciliation, the particular gift Christ gave us. In that sacrament we find the road to peace and simplicity of life.

The unassuming Sister Mary Philip in our monasteries and convents show us that peace and simplicity are worth more than silver and gold! God will reward them a hundredfold.

EDITORIAL COMMENTARY

Encouraging news in the area of ecumenism

by John F. Fink
Editor, The Criterion

There was good ecumenical news in two articles in this paper last week. A group of Catholics and evangelical Protestants issued a 25-page document calling for "working and witnessing together" and the Baptist and Catholic churches jointly issued four new leaflets.

Since two weeks ago we editorialized that the decision of the Church of England to ordain women was a setback to unity with the Catholic Church, we wanted to acknowledge these developments as encouraging.

It has become obvious during recent years that Catholics and evangelical Protestants have many points of agreement. They have been working together informally for years on such matters as the pro-life movement, policies to strengthen the family, parental choice in education, and opposition to pornography and violence in the media.

Now the cooperation is receiving the sanction of the top officials of these churches in the United States. Among them are Cardinal John O'Connor of New York, Archbishop Francis Stafford of Denver, and Bishop Francis E. George of Yakima on the Catholic side; and Richard Land of the Christian Life Commission of the Southern Baptist Convention, Charles Colson of Prison Fellowship Ministries, Rev. Pat Robertson, Bill Bright of Campus Crusade for Christ, and Methodist theologian Thomas Oden on the Protestant side.

The leaders of the getting Catholics and evangelical Protestants together have been Father John Neuhaus, Jesuit Father Avery Dulles, Colson and Kent Hill, president of Eastern Nazarene College in Massachusetts.

The evangelical Protestant churches are the largest numerically, and the Southern Baptist Convention is the largest Protestant denomination in the United States.

The new Catholic/Baptist leaflets are on the subjects of life, poverty, racism and healing. They approach each subject from perspectives of faith and morality that both Catholics and Baptists hold in common. Each of the leaflets was described in an article in last week's *Criterion*.

The Catholic Church has been involved in ecumenical talks for 30 years, ever since Vatican II issued its Decree on Ecumenism

("Unitatis Redintegratio") on Nov. 21, 1964. (Actually, ecumenical talks began before that time, but they gained momentum with that document.) One of the more important paragraphs in that document, and one that seemed radical at the time, was this:

"Those who believe in Christ and have been properly baptized are brought into a certain, though imperfect, communion with the Catholic Church. Undoubtedly, the differences that exist in varying degrees between them and the Catholic Church do indeed create many and sometimes serious obstacles to full ecce-

siastical communion. Nevertheless, all those justified by faith through baptism are incorporated into Christ. They therefore have a right to be honored by the title of Christian, and are properly regarded as brothers in the Lord by the sons of the Catholic Church." (Please excuse the sexist language.)

The Catholic/Evangelical document emphasizes that Christ and the Christian mission are one. All Christians are united in Christ despite the disagreements that divide them, it says. It is forthright in listing some of those disagreements—in areas such as ministry, the sacraments and the understanding of Scripture. But it also lists, in the longest section, the issues on which the two groups are united.

We welcome these new developments in ecumenism.

16 parishes to be in statewide study of Catholics

1,200 parishioners from archdiocese will be asked to take part in survey

Sixteen parishes in the Archdiocese of Indianapolis are participating in a statewide study of what Catholics believe about issues facing the church.

The parishes are St. Christopher, Holy Spirit, St. Plus X, Christ the King, Holy Angels and St. Matthew in Indianapolis; St. Gabriel, Connersville; St. Michael, Brookville; Our Lady of Perpetual Help, New Albany; St. Mary, Greensburg; St. Lawrence, Lawrenceburg; St. Vincent de Paul, Shelbyville; St. Benedict, Terre Haute; St. Mary, Richmond; St. Louis, Batesville; and St. Lawrence, Lawrence.

The research team conducting the study has randomly chosen 75 adult Catholics

from each parish's membership list. They represent a cross-section of each parish and the total Catholic population in the archdiocese. Each person will receive a booklet of questions sometime in the next two to three weeks. They will be asked to answer the questions and mail the booklet back to the research team.

Participants will be asked to indicate, on a confidential basis, what they believe about the topics included in the booklet. Results, to be reported in percentage terms, will be sent to each parish and to the archdiocese this fall.

The project has been authorized by the bishops in all five Indiana dioceses. It is being directed by Dr. James D. Davidson, a sociologist of religion at Purdue University. Other members of the team include Sister of Charity Pat Wittberg, diocesan coordinator for the Archdiocese of Indianapolis, and Dr. R. Desmond Ryan, executive director of the Indiana Catholic Conference. The research

team also includes coordinators and advisors from each of the other four dioceses, along with five other persons with expertise in theology and data analysis.

According to Davidson, "This is the most comprehensive survey ever done among Indiana Catholics. It will give Catholic lay people a wonderful opportunity to express their religious beliefs and their attitudes about important issues facing the church in our state. It will also answer a number of questions about the social characteristics of the state's Catholic population. This information will be of enormous help to church leaders who are trying to meet Catholics' spiritual and social needs."

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PUBLISHER

Most. Rev. Daniel M. Buechlein

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Margaret Nelson, senior editor
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SISTER ACT—Holy Spirit School students (from left) Joni McClellan, Kerri Kingsley, Rachel Schmiltz, Emily Adrian, Joel McClellan, Katie Hinkle, Maria Galbo, Stephanie Hammans, and Emily Horner of Indianapolis prepare for their rendition of the song "My God" from the movie "Sister Act" for their school's "Star Search '94" program on April 8. About 115 Holy Spirit students performed their variety show routines twice last Friday. (Photo by Mary Ann Wyand)

MODERATOR OF THE CURIA

Fr. Schaedel to leave school desk for first time

by Margaret Nelson

"I have been on one side of the desk or the other in the classroom since I started the first grade at Holy Name back in 1954," said Father Joseph Schaedel.

The president of Cardinal Ritter High School will continue as archdiocesan director of vocations, but leave the school when he takes on the work of moderator of the curia July 1. "This will be a big change to be away from education and school work, which I still love," said Father Schaedel.

The moderator of the curia is more concerned with internal communications with the workings within the archdiocese—between the secretariats," he said. Church law requires that a priest take the post.

"When the archbishop spoke with me originally he said it was like being chief operating officer of the Catholic Center," Father Schaedel said.

Until now the vicar general of the archdiocese has served as moderator of the curia.

"Because of the strategic plan and the way things are expanding in the archdiocese, I found it necessary to split the two roles," Father Schaedel said.

"I didn't ask for this assignment. At the same time, I think I will find it challenging and interesting to work with the curia," said Father Schaedel.

Young Joseph Schaedel began teaching elementary school when he was 19. "That was before you had to have a degree. I taught fifth grade for four years at my home parish of Holy Name in Beech Grove (two years with a license and two without).

"Then I became the first lay principal of a Catholic elementary school in the archdiocese. In 1972, the Sisters of St. Joseph withdrew from staffing St. Roch. Steve Noone, my uncle who was principal at Chatared, suggested that I apply for the job. I was shocked in May 1972, when the board of education of St. Roch named me principal," he said.

"It was a new challenge. I spent six years as principal at St. Roch. Those were wonderful years. We built the school up; enrollment increased. In 1975, we opened one of the first kindergartens in the archdiocese.

"It was difficult to have a Catholic school without the sisters the first couple of years," said Father Schaedel. "When I went to principals' meetings it was the sisters and me. Of course, we rapidly began to have others." He said schools began to have lay administrators, then were more fully staffed by lay people.

"In 1978, I turned 30. Maybe 30 was traumatic for me," he said. "I began to think about what I really wanted to do with my life. By then I knew I wasn't the marrying kind, because I threw myself into the school work and everything associated with it."

"I made the decision to go to the seminary. Once I got to St. Meinrad, I knew that was it," Father Schaedel said. "I was there four years. I spent the last year as a deacon at St. Gabriel, Connersville. That was a great experience. Sister Olivia Marie, my

principal when I went to grade school at Holy Name, was there.

"After I was ordained in May 1982, I was named associate pastor at St. Michael, Indianapolis, where Father Pat Harpenau was pastor and Father David Coats was living.

"The first year I was a part-time religion teacher at Cardinal Ritter. After that, I became a full-time teacher—I taught religion and algebra," he said.

"In the summer of '87, I became assistant principal and was transferred to part-time associate at St. Monica. Three years ago, in July of '91, the decision was made to try a different style of administration so I became president and chief operating officer," said Father Schaedel.

"I certainly enjoyed all 12 years at Cardinal Ritter. I will miss high school work, but the most enjoyable were the first few years in the classroom. I find teaching much more satisfying than administration."

Father Schaedel has an alias: Joe Gregory. "From the time I was a senior in high school until I was ordained a deacon—for 16 years—I had a part-time job as a disc jockey."

"I started at a small station in Franklin. Not only was I a disc jockey, I wrote, produced commercials, and did play-by-play sports coverage," Father said. "My experience with radio was a tremendous help to me," said the priest known for his ability to "roast" his cohorts.

He was a sophomore at Chartrand (now Roncalli) when one of the instructors, Providence Sister Kevin Marie Tighe, had an idea for a Sodality of our Lady ceremony. "She wanted me to give a talk in front of the whole student body. I didn't want to do it. I was scared to do it," said Father Schaedel.

"She said, 'You will do it.' She prepared me well. Because it went well, I haven't feared public speaking since then."

"From the radio station, I learned how to time things perfectly. You had to be through talking when the news came on—you had to be ready," he said.

"I got to meet a lot of interesting people. It is odd that when I was on the radio (now-Father) Dan Staubin was a kid growing up in Columbus. He listened to me on the radio. He remembered that when we became ordination classmates."

"The most drastic change I ever made was to leave St. Roch and go to St. Meinrad. It was probably the hardest thing I ever had to do—but I just felt compelled to do it. I remember not being able to sleep at night," said Father Schaedel.

"Now, to leave education and Cardinal Ritter is difficult, but as long as I can be a priest, that's all that really counts," he said. "I simply want to be a good priest, in a school, parish, as a chaplain, or in the chancery office. It doesn't make any difference as long as I'm doing priestly work."

"Like I said to the archbishop, it would almost be easier to leave right away—to just walk out the door," said Father Schaedel. "It's kind of painful to have everyone telling you goodbye. We are making plans for next year. Everything is on the upswing—enrollment and everything. I know I'm not going to be part of it. But to know I was part

of getting them to this point is also satisfying."

Talking with Father Schaedel is not always serious. If you talk about how high he is moving in the archdiocese, he answers, "Yes, I'll be on the third floor."

In terms of being offered the position of moderator of the curia, he said, "I must say I was very touched, very flattered, that the archbishop would consider me for the position, especially since he was my rector at St. Meinrad Seminary. He knows me pretty well too—well."

The moderator of the curia is a member of the archdiocesan management council. There are six secretariats: Spiritual Life; Total Catholic Education; Catholic Charities; Planning, Communications and Development; Leadership, Pastoral Formation and Service; and Finance and Administration. All are headed by laypeople.



UNITED CATHOLIC APPEAL

The elderly, homeless and poor receive help

by Margaret Nelson

A retiree talks with an older woman who is confined to her home.

A mother who works in a fast food restaurant—and her child—are saved from homelessness with help paying their utility bill from the Crisis Office.

And plans are in the works so that, if a man loses his job, his family will have a home until he gets back on his feet.

The United Catholic Appeal works through Catholic Social Services agencies to help people who are in these and similar situations.

Marianne Downey, development director, said that Senior Companion, the Crisis Office, proposed extended housing, and many other Catholic Social Services programs will receive financial help from the United Catholic Appeal, along with other funding sources.

"It is because of the social justice commitment of the church," said Downey. "Without advocates, the elderly, the poor, the homeless may not receive a fair hearing from employers, renters, and the utilities. Without the voice of these programs, these folks might never be heard."

"The homebound, especially, have little access to the community. They can be easily intimidated by the agencies that might serve them. They are there, but these folks don't know how to access them," said Downey.

Fanny Norman has been a volunteer with Senior Companions for two years. Right now she visits three clients—including Savannah, whom she visits on Monday, Wednesday and Friday of each week. She also calls on another woman on Tuesday, and another on Thursday.

Savannah's son or granddaughter, who live with her, usually wait until Norman arrives each morning before they leave for work. The senior citizen cannot be left alone for long. She has a touch of Alzheimer's, Norman said.

If Savannah is not up, Norman helps her get ready. If she has not had breakfast, the Senior Companion fixes it. If Savannah doesn't feel like getting up, Norman fixes a tray for her.

The main reason Norman is there is in the name of the service—Senior Companion. But she provides more. "I tell her how much I love her. I tell her I came specially to see her. I comb her hair, I do her nails. I give her a lot of loving care."

Norman sometimes reads Bible lessons to the older woman. Those get more attention from her client than the articles she reads from the newspaper.

"If she feels up to it and the weather is nice, I take her to the porch and let her sit out there. Even if it's chilly, I take her to the back door and let her look out." Savannah was Norman's first client.

Father Schaedel, with Father David Coats, the vicar general; Father Fred Easton, vicar judicial; and Father Paul Koetter, vicar for ministry personnel, are the four priests who join Archbishop Daniel Buechlein on the team.

"I really found it difficult to leave Holy Name to be principal at St. Roch. I found it very difficult to leave St. Roch to go to St. Meinrad. I found it real hard to leave St. Gabriel. I loved St. Michael's. Each time I've made a change in response to what I thought was God's will, I've had tremendous growth. It's been a tremendous experience, a tremendous time of grace for me. So if that's the next move, I look forward to that," he said.

The card Father Schaedel distributed at his first Mass (and still carries with him) reads: "A priest forever." He said, "That's all I care about."

On the other two days, other senior companions come to visit Savannah. "The family doesn't leave her for long," said Norman. The woman does not get up and walk around. The companion stays there for two hours until another son arrives.

Norman has her own car. Some Senior Companions receive a small stipend (less than \$3 an hour) and the agency provides transportation for volunteers who need it.

"It's a worthwhile program. I don't know what people would do without it," said Norman.

Savannah's family tells Norman how much she helps them. "They say they are so happy and comfortable because I'm there. That's worth so much when I know I am helping people."

Judy Hipskind is program director for the Catholic Social Services' Crisis Office. She sees the future move to the building west of the Catholic Center as a way for the program to grow.

"I guess I see acting separately from the main agency will be a way to accommodate our program more efficiently," said Hipskind. "Now volunteers must go down one floor and carry food and clothing back up for the clients. The Crisis Office has 17 volunteers who help in different ways."

"We very seldom buy food," said Hipskind. She explained that most of the food pantry supplies are donated by high school and parish groups.

"I see that we may become a more visible sign of the Catholic Church helping the poor," she said. "We are the only established office for the parishes to help the poor. This will provide an opportunity to operate on a day-evening week."

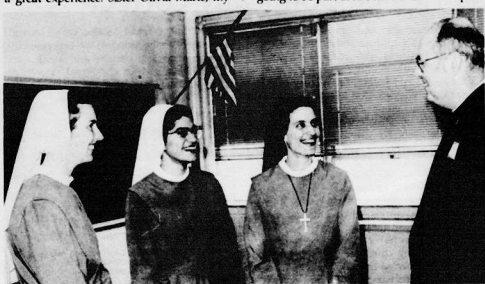
She explained that, in the Catholic Center, "Because of space crunch, the office had to double up three days a week—which isn't quite appropriate when people have a crisis." She applauded the work of the all-volunteer St. Vincent de Paul Society, which is open on Saturdays.

"We network with a lot of other agencies who operate five days a week. I see us becoming more visible to the Catholic Church as a centralized source of help for the poor," said Hipskind. "We hope to establish a link with the parishes and their outreach programs."

"We have a limited financial budget. But by working with agencies and parishes, we can prevent a lot of homelessness, and utility disconnects," she said. "My hope is to engage the church in direct services. We need change to remove the causes of the social problems."

The Crisis Office helped 2,183 people last year. 1,186 households were assisted with food; 788 households assisted with clothing; and 534 households received some form of financial assistance. In 290 of these 534 households, the help prevented homelessness (eviction) or utility disconnects.

PROMOTING VOCATIONS—During his years as president of Cardinal Ritter High School and Cardinal Ritter Junior High School in Indianapolis and as director of vocations for the Archdiocese of Indianapolis, Father Joseph Schaedel (right) has enjoyed promoting priesthood and religious life. During a recent Vocations Day of Reflection at Ritter for juniors from archdiocesan high schools, Father Schaedel offers thanks to (from left) Sisters Miriam Palano, Seraphica Montez and Eva Maria Ackerman, members of the Sisters of St. Francis of the Martyr St. George in Alton, Ill. The nuns spoke with students about sisterhood. (Photo by Mary Ann Wyand)



FROM THE EDITOR

Are we as counter-cultural as our church is?

by John F. Fink

Last week, when I wrote about the church's stand on immigration, I said that that position is counter-cultural, that is, it is opposite the view of most people in the United States, according to polls. As it happens, the church is often on the opposite side of most people in our culture. But what about those of us who are members of the church?

In this space in the March 11 issue, I tried to make the case that the ills that many people find in the church today were not caused by decisions made at the Second Vatican Council but were the results of changes in American culture during the second half of this century. If that is true, it means that most Catholics have chosen the values of our culture over those of the church.

Most people in the United States profess to be Christian but their idea of Christianity is often combined with a culture that is hardly compatible with the gospel preached by Jesus.

THE AMERICAN CULTURE is built on hedonism and materialism, neither of which is a Christian virtue. Hedonism is the doctrine that pleasure or happiness is the sole or chief good in life while materialism is the doctrine that material well-being is the only or the highest value. How can these doctrines relate to the Beatitudes? Do we Americans really believe that the poor in spirit are blessed, or those who mourn, the meek, those who hunger and thirst for righteousness, the merciful, the clean of heart, the peacemakers and those who are persecuted for the sake of righteousness (see Mt. 5:3-10)?

In our modern culture stress has become a serious health problem. This has happened in a culture that has more

materialistic possessions than any other in history. We worry about how we're going to pay the bills for all the things that television commercials tell us we must have to be happy. But Christianity teaches us that we must not worry. We should "let go and let God."

It was Jesus himself who told us not to worry about what we are to eat or drink or wear. "Can any of you by worrying add a single moment to your life-span?" he asked. "Do not worry about tomorrow; tomorrow will take care of itself," he said (see Mt. 6:25-34 or Lk. 12:22-34). But do we Catholics really believe that and practice it?

PERHAPS NOTHING EXEMPLIFIES the dichotomy between American culture and Christianity more than the way sexual mores have changed during the past 30 years. Today our society not only considers premarital sex to be acceptable but it encourages it by promoting the use of condoms. It is taken for granted that dating will include sexual activity, and those who want to wait until they're married before having sex are considered a bit odd.

It has become a rare film that does not include premarital, or extramarital, sex somewhere. We have become so accustomed to it that even *The Criterion's* movie reviewer, Jim Arnold, has stated in his summary, "Sexual situations: OK for adults." Is it really OK for adults to view sexual situations? Constant viewing of such scenes makes them seem acceptable whereas premarital and extramarital sex cannot be compatible with Catholicism. This activity might be socially acceptable in today's culture but it cannot be among those who practice their Catholic faith.

As quickly as society's attitudes toward sexual activity between men and women (or boys and girls) has changed, so have attitudes toward homosexual activity. Today it seems that most people have begun to accept homosexual activity as just another lifestyle that society should accept. This is the other place where the Catholic Church must be counter-cultural. Catholics cannot condone or promote homosexual activity. The

church acknowledges that some people have a homosexual orientation for which they are not to blame, but it considers all homosexual activity as morally wrong, just as it considers all other sexual activity outside of a marriage between a man and a woman to be wrong.

STILL ANOTHER AREA in which the Catholic Church is counter-cultural concerns international justice. For many people, the first thing they think of when it comes to trying to cut our country's deficit is to stop giving aid to impoverished nations. How often do we stop to consider that any one of us could have been born in one of those impoverished nations instead of here in the United States? Why do we think we have a right to enjoy being materially well off while someone in the Sudan, in India or Haiti must suffer from deprivation?

Have we in this country become like the rich man in Jesus' parable of the rich man and Lazarus the beggar (see Lk. 16:19-31)? Are we destined to be tormented in the netherworld because we received what was good during our lifetimes and did nothing about the fact that the Lazaruses in other parts of the world received what was bad? Every year our country seems to become more isolationist. Another word might be greed.

Probably no one has counted the number of times Pope John Paul II has warned the wealthy countries in the northern hemispheres that it is their obligation to help those less fortunate in southern parts of the world. It's another example of the church being counter-cultural.

We Catholics in this country have become too comfortable. We have accepted the good things that have come to us through our own efforts and those of our parents. We are now in the mainstream of society. But we are not doing enough to change our hedonistic and materialistic society. As we have become affluent we have accepted society's values instead of changing society to accept our values. We must be as counter-cultural as our church is.

THE HUMAN SIDE

What Catholics can learn from the decline of other denominations

by Fr. Eugene Henrick

The decline of some mainline Protestant denominations has a message for Catholicism! What that message is emerges from a reading of "Vanishing Boundaries: The Religion of Mainline Protestant Baby Boomers" (Westminster/John Knox, Louisville, Ken., 1994), by sociologists Dean Hoge, Benton Johnson and Donald Luidens.

The decline these sociologists examine is "not caused by the departure of large numbers of older adults, rather it is caused by the failure of the young adults to become committed members, thereby replacing older members."

They examine a variety of theories to try to discover how to explain the decline.

Could the reason young people have not committed themselves to a denomination be that as they've advanced in education they've been more heavily influenced by pluralism and individualism?

Perhaps as pluralism has made travel easier and mass media offerings more accessible, new vistas have opened up, leading some to look for alternative religious experiences. And the cult of individualism surely leads some to search for God on their own without the help of a church.

In the decline studied by these researchers a result of a deterioration in community adhesiveness, or are dramatic changes in family life a factor? Studies indicate that the mobility of the middle and upper-middle classes has dramatically eroded loyalties to a community and a church.

Hoge and his associates further point out that "in the past, mainline religions could count on their young adults—who left the church at the time of college—re-

turning to the fold in their early 20s when they sought marriage and the baptism of their children.

"This family pattern has changed dramatically because younger people either are not getting married until later in their life, or are cohabiting together unmarried."

Is the decline due to church leaders who were either irrelevant, too social minded or who failed to produce leadership and good programs?

Interestingly, none of the above theories best explains the decline. The most plausible theory is that the decline occurs when a church loses its strength.

A strong church is one with a vigorous belief system and a distinctive code of conduct, one that commands commitment from its members and urges them to be zealous in reaching out to others.

Truths which give ultimate purpose to our lives are critical for creating and sustaining a strong church.

Here is where I derive a message for

Catholicism from the study. There are strengths in the Catholic community which ought not to be overlooked in current discussions of the role of religion, though this should not lead to complacency.

The creed is the basis of a strong belief system. The Catholic community lives by a well-defined code of behavior based in the Gospel. The church's missionary work, abroad and at home, is a committed service to human rights and human needs. And there is the church's noteworthy capacity to form communities of caring people around the Eucharist.

If ever there was a time to study our own baby boomers, it is now! We need to find out how much of our true strength is touching the grass roots and is getting communicated to the next generation.

Moreover, we need to unearth the stories of those who, in the midst of cultural change, have found reason to reaffirm the church's tradition and have been able to see it as a source of meaning for today.

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THE BOTTOM LINE

Must all the classic children's stories be politically correct?

by Antoinette Bosco

I worry how frightened we've become about being politically correct about children's stories: we used to consider timeless classics.

It seems more and more that the importance of childhood, which used to be a time to explore the world with wonder and joy, is being lost from view.

Consider how important it has become that stories for kindergarten tots be "politically correct." It appears we've become so super-sensitive about various "isms" that we've also thrown out fairy-tale escapism to say nothing of magical imagination.

A few years ago someone showed me a guidebook for teachers titled "Anti-Bias Curriculum." It advised teachers how to explain certain stories to children.

For example, if a witch is involved, as in "Hansel and Gretel," the guidebook advises teachers to explain that witches are "not evil

hags. They suffered from prejudice and were actually good women who used herbal remedies to help people."

A school principal on Long Island, N.Y., recently canceled a production of "Peter Pan" being put on by the children. His worry? He thought this old, funny and classic work might be offensive to the Shinnecock Indians, who live nearby.

Well, you might concede that the Native people in this musical version may not come across as noble characters, particularly when they sing "Ugha-Wuhga Meffall." Or you might think it's just a way for everybody—including the Indians—to have some fun.

The school educators apparently had only one thing in mind. They want to be politically correct so as to avoid any possibility of protests.

As for "Cinderella," one preschool teacher was reported in *The New Republic* to have said one should "confront" any youngster who enjoys this fairy tale by saying, "This story is not fun for me. Cinderella isn't making decisions for herself or taking charge of her own life."

Clearly, by age 5 or 6, a boy or girl should be cutting out the nonsense of

fairy godmothers and pumpkins and glass slippers. Children should be getting down to business about the real, and maybe insidious message, in this old tale.

The Wall Street Journal ran a story titled "Relaxation Classes Rile Many Parents."

It seems that some elementary school children are so stressed out these days that many schools are now adding a "relaxation teacher" to help children "take a guided-imagery tour of a happy, magical place" in order to help them reduce stress and get rested.

The *Journal* story said that educators promoting relaxation programs believe relaxation should be "the fourth R." But the *Journal* also noted that some parents were protesting the use of relaxation techniques, worried that they were a form of mind control and could undermine parental authority.

But shouldn't the greater concern be that children are so stressed out that schools believe they have to add that fourth R? Whatever happened to childhood, that carefree time?

It seems childhood is an endangered period. Certainly these tender years are no longer seen, as Rudyard Kipling expressed

it, as a "time to frolic." Sadly, we've moved far away from the innocent age expressed by Charlotte Brontë a century and a half ago: "We wore a web in childhood, a web of sunray."

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VIEWPOINTS VIEWPOINTS

Will International Year of the Family do families any good?

Don't bet that the 1994 International Year of the Family will help families, Russell Shaw advises. For one thing, he says, plans for the September U.N. population conference in Cairo, Egypt, suggest it could harm families. Shaw is Knights of Columbus public information director and director of publications. However, Sidney Callahan believes there are reasons for optimism about the Year of the Family. In an age of instant communications, increased awareness of the facts about families builds up the kind of moral pressure that is needed to create changes that will benefit them. Callahan is professor of psychology at Mercy College in Dobbs Ferry, N.Y., and is the recipient of the University of Notre Dame's 1994 Lecture Medal.

This U.N. Year may hurt families

by Russell Shaw

Benefit families? We'll be lucky if the "family year" doesn't do more to hurt than help them.

Already there are signs that families may come out of this U.N. sponsored observance worse off than they began it.

True, the Vatican has lent backing to the International Year of the Family, and Pope John Paul II weighed in with a strong and helpful message to families. Unfortunately, few Catholics and almost no non-Catholics will read it.

That aside, though, the signs and portents aren't encouraging.

Impacting more directly on family life than any other 1994 U.N. event will be the September International Conference on Population and Development in Cairo, Egypt.

In January the United Nations began circulating a "draft program of action" for the Cairo conference. It's a remarkable—indeed, frightening—document.

Alongside demographic analysis and discussion of population and socio-economic

development, the draft emphasizes "reproductive rights." That's its real agenda.

The document reflects the pro-choice mindset familiar from the abortion debate and the laissez-faire ideology that one "lifestyle" is as good as another.

Family life? The draft says a lot about the family, and a lot of what it says is bad. Mainly it hews to the ideological line that no model of "family" should be considered preferable to another.

Rubbish. In a magisterial article in the *Atlantic Monthly* last year, Barbara Dafoe Whitehead brought together the large, growing body of social science data showing that intact two-parent families confer important economic and emotional advantages on children.

Apparently that would come as news to drafters of the U.N. document. It speaks with approval of the "diversity of family forms" and calls for public policies that "better support the plurality of family forms, including the large number of" single-parent households.

Make no mistake: Single-parent households deserve and need all the help they can get. But it's pure head-in-the-sand foolishness to bestow approval on the "plurality of family forms" as if all were the same.

On other issues, too, this draft document is shot through with wrongheaded thinking.

Abortion? "Women who wish to terminate their pregnancies should have ready access to reliable information (and) compassionate counseling."

The bishops have not used all the tools at their disposal to show forth the church in its best light. We need to present the church more positively through an ongoing multi-media campaign. The Catholic Church has survived 2,000 years of turmoil while other institutions, governments and even civilizations have faded away. The splendor of the church resides not in the human element but in the Holy Spirit. We do not tell this story very well.

The great challenge facing the American

Teen-agers and sex? Teens who want to practice abstinence should have access to "support mechanisms" (whatever those are), while sexually active adolescents should enjoy a full range of "reproductive health services" (in other words, contraception and, as a backup, abortion).

Underlying the document is simply the view that decisions regarding sexuality, procreation and family values are matters of individual "lifestyle" choice unrelated to moral principle or to social and familial duty.

A preparatory committee for the Cairo conference was set to discuss this disturbing draft document during much of April. Let's hope for major changes.

Then things still might turn out for the best at the September conference. For that matter, even the International Year of the Family might wind up doing some good—or at least doing no harm.

But don't bet on it.

It looks as if lifestyle lobbyists and pro-choice advocates of abortion rights are operating in the international arena via the U.N. apparatus. That bodes ill for families in the Year of the Family.

Year of the Family will help families

by Sidney Callahan

Will the International Year of the Family actually benefit families? I think so.

Everyone agrees that nothing is more important for a society than strong and healthy families. Dependent children and dependent old people survive and flourish when their families take good care of them. Adults in the prime of life will be healthier in every way if they have the loving support of a family to buffer the stress of living.

Most important, a society's moral and religious behavior depends upon strong families who can teach and inspire their children to be law-abiding, virtuous members of the community.

But as our understanding of the family's value has grown, we have become aware that family life is in trouble all over the

world. Family troubles range from economic deprivation and inadequate health care to other kinds of family breakdown and disintegration.

Can anything be done about this? Disagreements and arguments break out over whether it is possible to change complex social circumstances.

In an effort to meet the problem of families the United Nations declared 1994 the International Year of the Family. The Vatican enthusiastically endorsed this initiative. Pope John Paul II will travel to the United Nations in October to address the General Assembly.

My optimism that the Year of the Family could benefit actual families springs from the realization that larger social forces are at work in the world—forces beyond private lives or the policies of specific nations.

Every age produces what has been called its zeitgeist or spirit of the times. With today's instant communications systems, it is possible for ideas and attitudes to cross borders and to be carried far and wide. An atrocity in one corner of the world, for example, no longer can be hidden easily from the rest of the globe.

In the same way, moral and ethical expectations can spread around the world. For instance, human rights activists living under totalitarian regimes have been able to use world public opinion to work for reform. The U.N. Charter of Rights has been used by Amnesty International to exert pressure on repressive governments.

Most tyrants and oppressive states desire to look good and be accepted by the outside world. They will make efforts, even if only hypocritical ones at first, to meet minimal moral standards which the world endorses.

When the Roman Catholic Church joins efforts to change social circumstances, moral weight and influence is added to the effort. The Catholic Church has been described as "the only worldwide and world-old institution that is committed to changing the world." And the church operates at every level of society, from individual conscience on up.

Slowly new moral norms can be assimilated around the world. Slavery once was morally accepted and institutionalized. Today, pockets of slavery exist, but it is universally condemned. Women's equality also is slowly being accepted around the world. These working for women's rights in backward parts of the world are helped by U.N. and Catholic pronouncements.

The concept of helping and supporting families also can gain credence around the globe. When the family is raised, expectations lift, moral pressure builds and change becomes possible.

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LIGHT ONE CANDLE

The cross the bishops bear

by Fr. John Caloir
Director, The Christophers

There are times when, from a state of protected contentment, the church is plunged into turmoil by unexpected scandals. It is then that our real poverty is exposed and we have to suffer together.

My heart goes out to the bishops. They have endured painful scandals and false accusations. Prior to the '80s there was an almost universal belief that pedophilia and ephebophilia (a sexual interest in teen-agers) were merely sins that needed to be repented. It was thought that sincere contrition and a firm purpose of amendment would entitle the sinner to another chance and another and another.

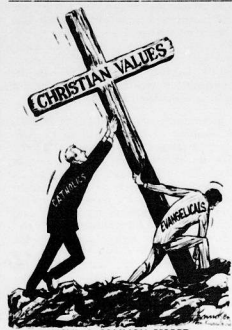
Now we know that in most cases this condition is an incurable sexual deviation which is likely to be repeated no matter how much sorrow the sinner may manifest. We are all learning from these tragic events, and paying the price for our naivete.

While the bishops are beginning to dig themselves out by writing tough new policies and showing a more convincing concern for the victims of these crimes, the end is not yet in sight. Too many good people have been deeply wounded. Meanwhile, the bishops' credibility has been weakened and the image of the church seriously tarnished.



The bishops have not used all the tools at their disposal to show forth the church in its best light. We need to present the church more positively through an ongoing multi-media campaign. The Catholic Church has survived 2,000 years of turmoil while other institutions, governments and even civilizations have faded away. The splendor of the church resides not in the human element but in the Holy Spirit. We do not tell this story very well.

The great challenge facing the American



NOW, A COMMON EFFORT

Catholic bishops today is that of reorganizing their priorities. If they decide to stop spending money on questionable communication projects, they will find the revenue they need to use the media more effectively.

After the disastrous year of 1993, with all its negative publicity, we need to present the church as the sacrament of God's love. Billions of people down through the centuries have experienced the church as a shelter from the scorching winds, and we should be proclaiming this from the rooftops.

How do we keep hope and joy alive? In times of turmoil and confusion we have only to look to Christ who suffers today in us. His presence in our midst enables us to look

forward with confidence. His presence is the gift of divine love.

Joy is not the absence of pain. Joy is the presence of God and by-product of our knowledge of God's love. Therefore, joy becomes the dominant reality of our lives even in bad times.

I pray for the bishops and I suffer with them. The darkness we have all experienced in these scandals only serves to reveal our poverty, but we take heart in the knowledge that this very poverty attracts the love and mercy of God. Christ not only suffers with us, he is risen! Generation after generation the risen Christ lives in his people.

(For a free copy of the *Christophers News Note* "Hold on to Hope," send a stamped self-addressed envelope to *The Christophers*, 12 E. 48th St., New York, NY 10017.)

To the Editor

There are women at St. Meinrad

The article in the March 25 issue of *The Criterion* regarding St. Meinrad Seminary's changing admission policy contains some incomplete information. One could read the article and think that only men have attended and will attend St. Meinrad. I do believe that next fall, when the college opens admission to non-priesthood students, they will be limited to men.

However, for the last 25 years women and men not preparing for priesthood

have been admitted to the School of Theology as part-time students. Last fall, under the first phase of the new admissions policy, men and women who are preparing for lay ministry, not priesthood, began attending St. Meinrad School of Theology full time, living on campus. I know women as well as men as part of the program because I am one of them.

The lay ministry programs at St. Meinrad, both part time and full time, are excellent. I would encourage anyone interested in preparing for lay ministry, male or female, to consider St. Meinrad.

Sherrie Berg

St. Meinrad

CORNUCOPIA

No money, but plenty of change

by Alice Dailey

An insurance collector was told by a customer, "I don't have any change." He said, "I can change anything up to a fifty-dollar bill." The customer became more specific, "I mean, I don't have the money."

A similar kind of situation is going on right now in the good old postal department. They don't have the money, but do have plenty of change planned; a postal rate increase.

Not unexpectedly, reactions are running the gamut from "Thieves," "Robbers," to snide remarks as, "Let's bring back the pony express. It might be cheaper." They just may have something there. Women would most certainly be named designated riders, and since they already have some equestrienne gear, stirrup pants and boots, just think of the savings in uniforms.

Other irate citizens are calling for a boycott. "We'll simply use the telepone



more." In today's ding-a-ling industry there is no such word as 'simple.' Precious time and money slip away as we need to press 1, press 2, or press the whole works before making even one connection.

How would anyone, intent on a boycott, handle seasonal, voluminous mail as graduation invitations? Nearly every other call placed is greeted by "Hi. We can't come to the phone right now but leave a message—." How does one condense a formal invitation? Maybe, "Hi. Phil and Lil here. Our kid finally made it through college and we're inviting—." Inviting what? Charges of "chapsakes? Loosies?"

Amid all this furor it might be asked, how much do we need mail? Do we need to eat? Personal mail is to the psyche what food is to the body. We humans, all a bit insecure whether acknowledged or not, need affirmation from other humans who can tell us by mail what they can't always express face to face; that we're remembered, appreciated, needed, treasured.

Occasionally, the unexpected comes by first class mail. Intriguing, with no toll-free address, it almost demands opening at

once. A delightful surprise? Forget delightful. A mortuary, whose body count (no pun) is down, has signed the letter which says, in effect, "We need your business." Just yesterday, one mortuary invited a long deceased family member to "start pre-planning your funeral today."

Rate increase is not the only beef being aired. "Our evening newspaper often comes before our mail!" In a show of support to regular carriers, most of us do appreciate their efficiency and fidelity in spite of rain, sleet, snow, aching shoulders and feet.

Some substitutes, however, are a different parcel. Not too long ago one sub often left my mail with a next door neighbor, a woman who just placed all letters face down, slit them open and then began to read. When, "Dear Alice" jumped up at her she would bring it over, red-faced and apologetic. "Oh, I'm so sorry, I didn't read any further." Hmmm. What if I had been into exchanging *lull bullet*-doux?

In all fairness, substitutes may often find themselves with a bagful of unfamiliar addresses. But I wish a couple of them could get it into their heads that I do not live at an address two doors south of my home. The resident there must patiently tote my portion of mail over to me and, one time, even mistakenly paid my electric bill.

If another increase is inevitable we hope it will be enough this time to forestall yet another one a few years down the road. At the same time, we wonder why a government with money to fund studies of Amazon River denizens, or to stuff out unborn life, can't dip into that bottomless till and bail out the postal system.

check-it-out...

St. Vincent Street Center will sponsor a day-long conference on HIV/AIDS, "Preparing Yourself for Quality Ministry with Persons and Families Affected by AIDS," on April 26 at St. Vincent Martin House Hotel and Conference Center, 1801 W. 86th St. Registration begins at 8 a.m. The conference is from 9 a.m. to 4 p.m. The conference is designed for clergy and lay ministers in leadership roles. For registration information call 317-338-4278.

The National Players from Catholic University of America in Washington, DC, will present two plays in St. Bede Theatre on April 22 and 23. On Friday, the players will perform *Romeo and Juliet* and on Saturday they will perform *1984*. Both plays begin at 8 p.m. After 44 consecutive seasons, the National Players have earned a unique name and place in American Theatre as the longest running classical touring company. Both plays are free and the public is welcome. For more information, call Barbara Crawford at 812-357-6501.

Our Lady of Mount Carmel Church, 1045 W. 146th St., will present "Jesus in the Family II" on April 29-30, from 7-10 p.m. on Friday night and from 9 a.m. to 4 p.m. on Saturday. Steve Wood, president and executive director of the Family Life Center International and Marcus Grodi, the North American director of the Light and Life Foundation (a Catholic evangelistic outreach to youth), will be the lecturers for this free conference. For more information, call 317-846-3475.

Continuing a tradition began in 1931, St. Meinrad Archabbey will again sponsor pilgrimages to Our Lady of Monte Cassino Shrine on the five Sundays in May. The pilgrimages begin with an opening hymn and a short sermon followed by a rosary procession on the grounds. The one-hour service will end with the Litany of the Blessed Virgin and a hymn. Services begin at 2 p.m. and the public is invited to attend. Monte Cassino Shrine is located one mile east of the Archabbey on State Highway 62. For more information, call 812-357-6585 or 812-357-6501.

St. Francis Hospital and Health Centers will help sponsor Holy Family

Shelter's annual fundraising dinner held on April 23 for those interested in helping the homeless of Indianapolis. The benefit dinner, "A Child's Dream," will feature an update on the activities of the shelter in the past year, a silent auction and local magician. All proceeds from ticket prices, donations and the silent auction will be donated directly to the shelter. The dinner will be held at the St. Vincent Martin House. Cocktails will be served at 6 p.m. with dinner following at 7 p.m. Tickets are \$125 per person. For more information, call Shannon Kelly at 317-782-6789 or Dave Ruskowski at 317-783-8223. For tickets or a Holy Family Shelter tour call 317-635-7830.

Nationally known storyteller Ed Stivender will present, "Raised Catholic, Can You Tell?" on April 16 at 7:30 p.m. in the DeBoest Lecture Hall at the Indianapolis Museum of Art. Advance tickets are \$8; \$10 at the door. For more information, call 317-255-7628.

Christian Theological Seminary will present a spring concert of choral music, orchestra and dance, on April 20 at 7:30 p.m. The program, under the direction of Gayle Sarber, will be held in Sweeney Chapel on the seminary campus, 100 W. 42nd St. The concert is free and open to the public.

Two of Indianapolis' premiere musicians will team for a special benefit concert on April 15 at 8 p.m. Sherban Lupu, violinist and concertmaster for the Indianapolis Chamber Orchestra, and Aileen James-Traeger, pianist, will perform together during a special night of music to benefit The Damien Center. The concert of classical music will be in the historical home of Lee Ann Smith and Mark Webb, 3257 N. Pennsylvania. A champagne reception will follow the concert. Tickets are \$35. Call The Damien Center at 317-632-0123 for tickets.

The Indianapolis Brass Choir, under the direction of Dr. Robert Grechesky, will perform a benefit concert on April 17 at 3 p.m. in St. Elizabeth Seton Church, 10655 Harvestick Rd., Carmel. Admission is free, but an offering will be taken to benefit the work of the Interfaith Hospitality Network, a local organization which provides temporary housing for homeless families.

The Holy Innocents Committee of St. Meinrad School of Theology will sponsor a lecture, "Confronting the Abortion-Holocaust Connection: The Technological and Semantic War Against the Unwanted in Nazi Germany and Today" on April 21. The presentation will be held at 7:30 p.m. in the Newman Center on the seminary grounds. William Brennan, Ph.D., a professor at St. Louis University, will speak on the relationship between the Nazi Holocaust and the contemporary abortion, infanticide and euthanasia movements. For more information, call Schu Montgomery, Holy Innocents Committee at 812-357-6897.

vips...

On April 16, Dominican Father Charles R. Malatesta will celebrate his 50th anniversary as a priest with a Mass of Thanksgiving in the Chapel of Our Lady, St. Frances Xavier College Church, in St. Louis. Mo. Father Malatesta is a 1935 graduate of Cathedral High School.

Holy Trinity parishoner Janet Blakey was honored by two Indianapolis area service awards. Blakey received Sermon "Service to Mankind" award and the "Mayor's Volunteer Partnership" award. Both awards commend her for volunteer work in the Family Support Center parent aid program.

Mary Pat Farnand, director of lay ministry personnel for the Archdiocese of Indianapolis, was recently elected to the Board of Directors for the National Association for Lay Ministry for a three year term, beginning in May 1994. She is currently involved with an Interdiocesan Collaborative Ministry Development project developing and implementing competency standards for professional ministers.



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900 'new' Catholics welcomed in archdiocese

compiled by Margaret Nelson

The *Criterion* welcomes the more than 900 new adult Catholics who entered the church since last Easter. Most of these liturgies were welcomed during Easter Vigil liturgies on Holy Saturday.

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

This week's list includes "new" Catholics from Indianapolis South, Indianapolis West, New Albany, Seymour, Tell City, and Terre Haute deaneries. The rest of the deaneries were included in last week's *Criterion*. Some additional names will be listed next week.

Indianapolis South Deanery

Our Lady of the Greenwood, Greenwood.

Good Shepherd: Linda Linville, Jennie Stone, Cindy Schaefer, Wisat Velang (catechumens), Robert Base, Phyllis Burgett, Danny Gerald, Danny Gerald Jr., Deena Gerald, Denny Gerald, Lee Ann Martin, Patrick Meehan, Debra Otten-Pain, Robert Stone, Teresa Weber, Mary White (candidates).

Holy Name: Shelley Day, Chrystal Geary, Lori Heavrin, Margaret Terry, Anne Walker, Ray Walker, Vernon Walker, Dean Wheeler, Sandy Worden (catechumens), Anita Quinn, Angel Rizzo, Mary Simpson, Tim Simpson, Alissa Walker (candidates).
Sacred Heart: Linda Kirby, Gale Mugg (catechumens), Juanita Barnes, Joyce Carter, Dee Kowitz, Susan Owens, Sherry Towner (candidates).

St. Ann: Celine Dugger, Debbie Hennessy, Eric Hennessy, Toby Hennessy, Brenda Middleton.

St. Barnabas: Shirley Beniek, Terri Collins, Steve Denny, John Faust, Steve George, Jennifer Hall, Shelly Horvath, Debbie Lennan, Joseph Leskow, Michael Marlatt, Tricia Mito, Tim Motesinger, Ryan O'Connor, Judy Rossman, Darrell Shaw (catechumens), Abby Reuter, Betty Carroll, Lynn Denny, Genetta Hubbard, Sandra Leskow, Pam Mathias, Elizabeth Neylon, Brent Norrington, Susan O'Connor, Missy Pawlowski, Pam Schaefer, Jim Werner, Tammy White (candidates).

St. John: Betty Johnson (candidate).
St. Jude: Michael Davis, Sharon Hubbard, Brenda Kirch, Leslie Lowery, Angela Stanley (catechumens), Michael Barkman, Timothy Burris, James Cavett, Susan Cavett, Jean Mattox, Michelle Mattox, Shandra Roach, Mary Springman, Cheryl Stobaugh, Paula Taulman (candidates).

St. Mark: Jill Denny, Tracy Martin, Temple Patton, Kim Pevlar, Kelly Schnepf, Michael Schwartz (catechumens), Jerry Brady, Kay Cook, Ed Davis, Robert Dinkel, Wendy Keogh, Penny Kill, Jill Mendoza, Tracy Meyer, Quinn Steinel (candidates).

St. Patrick: Richard Gasper (catechumen), Anetra Young, Talby Joseph Jenkins (candidates).

St. Roch: Gena Jones, Julia Kintley, William McKern, Tina Schott (catechumens), Marcia Jones, John Kintley, Geraldine Lance, Liz Pinn, Cathy Spradlin (candidates).

Indianapolis West Deanery

St. Malachy, Brownsburg: Lisa Bierman, Cathryn Constantine, Tony Fisher, Bob Hale, Robert Hale, Keith Hann, Dennis Phillips, Edith Sparks (catechumens), Susan Bernard, Celestine Birkofer, James Carthy, Paul Cornell, Jane Fesemeyer, Joan Groomer, Julie Heeg, Stephen Hussey, Laurel Klein, Mary Landis, Jan Martin, Peggy Martin, Ron Martin, Cheryl Persinger, Joseph Snell (candidates).

Holy Angels: Tawana Arnold, Wanda Thompson (catechumens), Sadie Chapman, Dana Ward (candidates).

Holy Trinity: Kimberly Dankyan (catechumen).

IUPUI Newman Center: Cynthia McQuigg, Don McQuigg (catechumens), Gary Brummitt (candidate).

Marian College: Brittany Alexander, Kelly Jessup, Jennifer McDermott, Susan Shambaugh (candidates).

St. Anthony: Rhonda Kay Frieje (catechumen), Peggy Dorene Biddle, Brandon Duke,

Eric Rogers, Michael A. Mitchell, Robert S. O'Dell (candidates).

St. Bridget: Angela C. Pettigrew, Riley Reed (catechumens), Libby Belling (candidates).

St. Joseph: Stephanie Calvert, Selina F. Hall, Betty Pate, Brenda Krebs, Dennis R. Pike (catechumens), Sylvia Bell, Leta Engels, Timmy Hobert, Margaret Taylor (candidates).

St. Christopher: Scott Brightwell, Derrald Dietz, Mae Elliott, Chris Gordon, Susan Grabhorn, Thekla Kloecker, Holly McClara, Pamela Race, Steve Reving, Shannon Williams (catechumens), Amy Becker, Chuck Bergman, Kim Blair, Nancy Doty, Mary Gordon, Ken Hayden, Shane Lyon, John McGovern, Tamara Perkins, Chris Radican, Danielle Seiferman, Laurie Storm, Heather Thiel, Lisa Tummers, Joan Wagner, Janie Williams (candidates).

St. Gabriel: Michelle Garringer, Joseph Jacob, David Kames, Justin Kames, Tamara Mitchell, Breanna Riley, Connie Foindecker, Timothy Thomas, Eric Taylor, Sherr Taylor (catechumens).

St. Michael: Joe McGuinness (catechumen), Bill Barker, Karen Barker, Kathy Berger, Laura Brosman, Ty Hadley, Margaret Pardue, Catherine Schmidt, Glenn Schmidt, Linda Woods, Leta Yoder (candidates).

St. Monica: Lori Andrews, Virginia Bacon, Matt Helmen, Tracy Helz, Bill McQueen, Danielle Napier, Sondra O'Connor, Linda Pitzer, Lawrence Poole, Ron Raymer, Lawrence Williams (catechumens), Patty Barnstead, Jenny Bradley, Anna Bies, Steve Boughton, Guy Bradley, Curtis Collins, Cindy Dejanovich, Tessa Echeverria, Marsha Gardner, Mary Jane Gonzalez, Mike Keele, Scott Levenez, Katie McGrew, Sara Munevar, Michael Razzano, Steve Root, Keith Schuler, Tim Schuler, Eric Shilt, Keith Smith, Dave Stiver, Ava Taylor, Blake Taylor, Gary Thompson, Belinda Weaver (candidates).

St. Thomas More: Mooreville: Cindy Carpenter, Jeff Carpenter, Tim Ogden, Matt Roth (catechumens), Diana Holland, Sharon Kelley, Steven Rozzel, Kevin Smith, Pat Smith (candidates).

St. Susanna, Plainfield: Debra Bickwermer, Frances Vincent (catechumens), Sarah Edwards, Kenneth Alan Patrick O'Hare (candidates).

New Albany Deanery

St. Michael, Bradford: Teresa Nordhoff (catechumen), Jennifer Jacobi, Wilma Richardson, Lori Rodgers (candidates).

St. Michael, Clarkstown: Denise L. Hensley (catechumen), Ruth H. Higbie, Coleen K. Mullins (candidates).

St. Anthony of Padua, Clarksville: Kaelin Ann Costin, Karla Michelle Dubois, Tangella Marie Hamilton, Gary Lee Hark, Sarah Christine Hanks, Angie Schultz Hannan, Kimberly McCoy Marr, Pete Mayfield IV, Angel Gayle Merkle, Mariya Lee Merkle, Ashley Marie Zwydorff, Elizabeth Ann Zwydorff (catechumens), Rebecca Gonsler Babbage, Veronica Conte Clark, Kenneth Eugene Cursinger, Sara Elizabeth Dubois, Russell Lewis Embry, Emily Elizabeth Fleeman, Sara Lynne Fleeman, James Michael Gognat, Amber Nicole Hensen, Christopher Joseph Hetzel, Jean McMurtry, James Robert Clement, Leszczinski, Stephanie Kay Moses, Renee Garmon Nein, Keith Alan Ragland, Kevin Lee Ragland, Brent Allen Talfinger, Robert Joseph Wills (candidates).

Most Precious Blood, Corydon: Michael Flickner (catechumen).

St. Joseph, Corydon: John Dunn, Christina Martin, Holly Melton, Robert Snapp (candidates).

St. Mary of the Knobs, Floyds Knobs: Darin Landrum, Clea Platt (catechumens), Billy Bishop, Pamela Bishop, Debbie Bush, David Fischer, Jason Kruer, Sharon Mehling, Goldie Schindler, Mary Sewer (candidates).

St. Mary, Navilleton: Jerry Russell (catechumen), Doug Watson (candidate).
Sacred Heart, Jeffersonville: Brian Catt, Lisa Jones, Pamela Kay Jones, Thekla Livingston (catechumens), Sheila Braun, Benita Conn, Nicki Constantine, Brenda Cunningham (candidates).

St. Augustine, Jeffersonville: Kevin Barnes, Kenneth Burns, Lynn Burgan, Gary Clemens, John Miller, Amanda Sicksels, Kim Sicksels, Dana Stump, Charlie Wheeler, Helen Wheeler (catechumens), Marie Allen,

Larry Botkins, Jenny Fugate, Gene Hoffman, Rodney McClure, Dale Moss, Deborah Roederer, Kelly Ueding, Sharon Wilder (candidates).

Our Lady of Perpetual Help, New Albany: Katherine Faust, Steve Landis, Cindy Webb (catechumens), Herman A. (Butch) Faust, Scott Johnson, Dana Martin, Judy Schepers, Ruth Schmidt, Julie Whitis, Mike Whitis (candidates).

St. Mary, New Albany: Teresa Lewis, Courtney Lewis, Larry Lone (catechumens), Natalie Ashton, Kindie Battliner, Becky Dugan, Jackie Dugan, Jillana Dugan, Kelly Gettelfinger, Stacy Jacobs, Brenda Stumler, Christine Yarbrough (candidates).

St. Joseph's Hill, Sellersburg: Becky Grantz, Jon Millman, Charles Wolford (catechumens), Rachel Bussey, Alison Hurst, Pam Flinn, Staci Porter, Jill Smith (candidates).

St. Paul, Sellersburg: Tom Beikman, Rachel Reily, Archie Sims, Debbie Wilkerson (catechumens), Karen Arnold, Dan Dotson, Lisa Ehrhart, Jack Evans, Renda Grawitch (candidates).

Seymour Deanery

St. Rose of Lima: Delford Dunn, Tim Leonard, Zolo Wilson (catechumens), Diane Foster, Linda Marchant, Michael McClellan, Jeffrey Miller (candidates).

Prince of Peace, Madison: Robert Lauster, Kim Mahoney (catechumens), C. William Cooke, Michele Lynn Dowling, Tamara Hall, Robert Lee Jackson, Angela Lauster, Frank Luttmir, Thomas Pritchard, G. Thomas Welsh (candidates).

St. Mary, North Vernon: Frank Harris, Kim Matern, Tasha Statney (catechumens), Jean Carr, Abigail Pittman, Brad Richardson, Michael Walker, Tonya Vills (candidates).

American Martyrs, Scottsburg: Tammy Clark, Mary Frances Sanders (catechumens), Patricia L. Cozart, Nicholas L. South, J.D. Sutton (candidates).

Tell City Deanery

St. Mark, Tell City: Angela Roe Ferguson, Donna Parker (catechumens).

St. Meinrad, St. Meinrad: Dawn de Montigny (catechumen), Pamela Patmore, Ronnie Roos (candidates).

St. Paul, Tell City: Lee Sinclair, Stacey Peak (catechumens), David Thomas Haden II (candidate).

Terre Haute Deanery

Sacred Heart, Clinton: Kimberlie Burton,

Christal Davis, Jennie Gruner, Rhonda Hines, Rosanne Lawson, Angel Lindsay, Mitchell Price, Robert Roberts, Jennifer Shew, Michelle Travis, Tracie Volk (catechumens), John Neff, Russell Lawson, Britannia Pastor-Miller, Cindy Watson, Heather Watson (candidates).

St. Paul, Greencastle: Jessi Evans, Brad Severt, Terri Thomas (catechumens), David Peterson, Beth Williams, Debra Williams, Robert Williams (candidates).

St. Joseph, Rockville: Rhonda Sue Scowden (catechumen).

Holy Rosary, Seelyville: Julie Hinsenkamp, Connie Marter, Chrste Strole (catechumens), Jan Bray, Roslyn Novotny (candidates).

St. Mary, St. Mary of the Woods: David Hay, Joy Hay, Jeri Taylor (catechumens), Chad York (candidate).

St. Mary of the Woods College, St. Mary of the Woods: Jennifer Fredericks, Susan Hall, Virginia Mullerix, Tara Shepard (candidates).

Sacred Heart, Terre Haute: Kathy Gretencord, Stephanie McKenna, Nancy Nicolson, Ronald Todd, Debbie Wolfe (catechumens), Donna Gauer, Thomas Grover, Michelle Gutish, David Wulf (candidates).

St. Ann, Terre Haute: Stacey Bohner, Rosalea Wallace (catechumens), Mary Ann Clark, David M. Cunningham (candidates).

St. Benedict, Terre Haute: Darlene Clark, Shannon Clark, Donna Harrington, Jeffrey Milner, Sherry Pifer, Cheryl Schoffstall, Brenda Watson (catechumens), Terri Cassidy, Jim Pennington, Mary Ryan (candidates).

St. Joseph, Terre Haute: Danny Akers, Gerald Bechtel, Mary Bonham, Jane Buti, Larry Cox, Brenda Howell, Will C. Johnson, Melissa Lucas, Dea Hee Park, Bill Payton, Janice Roser, Robb Tibbault, John Thompson (catechumens), Nicole Auterson, Ken Boling, Amy Jo Brindwell, Tim Cooper, Kathleen Elkins, Kevin Forbes, Donna Held, Leslie Johnson, Bill Joy, Agnes Pankotai, Jennifer Soleisky, Leslie Thais, Mike Gonzalez, Marden Garca, Delinda Disbro, Jackie Payton, Celia Bickel (candidates).

St. Margaret, Terre Haute: Owen Raelciff (candidate).

St. Patrick, Terre Haute: Patrick Allen Bunner, Brenda Michelle Fougereouse, Sean Eric Inman, Sharon Jenkins, Rhonda LaFata, Howard Synder (catechumens), Denise Bradley, Jennifer Brandt, Tina Elmore, William Hamilton, Lisa Mattingly, Virginia Price (candidates).



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SPOTLIGHT ON TERRE HAUTE DEANERY

Quality liturgies are top job for St. Joseph Parish

by Peter Agostinelli

Step into St. Joseph University Parish in Terre Haute, and immediately you're surrounded by history and beauty.

St. Joseph is the first Catholic church of Terre Haute. Established in 1838 by French and Irish settlers of western Indiana, the church continues to glow with the hint of an original.

Franciscan Father Terry Rasmussen, St. Joseph's pastor, said the Romanesque church radiates an extra-special shine these days. A restoration of its interior—finished in 1991 after several years of rebuilding—brings a new warmth to its services.

Father Rasmussen said that beauty—both artistic and architectural—creates a unique environment for St. Joseph's liturgies. Some of the most recent renovation work includes restoration of the great pipe

MANY FACES—St. Joseph University Parish in Terre Haute is many things to many people. The downtown parish has the responsibilities of an urban church. But it also works in campus ministry with students from Indiana State University and Rose-Hulman Institute of Technology. (Photo by Peter Agostinelli)

organ, originally installed in 1934. Of special note are the giant bronze doors installed at the church's front entrances. The pieces were designed by an artist from Iowa.

"It took us a long time to get them, but it was worth the wait," said Father Rasmussen, who had been pastor for six years. He also serves as chaplain of the sheriff's department in Terre Haute.

If you can bring a sense of welcoming and warmth to the church building itself, that is an impression people will have," he added. "If they come here for the first time, and they have an impression of warmth and hospitality, that feeling is going to stay with them."

That's the kind of forethought put into the liturgies by Father Rasmussen and the three other Franciscans who serve St. Joseph. The downtown parish, long known for its hospitality and community service, benefits from the friars' presence.

Besides local members, the parish draws hundreds of students from the three local colleges: Indiana State University, Rose-Hulman Institute of Technology and St. Mary of the Woods College—the greatest number coming from nearby Indiana State University. The student presence and influence is so great that St. Joseph runs a campus center, located next to the church and parish offices. The "university" was added to the official parish name several years ago.

Father Rasmussen said the mix of students and locals, as well as the range in ages and backgrounds, benefits the parish with its diversity.

Wesley Lambert, a long-time St. Joseph parishioner, agrees. He feels St. Joseph is an eclectic community of people with diverse economic backgrounds, racial and ethnic heritages and ages.

"I don't know what it is exactly," he said, "but there is a big attraction to St. Joe's. Part of it is the Franciscans. They're exceptional. Their homilies are excellent."

In all about 800 families belong to St. Joseph. And that's not counting the 500 or so college students who come to one of the four weekend Masses.

"But without the families, the parish would not function," Father Rasmussen said. "They are the ones who support it financially and socially in every way."

Father Rasmussen said serving those families is one of St. Joseph's top priorities. It's not an easy task, he added, especially considering the change of typical family schedules in recent years.

Father said those changes have made it hard for the church to get families to come out during the week for things like meetings or classes. He said a family life seminar he attended in January reaffirmed some thoughts he has had on the church's challenge in working with those changes.

The seminar—organized by the archdiocesan Family Life Office and attended by parish staff members from throughout the archdiocese—focused on the task of building partnerships between families and parishes. One idea proposed that the church work with the reality that many families tend to stay at home when they have the chance, because their schedules are so crazy. So the church should go into the home instead.

"One of the things that was said (at the conference) that certainly rings true here is that families are so busy that they don't go out to things that are offered at parishes," Father Rasmussen said.

"Any time someone has a chance just to stay home, they want to do that. So to offer things for families to do at home seems to be the way you're going to reach them. For

example, we might have a video presentation on the topic of family spirituality. The suggestion there was to have videos that families can take home with them."

"But I think there is some wisdom in that, and we are doing that more. This year we have parents in the religious education program bringing videos home and suggesting family activities that they can do at home."

St. Joseph University Parish dates back to 1838 and the dedication of a church in 1840 by Bishop Celestin de la Hailandiere.

Jesuit priests ran the young parish from 1857 to 1860, only to hand over the controls to Benedictines for the next twelve years. The Conventual Franciscans took over in 1872 and have served there since.

August of 1910 saw the dismantling of the old church, with the cornerstone for a new one laid by the end of that year. The new church was dedicated May 1912.

A January, 1934 fire destroyed everything but the walls in the church's interior, but insurance covered the extensive rebuilding. Despite the huge task—everything from the floors to the communion rail was ruined—the work was finished in time for a reopening by the end of 1934.

Lambert, who has served on the restoration committee as well as on the Terre Haute Deanery Pastoral Council, said little work had been done to the church since the rebuilding after the 1934 fire. Some parts of the church, especially things like Vatican II upgrades, needed to be rebuilt or redecorated.

Lambert said an effort was made to meet with parishioners and keep issues relating to the restoration out in the open.

The success of a special monthly collection proved the initial success of the restoration. Lambert said parishioner support of the collection maintained steady funding for the work.

Workers also finished other jobs on the church, including a much-needed installation of central air conditioning and the addition of ceiling fans.

"Our major intent was to restore as well as make changes to facilitate the new liturgical practices," Lambert said. Some of the changes included moving the altar out closer to the pews and creating a welcoming area at the church's entrance.

"(Parishioners) were very concerned with the removal of the high altar, the moving of the Blessed Sacrament... but what we need to do was blend the old with the new and create an atmosphere that could accommodate the new liturgy in the context of these treasures we had."

Besides the parish council, St. Joseph's active groups include the altar society, a women's organization, youth groups, CCD and RCIA.

The downtown parish holds unique responsibilities. Father Rasmussen maintains that the most important work at St. Joseph University Parish is the continued preparation of solid liturgies.

"Our celebrations of the liturgy are what bring people to St. Joseph's," he said. "We're downtown, and so we don't have the great sense of neighborhood that some parishes have."

"But St. Joseph continues to draw people to it... and I really believe, from what I hear, that the reason is our liturgies are touching people. So that's where our biggest strength is. Most of our energy goes into creating meaningful liturgies."

"The liturgy is pretty well set in the way it's celebrated each week, so you can get by without paying a whole lot of

(See PARISH, page 9)

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Concert to aid children

"Children of the World, Who Will Speak?" is the theme of a concert at St. Christopher Church in Speedway on Sunday, April 24 at 7:30 p.m.

The adult, children's and bell choir will perform to benefit Children of the World, an organization that helps disadvantaged children throughout the world.

Children at St. Christopher School are working on projects for the choir's procession.

Its first efforts will help handicapped

children in Gheorghe Lupu Hospital in Bucharest, Romania, to become self-sufficient citizens by providing updated medical equipment needed in their care. The hospital also serves orphans with AIDS and infectious diseases.

Children who attend the concert will receive "Hello" cards for specific children in Romania. Individual tickets are \$5; senior, \$3; and family, \$15.

Those with further questions may call Judy Ernst at 317-293-4220.



ACCESS—Father Thomas Murphy, pastor of historic St. John Church near the Indianapolis Hoosier Dome, talks with council president James McNulty, construction president Jim Wilhelm, and parishioners Mary and John Nelson. The parish plans to redesign the southwest door to be wheelchair-accessible. (Photo by Margaret Nelson)

Parish works with local colleges

(Continued from page 8)

effort into what happens at Sunday Mass. Or you can spend all week preparing just for Mass. I think people notice when the liturgy hasn't been prepared for."

Father adds that St. Joseph's music ministry is just one example of parishioner input. It's one of the ways people in the parish excel, he said.

And just as there's diversity in St. Joseph's congregation, there's a variety of liturgies offered. For example, the 9 a.m. Mass on Sundays is sort of a children's liturgy, where the children are dismissed after the readings to hear a special homily.

There's also a 7 p.m. Mass on Sunday nights. The service is prepared knowing that many of the local college students who attend Mass will come to that one.

The university relationship provides enrichment for St. Joseph. The parish's associate pastor, Father Martin Day, teaches at St. Mary of the Woods. Father Rasmussen says the presence of college students at Mass helps the junior high and high school students. He thinks it's good for the younger ones to see them and realize that there's something valuable in attending liturgy service.

"I think it's good for the junior high and high school students to see all those kids from college," Father Rasmussen said. "It sets a good example for them."

The universities also are an area of interest for Father Rasmussen and the other Franciscans of St. Joseph.

"It's so rewarding to help college students get through their crises," he said. "And they do have them. They may not be the same things that families go through. Their problems are mostly in terms of their relationships and their futures... and to help give them a sense of hope for their future is one of the most important things we can do."

Brother Tim Unser, St. Joseph's campus minister, has developed the parish's campus ministry considerably in the last few years. One project he's working on developing an alumni association.

St. Joseph is the only Catholic church in town open during the day. It's open every day until 9 p.m. Many people, including college students, take the time to stop by and meditate in the church's tranquility.

"They have the opportunity to go into church and just sit. It always gives me a great sense of joy to know that a service we can offer to them—an open church," Father Rasmussen said. "If they want to just sit in quiet or receive some time in prayer, they can do that here."

The Franciscan said he's sometimes frustrated with what he calls a "complacency" that he sees in some parish-

ioners. He said a recent talk at St. Joseph by the nationally-known lecturer Anthony Padovano drew only about 200 people, even though all of Terre Haute's Catholics were invited and the event was publicized.

Father thinks it will be important for St. Joseph's leaders to be creative in their work.

St. Joseph's door ministry provides food and even emergency money to people who

come to the parish office's front door. Samaritan Sunday, started two years ago, is held monthly. A second collection is held for projects like the door ministry.

The Terre Haute parishes all work in some capacity with each other. For example, St. Joseph and St. Margaret Mary Parish share a music minister.

"I think it's bringing our parishes closer together—it helps keep us from thinking

parochially," Father said. "I think the combined youth ministries of St. Benedict, St. Ann and Sacred Heart have worked very well. So we went into this knowing that that sort of thing works."

The social justice committees of St. Joseph and St. Benedict work jointly.

The future for Terre Haute's parishes will bring some sort of parish

consolidation with the continued shortage of priests. But parishes like St. Joseph and the others in town are a step ahead with their collaborations. Creating faith communities will go hand in hand with the collaborative efforts.

"The biggest challenge—something we're already talking about and working on—is strengthening the sense of the parish family

and community," Father Rasmussen said.

"There's a lot of talk about how important it is to have small groups meeting so that the church isn't this large, disconnected group that meets on the weekends, but families that come together outside of weekend Mass. That's going to be our emphasis for the next few years—building a small faith parish."

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DRE ministry marks 25th year in archdiocese

Religious educators are serving 18,307 children and youth and 25,205 adults in the archdiocese

by Bob Meany, Jack Albertson, and Sr. Mary Margaret Funk, OSB

Directors of religious education began their ministry to the archdiocese 25 years ago. Today religious educators in the archdiocese direct programs serving 18,307 children and youth, 25,205 adults and 2,993 parish catechists.

Within the archdiocese, first as the Diocese of Vincennes and now the Archdiocese of Indianapolis, men and women have delivered the message of Christ and his church to the people.

As early as 1763 at the village of Vincennes (Diocese of Quebec), layman Etienne Philibert led catechism programs, baptized infants, buried the dead and guarded the church.

During the last decade of the 19th century, one of the most significant catechisms from an episcopal author was that of Indianapolis Bishop Francis Silas Chataud. "Catechetical Instructions of Cyril of Jerusalem" (1893) was one of the few catechisms written for adults. Its purpose was to impress the eucharistic doctrine of transubstantiation on the people of the diocese.

In 1937, Bishop Joseph Ritter appointed Father Leonard Wernsing, then superintendent of Catholic schools, to direct the Confraternity to Christian Doctrine (CCD).

In about 1946, the National Council of Catholic Women began to train catechism teachers for children who did not attend parochial schools. This was not in vogue, because every child was supposed to be enrolled in a Catholic school.

In 1966 two women religious, Benedictine Sisters Evelyn Echert and Mildred Wannemuehler, began teacher training

courses. They were hired by Msgr. James Galvin, superintendent of schools and director of the CCD.

In early 1969, the Office of Catholic Education, with the blessing of Archbishop Paul Schulte, hired 12 women religious to organize new religious education programs.

The archdiocese was divided into 12 districts and the sisters were given maps and car keys and told to begin programs. Most of them had to learn to drive first.

Since most pastors insisted that children be sent to Catholic schools, the work was difficult. Many high school youth received religious instruction from young assistant pastors.

In 1970, St. John the Apostle Parish in Bloomington decided not to build a school and hired the first contracted full-time directors of religious education: Providence Sisters Kathleen DeSautels and Barbara Ann Lintin.

In 1976, a half-dozen directors of religious education began to meet regularly to consider forming a professional organization. The concept of an Association of Parish Administrators of Religious Education (APARE) was presented at the spring OCE meeting. Matt Hayes was elected its first president.

APARE continues to be a strong advocate for professional and spiritual growth of parish administrators of religious education.

Today, parishes in the archdiocese employ 55 full-time and 17 part-time administrators of religious education, as well as 22 pastoral associates who are responsible for religious education. These administrators direct programs that serve 46,505 people.

According to the National Catholic Education Association's publication "DRE: Yesterday, Today and Tomorrow," DREs face these challenges:

►Take a lead in addressing the question of Catholic identity and help parishes define the understandings, attitudes and skills required to live a Catholic lifestyle in the 21st century.

►Assume an active role in dialogue with public schools

(where approximately 79 percent of Catholic youth attend school).

►Prepare, recruit and retain competent and committed staff: catechists, level coordinators, and others.

►Collaborate with Catholic school leadership in addressing religious educational issues and concerns.

►Utilize the "Catechism of the Catholic Church" to ensure the soundness of teaching.

►Continue to implement the Rite of Christian Initiation of Adults.

►Continue to develop models for the children's catechumenate.

►Develop new models to support the faith life of families.

►Insist on the continuous improvement of parish religious education programs for adults, youth and children.

►Promote continued professional growth.

Essays on Holy Angels

These two essays won a writing competition at Holy Angels School.

by Che C. Starks, second-grader

I'm happy to come to Holy Angels because it feels like a home to me.

I like to praise God. I love this school because we get to sing songs to the Lord.

God blesses me in every way. I'm glad to get up every morning.

I love Father Waldon. He's like a father to me.

I love all the teachers in this school.

by Keys Sommerville, fifth-grader

I like Holy Angels because they make us mind. So it doesn't go as far as drugs, being in gangs or guns—never anything like that. I really think they bring strict with us is one reason we don't have anything heavy. I'll admit we do have a fight every once in a while.

Another reason is because they teach us our black history. Hardly any schools teach us our history without making our ancestors seem wrong!

Another reason is because God is number one here, and I really like that. They teach us although Jesus was not black, he was not white. They teach us to treat others as we would want to be treated—with respect.

Another reason is because they don't hire someone with just the experience, they hire someone who cares. . . I love Holy Angels. I think Holy Angels is number one.



WINNERS—Gary Wagner, development director for St. Elizabeth's Home, gives Mr. and Mrs. Terence Faherty the keys to the new Ford Explorer they won on St. Patrick's Day. The car was the prize for St. Elizabeth's third annual car raffle. The proceeds are used to further the mission of St. Elizabeth's, which offers maternity, child care, parenting and adoptive placement services to pregnant women and single mothers.



ASSUMPTION—Planning for the centennial celebration are (front, from left): Bryan McHugh, Velia Montes, Kevin McHugh, Dolores A. Mick, Providence Sister Monica Withem; (second) Professor James J. Divita, Becky Stone, Amelia Tisworth, Isabelle Montes, Charlotte Sweet (back) Marjorie McHugh and Father John Ryan. The committee is inviting Assumption School alumni to attend a Mass at 11 a.m. on June 12. A reception will follow in the parish hall. Those wishing recognition as patrons in the parish history book should call 317-929-0123 or 317-632-9260 before April 25.

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Faith Alive!

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Ten 'building blocks' help families achieve unity

by H. Richard McCord Jr.

"Thank you for the invitation to write to you with concerns and ideas for the family."

So began one of many letters I've received from readers during the past several months.

I asked in an article last year how the church might help families. And you did more than answer my question. You spoke about the challenges you face, and you passed on bits of wisdom.

This person's words captured the sense of quite a few letters:

"I write with no credentials other than being a mother of six children struggling to become more fully a 'church of the home.' My husband and I try to provide an atmosphere conducive to growth for all of us in the Catholic faith. We fail daily in this endeavor, so in no way try to sound like the person with the answers, just some possibilities."

The letters I received helped me appreciate how much families value staying together and how they struggle to build their unity. In this article I'd like to share suggestions gleaned from your letters on what families can do to foster unity.

Before that, however, two questions should be asked.

First, what do we mean by family unity?

Family unity is more than warm feelings.

Unity is more than living together under the same roof.

But family unity does not mean family members always are together doing the same things, thinking identical thoughts! Family unity is balanced togetherness. It recognizes that people have separate identities, relationships will vary within a family, and roles will necessarily change to meet different circumstances.

This sort of unity maintains a healthy tension between the family members' connections with each other and their relationship to the world outside.

Second, can you count on a major crisis to produce family unity?

Family unity is built up one brick at a time through ordinary activities and attitudes that become habits.

Serious illness, a death, or bankruptcy might just as likely destroy family ties as strengthen them.

Here are 10 building blocks for family unity suggested by my readers:

► **Pray with and for each other.** The form of the prayer or its length aren't as important as the fact that a family regularly takes time to acknowledge its dependence on God, the source of our strength and center of our unity.

► **Spend time together.** This means being present to one another, not just occupying household space at the same time. Some families designate a weekly "family night" when no one schedules or attends any meetings, sports events or other activities.

► **Play and work together.** If television is your main recreation, at least watch some programs together and talk about what they mean to you. If not, dust off a board game or go bowling—or do anything that helps you to enjoy each other. Doing household chores is a way to work together, as is solving problems as a family.

► **Share meals together.** That Norman Rockwell Thanksgiving dinner scene can conjure up wonderful memories as well as heavy-duty guilt. So if dinner around the family table isn't always possible, try another meal or eat in another place. The point is to sit down together, relax, and share food and stories. Some of our best family meals have happened in a neighborhood restaurant over tacos.

► **When you're spending time together, talk about important matters.** This is not a college seminar, but neither is it just chatter about sports scores or current fads. Rather, it is simple conversation from the heart about what you value, what troubles you, or what delights you. Intimacy grows through communication, as does family unity.

► **Show that you respect and trust each other.** This building block for family unity is reflected in how family members speak to each other and about each other. It also gets expressed by parents when they pay special attention to each child, encouraging the development of unique gifts.

► **Develop traditions.** Celebrate them regularly and with ritual. Traditions are usually associated with holidays or anniversaries or the church year. They can also be embedded in everyday activities, like always sitting in the same chair to read a bedtime story. Such patterns make us conscious of being not just "some" family but "our" family.

► **Do something for others outside the immediate family circle.** Share what you have with others in acts of charity and justice.

► **Seek the support of other families** trying to instill the same values you hope to instill. Maintaining a strong marriage and family is a task no family can accomplish alone.

► **Ask for professional help** when faced with a situation or problem that's too much for you to handle. There is no shame in this. It is a sign that your family is strong enough to know when it needs help and that it values family unity enough to seek outside assistance.

When all is said and done, God's love is the source of family unity. God's love makes human love possible. And even when we fail, God's love does not.

(H. Richard McCord is the associate director of the U.S. bishops' Secretariat for Family, Life, Women and Youth.)



FAMILY UNITY—Family unity is more than warm feelings, and more than living together under the same roof. Family unity can be defined as "balanced togetherness." (CNS photo by Michael Hoyt)

Some families face trying times

by Leif Kehraus

Since her husband committed suicide 15 years ago, Lauri Deckers has parented her three children through some rough times. His suicide traumatized them all, and the road to recovery has been nearly unbearable at times.

As each child approached adolescence, she had terrible fears that they might try to end their lives. Each child went through down times, yielding not-so-pretty results: drug abuse, teen pregnancy, and dropping out of school. Bad stuff, but at least everyone stayed alive.

Jamie made the worst choices. Starting with marijuana in his early teens, he moved to stronger drugs, dropped out of school, and started dealing to support his habit. As a result of chronic lying and deception, his mother kicked him out of the house—a hard tough-love decision.

Nearly a year later, friendless, penniless and homeless, Jamie returned home, a present-day prodigal son, complete with a rehearsed repentant speech. He was given a choice to enter a drug treatment center or hit the streets again. He chose the treatment center, and began to turn his life around. Four weeks later he returned home to a warm and loving welcome, but also a behavior contract. Tough love. Six months

later, Jamie has lived up to his agreement. He got a job and passed his GED (high school equivalency) exams.

You could judge the Deckers family several ways. You could focus on parental flaws and conclude that this family was doomed early on. Or you could dismiss them as a burden to society.

While Lauri Deckers has been tempted to arrive at the same judgments, she genuinely sees her family in a different light. She sees the gifts and strengths in each child and has harnessed these gifts to strengthen their family. She found something positive and acted on these beliefs.

They sought help through family and individual counseling. They learned how to keep talking—not just until the truth came out, but also until each person's feelings were revealed. They built a strong support network of friends. And they didn't quit on each other or on life.

What Lauri Deckers' children will pass on to their children will be the powerful, positive family strengths that brought them through the darkness into light.

What about your family? What are the positive strengths that your children will pass on to their children?

(Leif Kehraus is director of family life for the Archdiocese of Portland, Ore.)

DISCUSSION POINT

Families need honesty, respect

This Week's Question

What two essential qualities are needed in families that have a sense of unity?

"Honesty and communication. If you're lying to each other, it's tough to have trust. And without trust there is no unity." (Don Dickson, Aurora, Colo.)

"Faith and love and respect. There has to be respect first of all between the husband and wife. When the children see their parents respecting each other, then they learn to respect." (Janine Allam, West Valley City, Utah)

"A respect for everyone's equal dignity, an absence of domination. Also the presence of communication, people respecting one another's ideas and feelings." (George Fariolf, Cape Elizabeth, Maine)

"Spending time together and a sense of humor and play. If you spend time together as a family, you need a sense of humor." (Laurie Bartolotto, Sheridan, Mont.)

"Love and confidence in each other. Parents need to feel confident in talking with their children and children with their parents." (Janelle Rojas, Buffalo, N.Y.)

"Communication and trust. Parents need to trust their kids to talk about issues, and kids need to trust their parents enough to confide in them." (Matthew Goody, Manchester, N.H.)

"I've found in my children and grandchildren who are so close (that they) pray together at any meal. The other essential is to be considerate and loving physically (hugs and kisses)." (Elizabeth Stanuch, Chicago, Ill.)

Send Us Your Voice

An upcoming edition asks: Describe how you reach an important moral decision—for example, in a hospital setting or job situation.

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



(Illustration by Suzanne Novak)

Kids' Views

Family times around the dinner table are special

What is your favorite family activity?

Second-grade students at St. Susanna School in Plainfield said they like to eat at home and in restaurants with their families, play games together, and travel.

Here are a sampling of their essays:

I like dinnertime because it brings my family together. My mom, dad, and two brothers are there, and myself. It makes me feel like they really, really love me.

My mom teaches me good manners. Dad tells me about his life when he was a little boy. Eating with my family makes me feel happy inside my heart. I really like having their company.

My mom makes special dinners for holidays. I can tell my family loves (each other) very much.

Laura Geswein

My favorite family activity is when we stay at home. My mom, my dad, and my brother and I watch TV and play games.

I love my family very, very much. The world is important and special to me, just like my family!

Melissa Asbery

My favorite time to do with my family is to ride on an airplane. My mom, dad, sister Rachel, and I go together.

The reason it's special to me isn't that we get to do it very often.

Justin Ong

I like to play baseball because it is my favorite sport. If my dad doesn't have to go to work, he can play with me. I'm teaching

my brother and sister (how to play) baseball. I love my family.

Mike Hutchinson

I like it when my family goes to the restaurant, the Children's Museum, the circus, and the zoo.

(When) my family and I eat together, it makes me feel excited that we can talk together then.

Madelyn McQuigg

My favorite family activity is to ride (bicycles) with my family.

My family likes to do the same things together. I have fun with my family.

Quinn Kalen

I like to play with my family. My mom, dad, Jess, grandma, grandpa, and I like to be in the yard together.

It makes me happy to be with my whole family. I love my family because they love me.

Abbie Copes

I like it when we celebrate Easter together because my family is there and it makes me feel happy inside.

I felt glad that all (our) family came to my house for an Easter party.

On Easter Jesus rose from the dead, so my family likes Easter the best and we love being together on this special day!

Danielle Knuckles

My favorite activity with my family is going out to eat with them. It is special because we don't get to go very often.

Nancy Raver

DINNERTIME—St. Susanna School second-grader Laura Geswein of Plainfield enjoys dinnertime with her family. (Drawing by Laura Geswein)

My favorite activity is going to Dubuque, Iowa. We fly there sometimes. All of my relatives live in Dubuque.

Conor McDermott

I like to ski with my family. Mom, dad, my brother, and I ski together in Colorado. It's our favorite sport together.

Laura Ollier

My favorite family activity is going to Florida. At Florida the ocean makes people feel peaceful. I like listening to the seashells because they sound like the ocean.

I think that's a nice thing my parents do for my family. My brothers and sisters like it too. We like sharing each other's company.

Kyle Deitchman

I like to go to church with my family. I think it is special because I learn about God and Jesus.

We like to look at *The Criterion* paper because we read about Mother Teresa in it. We think it is fun to read the Bible together.

I like God and Jesus and I thank God for my family.

Jack Bacon

I like to go to church with my family, mom, and my two brothers, Landon and Matt. I like to go to church because my dad is coming to church with me. He didn't used to go with us. My mom is happy and I am happy too.

Sarah Ingle

The thing I like to do with my family is play basketball together at home.

Dad can do slam dunks, and Geoff is pretty good for a 5-year-old. Dad beats me most of the time. Mom sometimes plays with us.

We like basketball because the whole family can play. It is a lot of fun. But the most important thing is because we love each other.

Zac Finch

I like to play basketball with my mom. I like to be with her because I love her and I like to spend time with her.

I also like to find seashells with my dad. I love my family because they are special.

Christopher Crowder

My favorite family activity is going out to eat together at a restaurant. I like it because my family comes with me. It makes me feel really, really special.

P.S. Jesus is with us all.

Ronald Short

(Editor's Note: Elementary-age students who are enrolled in archdiocesan schools or are participating in parish religious education programs will have an opportunity to contribute artwork or brief essays for *The Criterion's* new "Kids' Views" page by invitation. Weekly topics for this new page will complement the "Faith Alive!" theme with a youthful perspective.)

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THIRD SUNDAY OF EASTER

The Sunday Readings

Sunday, April 17, 1994

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

by Fr. Owen F. Campion

The Acts of the Apostles is the first scriptural source this weekend. It is a part of the Liturgy of the Word for every Sunday of the Easter season.

Many of the details of the origins of the book of Acts are unknown. This ancient Christian writing bears no date of composition, so scholars must surmise when it was written. Most believe it was completed between 70 and 100 A.D.

The author is not named, but scholars think that it is the same writer who was responsible for St. Luke's Gospel. This being the case, Acts is in fact a continuation of the story told in the Gospel of Luke.

In itself, this is a great lesson. It says that the work of redemption, the salvation brought by Lord Jesus, did not end with the Ascension.

Rather, in the great plan of God, it simply entered a different, but not in the least diminished, phase after the Ascension. Salvation continued through the apostles and in the community they formed and extended, namely the church. This endures even until now.

In this week's first reading, Peter again preaches to the early Christians. These sermons by Peter, presented early in Acts, are very important. They provide us with the essence of the apostolic teaching.

Jesus is Lord. Jesus speaks with the voice of God. There also is a very personal undertone in this sermon. Jesus is God's gift to us, to all people.

By sin, we reject God. We reject the teachings and example of Jesus. But God understands our failings and limitations. God forgives us if we are sorry.

The second reading this week is from the First Epistle of John.

Only on occasion does the church turn to this epistle for a liturgical reading. However, the epistle is one of the most expressive works in the New Testament. Little is known about the origins of this work. Its language and imagery suggest

that it was written in the last decade or so of the first century A.D.

This weekend's second reading is a magnificent tribute to Jesus, the Redeemer, the bridge between God and creation. The reading also develops the idea of the Christian's bond with Jesus. It is a bond built not on lip-service, but on obedience to God.

Obedience to God in its perfect manifestation is a statement of love. Christians obey God's law because they love God. They love God because God has redeemed them from death in Jesus, the Son of God, the victor over death.

St. Luke's Gospel this weekend allows us a glimpse into another of those extraordinary meetings of Jesus with the apostles after the Resurrection.

This weekend's story occurs after the event at Emmaus, with its strong eucharistic overtones. This week, the Lord appears to the apostles, and Jesus invites them to see for themselves that they are not encountering a ghost. Instead, it is Jesus whom they meet, the Jesus raised from death.

Then Jesus eats with them. The food is fish, the same given the multitudes. For the early Christians, for anyone who reads with discernment, the reference here to the Eucharist is massive and compelling.

Reflection

The readings this weekend all present us with the image of Jesus, the Risen Lord. Each is powerful and expressive, and each reveals to us the excitement of the church as it tells us to be of good heart and hope since the Lord lives!

The Lord who lives is the Redeemer. Even if we have rejected Jesus, we can reform ourselves and turn to God. God will forgive us our wayward ways.

How do we encounter this risen Savior? How do we meet Jesus?

We meet Jesus in our love for God. It is a love that we build and nourish, aided by God's help and strength. It is a love that moved us to obedience. It is a love we celebrate and establish in the Eucharist where we commune with the Risen Lord, Jesus, truly the Son of God.



Daily Readings

Monday, April 18
Easter weekday
Acts 6:1-5
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, April 19
Easter weekday
Acts 7:51-8:1
Psalm 131:3-4, 6-8, 17, 21
John 6:30-35

Wednesday, April 20
Easter weekday
Acts 8:1-8
Psalm 66:1-7
John 6:35-40

Thursday, April 21
Anselm, bishop and doctor
Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:44-51

Friday, April 22
Easter weekday
Acts 9:1-20
Psalm 117:1-2
John 6:52-59

Saturday, April 23
George, martyr
Acts 9:31-42
Psalm 116:12-17
John 6:60-69

THE POPE TEACHES

Christians bear witness to God

by Pope John Paul II
Remarks at audience April 6

"The champion of life is slain, yet lives to reign."

In these words of the Easter sequence, the church joyfully proclaims the paschal mystery. Christ died for our sins and passed from death to life, so that all might rise with him to the life of grace.

The good news of the resurrection must resound in the lives of all Christians, made sharers in the new life of the risen Christ.

At Easter the life which overcomes death is celebrated by a community of believers which welcomes, loves and defends the sacredness of life.

Christian families must bear special

witness to the God of the living and to the Lord who died and rose for our salvation.

As I wrote in my "Letter to Families," families are called "to unleash the forces of good, the source of which is found in Christ the redeemer of man" (No. 23).

As we approach the jubilee of the year 2000, all families must resist the culture of death and courageously promote life, respect for others, and solidarity.

During this Easter season may Christians everywhere grow in appreciation of the spiritual riches which the Father has bestowed on us through the death and resurrection of his son Jesus. May the prayers of Mary grant us a share in the fullness of life of the one who died and is now alive for evermore (cf. Revelation 1:8).

SAINT OF THE WEEK

Bernadette saw apparitions of Mary in a grotto at Lourdes

by John F. Fink

Although not in the liturgical calendar, the feast of St. Bernadette Soubirous is celebrated tomorrow, April 16. She is the girl to whom the Blessed Virgin appeared 18 times at the grotto of Massabielle in Lourdes, France. The grotto has been duplicated numerous times, including the famous grotto at the University of Notre Dame.

Prior to the apparitions, the Soubirous family was not particularly devout. Bernadette could pray the Our Father, the Hail Mary and the Creed, but not much more. Although she was 14 years old, she had not yet made her first Communion. She also was not a very healthy child, afflicted with asthma and other diseases. Her family was very poor.

When Bernadette was 14 in 1858, she and two other girls were walking along the banks of the River Garonne. As she described the scene in a letter (which is read as part of the Office of Readings for the Feast of Our Lady of Lourdes on Feb. 11), "I looked up and caught sight of the cave where I saw a lady wearing a lovely white dress with a bright belt. On top of each of her feet was a pale yellow rose, the same color as her rosary beads."

Bernadette's two companions saw nothing and "they said I was silly to have anything to do with it. I said they were wrong and I came back next Sunday. ... The third time I went the lady spoke to me and asked me to come every day for 15 days. I said I would and then she said that she wanted me to tell the priests to build a chapel there."

She also told Bernadette to drink from a spring that had gushed out of the foot of a rock where Bernadette dug. It is this spring that has continued to supply water for hundreds of thousands of people who make pilgrimages to Lourdes every year.

On March 25, the lady finally told Bernadette who she was. "I am the Immaculate Conception," she said. Ber-

nadette didn't understand anything about the Immaculate Conception, but Pope Pius IX had proclaimed the dogma that Mary was conceived without original sin just a bit more than three years before, on Dec. 8, 1854.

The word of the apparitions soon spread and by March 4 the crowds accompanying Bernadette to the grotto had grown to 200,000. The apparitions continued from Feb. 11 to July 16, 1858.

After the apparitions were over, Bernadette continued to be pestered by curious people. In 1861 she went to live with some nuns at a hospice, mainly to get away from the curious people. But there were still many visitors.

In 1864 Bernadette offered herself to the Sisters of Notre Dame de Nevers, but attacks of illness prevented her from leaving Lourdes until 1866. She was happy in the convent at Nevers, but her ill health continued to bother her. Within four months of her arrival she received the last sacraments and was given a dispensation so she could take her first vows early.

She recovered from that illness, but was never robust. Her asthma continued to cause her problems and she suffered grievously from it. She finally died in 1879 at the age of 35. She was canonized by Pope Pius XI in 1933.

Church authorities confirmed the authenticity of Bernadette's apparitions in 1862. Since then, more people have made pilgrimages to Lourdes than to any other Marian shrine. The American Association of the Order of Malta sponsors a pilgrimage there every year, taking people who are crippled or suffering from serious illnesses. Because of the many cures claimed there, the church set up a medical board in 1882 to investigate them. There have been 1,300 cases of alleged cures, just since 1948, but the church has judged only 18 to be miracles, 65 since 1982.

MY JOURNEY TO GOD

A Beautiful Fire

She is small, stooped, wrinkled, brown and old but her Beloved stands among the stars and reaches for her with the hands of lepers dying, with the silence of children crying in the womb, with the tears of the old who despair and the abandoned young who care for no one.

She knows his touch and never turns away. She'll rest another day, for now she holds us tight and warms us with the melting candle of her like, the wax transparent, seamless, shaped to his design.

Ah, when can say, when the stars are burned away, what beauty will blind us with her light as heaven's king reveals to our sight the blazing soul he hid behind a small brown body ravaged by our needs, and time.

by Sandra Marek Behringer

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



Entertainment

VIEWING WITH ARNOLD

'Guarding Tess' offers lots of comic combat

by James W. Arnold

"Guarding Tess" offers a fresh variation on the romantic bodyguard plot the movies have been working lately with considerable success.

"The Bodyguard," with Houston and Costner, is most recent and sold the most tickets, but consider also "Someone To Watch Over Me," "Stake-out," etc.

The love element is subtle in "Tess" but surely present. Writer-director Hugh Wilson's offbeat movie pairs Shirley MacLaine, as Tess Carlisle, a former president's widow, and Nicolas Cage as Doug Chesnic, the Secret Service agent in charge of protecting her.

Her husband died in office of a heart attack. She's now back at the family mansion (photogenic, colonial, rural) near Columbus, Ohio, and would just as soon be left alone. But the new president, once her husband's lover, believes the public thinks Tess is a "national treasure" and must be protected. Since there aren't many terrorists in Ohio, the agents are bored.

(Some viewers will be surprised that this kind of expensive, round-the-clock protection actually goes on indefinitely, courtesy of taxpayers. The movie obliquely raises the issue. In one dialogue exchange, Tess says the "waste" is "just like Washington." But clearly it's a policy easier to deride than to get rid of.)

After almost four years, Tess and Doug

are in a constant state of comic combat. She tends to use the contingent of seven agents frivolously, as a kind of supplement to her personal staff. The squeeze is on Doug, a man of military skills and discipline stuck providing security for an eccentric rich woman who appears to need none. She also deliberately undercuts his professional pride.

For example she gets the urge to play golf in late fall, with the temperature at 38 degrees. They all traipse out to the course in parkas. (Tess is not above hitting a second ball if the first goes into the woods.) If she has an impulse to go to Columbus for the opera, they all go along, in a two-car convoy.

In the agents' car (a nice touch), the radio plays rock 'n' roll. Sometimes on these trips, Tess plays games, and has her driver (Austin Pendleton) take off without warning. The Secret Service guys, who often "lose" her, become a joke to the state highway patrol.

Cage, in his patented over-the-top style, nicely conveys Doug's frustration. But neither the president or Tess (who doesn't want to break in somebody new) will let him go off to an important job.

All this may sound like a terrible subject for comedy, but it works better than you'd expect, thanks to the actors and director Wilson's touch, which is as light as a Weight Watchers lunch menu. Oddly, until now he's known mainly for very heavyweight farces (like the original "Police Academy"). In tone, "Tess" is more like last year's "Dave," but even softer, with less emphasis on politics.

The comedy-producing tension is partly along cultural (Mozart vs. rock) and class (boss vs. employee) lines, but the heart of it



'GUARDING TESS'—Nicolas Cage stars as a Secret Service agent assigned to protect a very difficult former first lady, played by actress Shirley MacLaine, in "Guarding Tess." The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from TriStar Pictures)

is male vs. female. That eases the transition to stage two, which is true and communicative and (perhaps) affection.

They begin to know each other. He talks of his divorce from an embarrassingly brief seven-month marriage, she of the terrible impact of politics on family life. (Her husband had "discretions," their children are difficult and estranged.) This is about as deep as "Tess" dives into moral issues.

There is no physical romancing, but (let's say) mutual dignified respect. Maybe because of the age difference (at 30, actor Cage is exactly half his co-star's age), their relationship reaches and then stays at a warm level of evident appreciation and friendship.

Eventually, "something" has to happen—this is a movie, after all—and the tone of romantic comedy turns to melodrama. Somebody actually does try to harm the ex-first lady, and her bodyguards must prove their mettle. The idea may lack credibility, but the details presented on-screen seem real and easily sweep the audience along.

One ethical lapse deserves notice. In his haste to get the truth from a suspect, the volatile Doug terrorizes a hospitalized witness and comes close to shooting off his

big toe. The scene is intended to be (partly) funny, and also show Doug's feelings for Tess. But it's too glib an acceptance and approval of violence as a means to an end.

Perhaps so we won't identify Tess with any specific, famously demanding former first lady, the agents at one point discuss in boxing terms how Tess would come out in a battle with Nancy. Tess is a "floater, unpredictable," says one. "She'd knock-out Nancy in the sixth or seventh round."

(Fresh comedy-drama, well-acted and directed, satisfactory entertainment for mature youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC

Film Classifications

Backbeat A-III
Clifford A-II
The House of the Spirits A-III
Threesome O

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

'A Passion for Justice' explores '50s desegregation

by Henry Herx and Gerri Pare
Catholic News Service

The Old South clashes with the new South in the fact-based drama "A Passion for Justice: The Hazel Brannon Smith Story," airing Sunday, April 17, from 9 p.m. until 11 p.m. on ABC. (Check local listings to verify the program date and time.)

The period is 1954, just after the Supreme Court decision ordering school desegregation.

The place is a small, sleepy town in Mississippi which, awakened by the fear of change, forms a white citizens committee to forestall any attempt at integration.

They find this is not going to be easy, however, when the town's well-to-do but independent-minded newspaper publisher, Hazel Brannon Smith (Jane Seymour), refuses to go along.

Instead, she uses her paper to demand that the local sheriff be fired for shooting an innocent black man.

At first, she is socially ostracized, then legally harassed. When residents boycott the newspaper, she responds to this intimidation by publishing editorials on the need for racial justice.

Now it is the turn of the local rednecks, who burn a cross on her lawn, dynamite the newspaper office, and finally smash the presses.

Refusing to be run out of her own town, she sticks it out until the town's leaders recognize the folly of their intransigence and repudiate the cycle of violence it has unleashed.

As a star vehicle, the production provides Seymour with a strong, dramatic role in which she has no trouble earning the viewer's sympathy.

The role of her Yankee husband (D.W. Moffett) is more a plot device than a character, enabling some scenes of domestic bliss to lighten the chronicle of woes taxing the heroine's courage.

Scriptwriter Rama Laurie Stagner creates the necessary dramatic balance by giving Seymour's character a worthy opponent in the formidable person of the town's leading citizen (Richard Kiley).

The character is no simple villain, but a man out of his time who can only see the publisher as having betrayed their long friendship by becoming a traitor to the heritage of the Old South.

Though unable to fathom the injustice of segregation, he cannot abuse lawless violence and ultimately turns the town toward reconciling with her.

Director James Keach succeeds in re-creating the climate of fear and the acts of violence which marked the period.

While the program provides a worthy portrait in courage, perhaps what it succeeds best at is its picture of how basically decent, churchgoing people could go along with racist actions which are so blatantly unjust and so obviously immoral.

Families who watch will have much to discuss about the topic of racism afterwards.

"I Hate the Way I Look"

A common lament of teen-agers is explored by Oprah Winfrey and her teen studio guests in "I Hate the Way I Look," an "ABC Afterschool Special" being rebroadcast on Thursday, April 21, from 4 p.m. until 5 p.m. on ABC. (Check local listings to verify the program date and time.)

Since many adolescents feel self-conscious about acne, their weight, or just not looking "cool," a number of celebrities—featured in taped interviews—reveal similar concerns they battled in their teen years.

But it is the youngsters who step up to the mike who make the real impressions. Their exaggerated worries may help teen viewers realize they are not alone in feeling inadequate or unattractive.

More importantly, some of them—and certainly Winfrey—stress that what is inside far outweighs any concerns about the outside packaging.

The program digresses when several moms complain about the high price of keeping teens in the designer duds they crave, to which one sensible teen admonishes her peers to "Get a job."

Yet some serious issues are brought up as youngsters tell the pain they have endured by cruel name-calling ("Harpoon that whale!") and remarks from insensitive parents who constantly criticize the weight or complexion of their offspring.

One girl who was hospitalized after starving herself and taking speed to lose weight, and another on a rocky road to recovery after bulimic excesses, are vivid examples of how necessary self-esteem is to traverse the trying teen-age years.

Several professionals are also on hand to provide positive suggestions for teens who are unhappy when they look in the mirror.

The celebrity clips are fairly trivial but otherwise the

program balances some genuine teen angst with upbeat remarks from their peers that may help young viewers put their appearance concerns in a healthy perspective.

TV Programs of Note

Monday, April 18, 9-11 p.m. (NBC) "A Time to Heal." In this fact-based, inspiring story, a career couple (Gary Cole and Nicolette Sheridan) find their lives have changed dramatically when she suffers a paralyzing stroke during childbirth and he must care for her, their 6-year-old child, and their newborn son.

Monday, April 18, 10-11 p.m. (CBS) "Northern Exposure." In this rebroadcast of a series episode, Maurice (Barry Corbin) throws a huge feast with cantankerous chef Adam Arkin overseeing preparations as Dr. Joel (Rob Morrow) wonders why he seems to be the only Cicely resident not invited to the dinner.

Tuesday, April 19, 9-10 p.m. (PBS) "In Our Children's Food." This repeat of a "Frontline" documentary traces the 30-year history of U.S. pesticide use, regulation, and scientific study, exploring what is and is not known about the risks of agricultural chemicals in our food and why the Environmental Protection Agency has failed to certify the safety of pesticides in heavy use for decades.

Tuesday, April 19, 9-10 p.m. (PBS) "Mastering the Marketplace." The fourth and final "Earthkeeping" special on environmental activism focuses on America's consumption habits and looks at a family that generates less than one garbage can of refuse per year. The documentary also scrutinizes manufacturers' "green marketing" claims.

Thursday, April 21, 8-9 p.m. (CBS) "Christy." In this episode titled "Both Your Houses," Christy (Kellie Martin) uses "Romeo and Juliet" to teach the children the evils of feuding, but the local Taylor-Allen feud flares up until a tragic death begins the healing process.

Friday, April 22, 9-10 p.m. (PBS) "Poet Laureate Rita Dove." In this episode from "Bill Moyers' Journal," Moyers interviews the current poet laureate of the United States, Pulitzer Prize-winning Rita Dove, about her plans to take poetry to the people.

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

QUESTION CORNER

Bible texts vary through the centuries

by Fr. John Dietzen

Q I am involved in our parish RCIA program. We are focusing on various Catholic prayers, and I have been assigned to explain the origin of "For thine is the kingdom, the power and the glory forever."

Until now, I did not know this phrase was in the King James version of the Bible, which is supposed to be why Protestants added it on.

Why is it not in the Catholic Bible? I would be surprised if I'm the only person wondering about this. (Ohio)



A This ending to the Our Father, called a doxology, was part of very early Christian liturgy, probably because a similar prayer had already been common in Jewish worship for centuries.

As you are aware, until moveable type printing was

invented in the 15th century, Bible texts were preserved by a long succession of hand-written copies, usually produced in monasteries with large rooms devoted solely to this purpose.

It's not surprising that changes in the text would occur over the centuries. Copying texts by hand day after day was incredibly tedious and tiring. A letter or word might easily be overlooked, or shifted to another spot.

More than that, perhaps out of devotion or just to break the monotony, monks who copied a Gospel, for instance, frequently added their own pious reflections or prayers in the margins.

As time went on, many marginal glosses, as they were called, found their way into the Bible text itself and remained there in succeeding manuscripts.

We're not guessing at all this, by the way. Centuries-old copies of Scripture still in existence reveal these kinds of changes and additions from one manuscript to another.

This is what happened to the Our Father. Somewhere along the line, monks began adding the final doxology as a gloss after the Lord's Prayer in Matthew (6:9-13). Eventually the final doxology moved in to become part of the Gospel text.

Such was the situation when the King James authorized translation was published in 1611. The team of scholars who prepared that translation simply did not know about the older sources which have since become available to us. So they included the doxology as part of Matthew's Our Father.

Since the King James version continued almost exclusively in Protestant use for more than 300 years, and since it included this one-sentence conclusion, the addition became part of what is referred to as the "Protestant Our Father."

As manuscript evidence and scholarship developed, it eventually became clear that the addition was not genuinely part of Scripture, but was inserted later.

All major Bibles today published under Protestant auspices omit the doxology from the Gospel text and refer to it, if at all, only in a footnote as an unauthentic addition to the Bible text.

Bible translations under Catholic auspices have never included the sentence.

We Catholics do, of course, continue the ancient liturgical practice even today as we say this prayer of praise to Mass, shortly after the Our Father.

The doxology in question never appeared in the Lord's Prayer as Luke has it, which is significantly different from Matthew, and even more unlike the Our Father in present use among Christians.

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

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

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FAMILY TALK

Retirement years bring special needs, problems

by Dr. James and Mary Kenny

Dear Mary: My husband retired about a year ago. I stopped working outside the home a few years earlier.

I am now suffering from a common problem: having him around all day. I know lots of wives complain about this problem, but what do they do to solve it? (Pennsylvania)

Answer: You are right to note that this problem is often mentioned, but seldom addressed. The change from work to retirement requires a whole new style of marital togetherness.

One of the joys of retirement is the lack of rigid schedules. Even older people who continue to work want jobs that free them from rigid work hours. Flexibility is highly prized.

Total lack of schedule, however, can leave you feeling frustrated. Probably you have fallen into this position.

How can you develop a schedule which is flexible yet effective, which allows you both time apart and time together, which satisfies both of you? It's a tall order indeed.

If you simply need him out of the house occasionally, be direct about your needs. If you want him to leave on a certain day each week while you clean house, for example, talk about it with him.

If you want his help with a household project or chore, give him specific tasks. Schedule a regular time for housework each week. You will probably both be happier.

In terms of personal activities, remember that the one person you can change at will is yourself. Start there.

Consider these questions when thinking about your retirement years together:

►What are your priorities in life at this time?

You might write them down. Don't be afraid to dream about these goals or wishes.

►What would you really like to do on your own?

Whatever your dream, begin to take small steps to accomplish it.

►Pursue a class or hobby of interest alone or with your spouse.

Schedule a craft class once a week. Teach a craft to others. Join a volunteer group which attracts you. Become involved in politics. Contact two friends to form a regular aerobic walking or bicycling group. You are all more apt to persevere if you meet regularly and depend on each other to exercise together.

►What might you and your husband do together now that work and family demands have lessened? What do you both enjoy?

►Are you outdoor people? Does fishing, hiking, or camping attract you?

►Do you enjoy music, movies, cooking, antiques, or woodworking?

►As with your individual activities, start small in planning your activities as a couple.

Suggest one place to go or one activity to do together in the coming week. Be specific. Let your husband know that you would enjoy it, and urge him to join you.

Try not to be discouraged if at first he shows little enthusiasm. Continue to invite him to join you in plans you have made for the two of you.

Pursue the activities which are meaningful to you. While you cannot make your husband pursue new goals, you can structure much of your own time. You can model your involvement and satisfaction in your own pursuits. And you can invite him to join you in pursuing interests you share.

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

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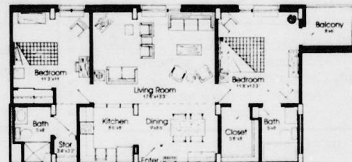


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The Active List

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

April 15

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

April 16

The Sisters at Holy Cross Parish are sponsoring the annual Auction and Chili Supper for the benefit of Holy Cross Central School. Chili will be served at 5 p.m. in Holy Cross Hall, 125 N. Oriental St. Tickets are \$3.50 for adults and \$2 for children. Auction will begin at 7 p.m.

St. John Parish, Bloomington, will hold the "Spring Fling Craft Show" from 10 a.m. to 5 p.m. in the R.E.C. For more information, call the parish office.

The Beech Grove Benedictine

Center will present "The Eucharist and Spirituality" with St. Joseph Sister Wanda Wetli from Tipton, Ind. The retreat will go from 9 a.m. to 3 p.m. For more information, call the Benedictine Center at 317-788-7581.

All Saints Grade School will hold a Reverse Raffle and Spaghetti Dinner at St. Joseph Church, 1375 S. Mackay Ave. Dinner will be served at 6 p.m. Tickets are \$15. For more information, call the school at 317-636-3739 or your parish office.

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

St. Benedict Parish, Terre Haute, will hold its Spring Fling Dance from 7-11 p.m. in the Hellmann Hall. \$15 per couple. For more information,

call Tom or Liz Gawlik at 812-466-3488.

April 17

St. John Church, 126 W. Georgia St., as part of its "Music at St. John's" series will present three spring concerts. John Sitarid, director of music and organist at St. John's, will perform an organ recital today at 3 p.m. for the first spring concert. All concerts are free and open to the public.

St. Philip Neri School, 550 N. Rural St., will host the 4th annual Walk-Run-Pray-athon beginning at 11 a.m. with a special liturgy. There is a lunch-noon after the events in St. Philip Neri gym for all who participate. All proceeds will be used to support the school. For more information, call 317-631-8746.

St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

Fatima Retreat House will hold a scripture evening with Benedictine Father Conrad Louis from St. Meinrad Archabbey. For more information, call 317-545-7681.

The Father Bernard Strangor, secretary of St. Bridget Parish, Indianapolis, will meet at 10 a.m.

The Adult Music Ministry group of Our Lady of Lourdes Parish in Indianapolis will present a concert at 7 p.m. The musical tribute will be in early celebration of Father Francis Buck's 40th anniversary of ordination.

April 18

An evening of hospitality for separated and divorced Catholics will be held at St. Pius X Parish, 7200 Santo Drive. Father Jim Krolewicz, associate pastor at St. Pius X, and Beth Reitz, pastoral associate, will address, "Divorce

from a Child's Perspective," after Mass. For additional information, call Marilyn Hess at the Family Life Office, 317-236-1586.

St. Joan of Arc Parish, 4217 Central Ave., will hold a planning meeting at 6:30 p.m. for its annual French Market. For more information, call Lori at 317-269-8205 or Molly at 317-238-5964.

The Young Widowed Group will hold a meeting at St. Matthew Church, 4100 E. 56th St., at 7 p.m.

Children of Divorce program from 6:30-8:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 217, for more information, call Sue Sandefur or Mary Anne Schaefer at 317-236-1500.

April 19

Lunch-time parenting classes from 12:1 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 208. Bring a brown bag lunch. For more information, call Sue Sandefur or Mary Anne Schaefer at 317-236-1500.

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

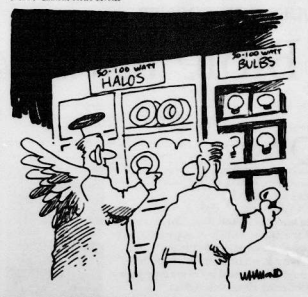
St. Anthony, Clarksville, will hold scripture study classes from 1-3 p.m. in the parish office building. For more information, call Loy Purcell at 812-282-9143.

The prayer group of St. Lawrence, 6944 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-8065 or 317-842-8805.

Marion College will host its spring mature living seminar from 10 a.m. to 2 p.m. This week's topic is "The Three Christs in the New Asian Order," presented by Franciscan Sister Sue Bradshaw, associate professor of history at Marian College. For more information, call Franciscan Sister Miriam Clare Heskamp at 317-929-0353.

The HIV-coping skills class will be held at 7:30 p.m. at St. Paul Episcopal Church, 10 W. 61st St. The Damien Center is a sponsor of this class for loved ones, family and friends of HIV-infected persons. For more information and

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registration, call Judy Lowery at the Visiting Nurse Service at 317-236-0445 ext. 106.

April 20

The Catholic Widowed Organization will hold a meeting at 7:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Nancy Miller, from the Marion County Extension Services, will speak on "From the Label to the Table," highlighting some changes in food labels.

Children of Divorce program from 6:30-8:30 p.m. at St. Paul Episcopal Church, 10 W. 61st St., in the North Building, room 202. Contact Donna Olsen at 317-253-1277.

Parenting using S.T.E.P. for early childhood from 7-9:30 p.m. at Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. For more information, call Judy Koch at 317-888-2861.

The Beech Grove Benedictine Center will hold a secretary's day conference from 9 a.m. to 3 p.m. For more information, call 317-788-7581.

The Catholic Alumni Club of Indianapolis will hold a newsletter meeting at 7 p.m. in the Archbishop O'Meara Catholic Center, room 210.

Today is the reservation and payment deadline for the Catholic Widowed Organization members to see "Annie Get Your Gun" at Beef 'n Bords on May 15.

April 21

Kordes Enrichment Center in Ferdinand will hold a retreat for secretaries, "Coping with Difficult People." Sharon Reeves, associate professor of psychology and sociology and director of counseling services at Vincennes

Catholic Charismatic Renewal of Central Indiana

PRAYER MEETING

POSTPONED

(Each 3rd Friday of month)

Next Meeting

April 22, 1994

Speaker: Lesley Rush

"We are the Church"

Holy Rosary Church

520 Stevens Street

Indianapolis, IN 46203

9:00 PM

For Information, Call Message Center

317-571-1200

REST RENEWAL REFLECTION

Fatima

April 25

Leisure Day

"Blessed are those who are persecuted"

Fr. Jim Farrell (child care available)

May 3

Marian Reflection Day

"The Joy of Mary"

Fr. Jim Byrne & Sr. Norma Rocklage, OSF

(child care available)

May 17

Leisure Day

"Building a Board of Directors for Our Youth"

Mr. Dan Elsener (child care available)

June 3-5

Men's Serenity Retreat

Serenity Team Members

June 14

Workshop Day

"Autumn Grace: A Spirituality of Aging"

Br. Joseph Martin, FIC (child care available)

fatima retreat HOUSE

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- Tour guide in Medjugorje (Aine Burke from Ireland-previously gave talk on Medjugorje and the war in Bosnia at St. Lawrence) and services of spiritual director/priest throughout the trip.

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University Jasper Center, will facilitate the retreat. For more information, call 812-367-2777 or 800-880-2777.

☆☆☆
Mt. St. Francis Retreat Center will hold a workshop for secretaries, "I am Wonderfully Made," from 10 a.m. to 3:30 p.m. For more information, call 812-923-8817.

☆☆☆
A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

☆☆☆
St. Roch, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. Call 317-784-1763 for more information.

☆☆☆
The Catholic Charismatic Renewal of Central Indiana will hold its next meeting at Holy Rosary Church, 520 Stevens St. The meeting will feature Lesley Ann Rush. For more information, call 317-571-1200.

April 22
The Crisis Pregnancy Center of Indianapolis located at 2105 N. 1st, Suite 104, will hold its seventh annual support banquet "Decade of Celebrating Life," at 7 p.m. in the Sagamore Ballroom of the Indiana Convention Center. Gary Bauer, president of the Family Research Institute, will speak. Tickets are \$30 each. For more information, call 317-925-KIDS.

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

☆☆☆
The Beech Grove Benedictine Center will hold a golf scramble. Call Dave at 317-787-6747 for more information.

☆☆☆
Holy Rosary Church, 520 Stevens St., will present Lesley Ann Rush, a Catholic Lay Evangelist member of Charlie O'Brien's Good News Ministry, from 7-9 p.m. For more information, call the Office of Evangelization at 317-236-1489.

☆☆☆
St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆☆
Positively Singles will go bowling from 7-9 p.m. at Action Bowl Duck Pin Bowling, 325 S. College Ave. Dinner following. For more information, call Jim Scott at 317-726-0863.

☆☆☆
Holy Angels Parish will have its Spring Matinee at Seville's Night Club at 71st and Michigan Rd. Tickets are \$4 at the door. For more information, call Mary Young at 317-253-8819 or Harold Brown at 317-293-6000.

April 23
"We are Families Too... Taking a Look at How We Fit" will be the topic of a half-day workshop to be held at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., at 2 p.m. The workshop will look at separated or divorced families. The program begins at 10 a.m. The entire family is encouraged to attend. Entertainment for children. For more information, call Marilyn Hess at 317-236-1586.

☆☆☆
Mt. St. Francis Retreat Center will hold a spirituality day entitled, "Cherishing Our Body-Temple," with Sister of Mercy Marianne Longo. Cost is \$25, includes lunch and materials. Call 812-923-8817 for more information.

☆☆☆
St. Joan of Arc Parish, 4217 Central Ave., will hold a spring renewal day from 2:15 p.m. in the parish center. For more information, call Sister Sue at 317-283-5508.

☆☆☆
A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆☆
The Catholic Alumni Club of Indianapolis will meet for the movies at Cinemark Theatres, S. U.S. 31 and Stop 13 Rds., at 6:30 p.m. For more information, call Mary at 317-253-3841.

☆☆☆
The Brown County Christian Singles will have dinner and a night hike in the Brown County State Park tonight. Meet at the Abe Martin Lodge at 6 p.m. in the downstairs lobby. Be sure to bring warm clothing and a flashlight. For more information, call Daria at 812-988-2570.

☆☆☆
Little Flower Ladies Club will hold a spring dinner dance from 6:30 p.m. to 12 a.m. \$15 per person. For more information, call Catherine Dangler at 317-356-4220.

April 23-24
St. Meinrad School of Theology will host a live-in weekend for men who are thinking about priesthood. The weekend begins at 10 a.m. on Saturday and ends at 12 p.m. on Sunday. All food and lodging is free. Space is limited and travel grants are available.

For more information, call 800-752-9384.

April 24
St. Paul's Episcopal Church, 10 West 61st St., will hold an Arts Fair beginning at 3 p.m. "Drums of West Africa" is an ensemble offering the drama of a ancient culture. "The Reluctant Dragon" features Will Gould, actor and puppeteer. For more information, call Frank Boles at 317-253-1277 or 317-259-4682.

☆☆☆
The Father Bernard Strange group of St. Bridget Parish, Indianapolis will meet at 10 a.m.

☆☆☆
The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., beginning at 1 p.m. with ongoing formation classes. At 2 p.m., formation classes for new members will be held, followed by a benediction and service at 3 p.m. A business and counsel meeting will follow. For more information, call 317-667-7399.

☆☆☆
The Catholic Widowed Organization will hold a birthday party at Wellington Green Club House. Cost is \$5.

☆☆☆
St. Paul, Seelenburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Every-

one is welcome. For more information, call the parish office.

☆☆☆
St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆☆
The Catholic Alumni Club of Indianapolis will go to Eagle Creek Park for kite flying. Meet at Waffle House at W. 56th St. and Georgetown Road at 11 a.m. for brunch. For more information, call Mary at 317-253-3841.

☆☆☆
St. John Church, 126 W. Georgia St., as part of its "Music at St. John" series, will present pianist John Gattes at 3 p.m. All concerts are free and open to the public.

☆☆☆
Knights of St. John, 31, Greensburg, will hold its annual Spring Festival with chicken dinner served from 10:30 a.m. to 4 p.m. Adults, \$5; children 4-12, \$3. For more information, call Don at 812-663-3544.

☆☆☆
Breebut Preparatory School, 2801 W. 86th St., will hold "FamilyFest '94" from 10 a.m. to 4 p.m. Programs for adults and children. Mass follows program. Bring a picnic lunch. For more information, call 317-845-9133.

☆☆☆
St. Joan of Arc School, 500 E. 42nd St., will hold an open house to introduce parents to the school and have a pre-registration for all grade levels. The open house will be from 1-3 p.m. Before and after school care is available for students and working parents. For more information, call 317-283-1518.

☆☆☆
Our Lady of Perpetual Help, New Albany will hold Theology Night Out in Wagner Hall. The topic will be "Parish Life: A Community of Disciples," presented by Providence Sister Marie Kevin Tighe. Meeting begins at 5:30 p.m. Call Tom Yost at 812-948-0185 for more information.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Michael, 6 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6136, 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, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown 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.

Papal trip to Lebanon is postponed indefinitely

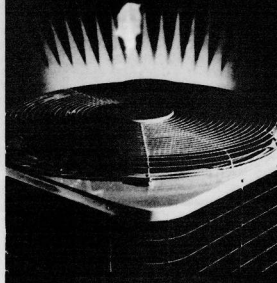
VATICAN CITY (CNS)—The Vatican said Pope John Paul II was postponing indefinitely a planned trip to Lebanon because "serious and unforeseeable" incidents had stirred up tensions again in the Middle East country.

The trip, originally planned for May 28-June 1, was delayed until "a more favorable moment," a Vatican statement said. It said the pope had agreed to the postponement with sadness after the Vatican consulted with leading church and civil authorities in Lebanon.

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Youth News/Views

Roncalli High School marks quarter century of academic excellence

by Mary Ann Wyand

Roncalli High School's "family room," which serves as a gymnasium as well as a gathering place for school Masses and assemblies, was filled with more than 550 well-wishers on April 9 as Archbishop Daniel M. Buechlein celebrated a silver anniversary Mass for the Indianapolis South Deanery interparochial high school.

The eucharistic liturgy was a joyous celebration of past and present, as alumni from Sacred Heart, Kennedy, Chartrand and Roncalli high schools joined current Roncalli students and a number of priests associated with the schools for the anniversary Mass and a reception marking a quarter century of excellence in Catholic education on the Indianapolis southside.

Roncalli's anniversary year celebration follows an exciting 1993 school year which included national recognition for the school from the United States Department of Education as a "Blue Ribbon School of Excellence" and state recognition for the Rebels' football program as the Indiana High School Athletic Association Class 3-A state football champions.

"We celebrate the wonderful achievement that the many-faceted excellence of this school represents," Archbishop Buechlein told the students, alumni and friends of Roncalli High School during his homily. "And we thank God for many blessings. Yes, the shaping of this school from Sacred Heart, Chartrand and Kennedy high schools which we now affectionately know as Roncalli has been challenging. With a sense of pride, we pray for all the good folks, past and present, who met the challenge with strong faith."

Offering praise to the faculty and parents,

the archbishop told them, "As I look back to my roots, I don't know of any other single group of people that exercises more influence over the direction of our human family and our church than priests and religious and people like you, our teachers in our homes and in our Catholic schools."

Turning to the students, Archbishop Buechlein smiled and asked, "What I have received through Catholic education is available to you, the students of today. You are our leaders in the 21st century. Is the future archbishop here tonight? Is the next Mother Teresa here tonight?"

As we celebrate Roncalli's 25th anniversary, he said, "we share a tremendous ideal and a tremendous responsibility. A gathering like this evening underscores the fact that we must work together to accomplish our common purpose. Priests and parents and teachers and students—all of us need each other. The need to carry the Catholic vision forward has never been greater."

At the conclusion of the Mass, Archbishop Buechlein told Roncalli principal Joe Hollowell that he will give the school a gift of \$5,000 in recognition for 25 years of excellence in Catholic education.

In a letter written for the anniversary program marking the occasion, Hollowell noted, "From the roots of the foundation given to our school with the opening of Sacred Heart in 1914 through the challenges and opportunities offered by the merger of Kennedy and Chartrand high schools, and as a growing and thriving educational community that is now Roncalli, the fruits of our labors and the sacrifices made by so many are making a difference in the lives of our students, as well as the poor, sick, homeless, aged, and uneducated in our community."



QUARTER CENTURY—Celebrating 25 years of excellence in Catholic education at Roncalli High School in Indianapolis, Archbishop Daniel M. Buechlein joins current Roncalli students and alumni from Sacred Heart, Kennedy, Chartrand and Roncalli high schools on April 9 for a silver anniversary Mass and reception at the school. Roncalli senior Katie Schott (above, at left) and her family present the gifts to the archbishop during the eucharistic liturgy. Father Richard Lawler, dean of the Indianapolis South Deanery, (above, at right) assists the archbishop. Roncalli junior Mike Riedeman (photo at right) reads the second reading during the Liturgy of the Word. Roncalli junior Trevor Howard (below, at left) assists Archbishop Buechlein as a server and senior Mike Bohn (below, at right) as the master of ceremonies for the anniversary Mass. (Photos by Mary Ann Wyand)



Archdiocesan Youth Conference will be faith journey

by Mary Ann Wyand

"Stories We Tell," the 1994 Archdiocesan Youth Conference scheduled April 23 at St. Mary of the Woods College near Terre Haute, will offer teen-age participants lots of opportunities to get to know other teens and plenty of time to talk with other youth about faith.

"There will be many opportunities to hear people share their own stories of faith through workshops such as 'A Picture's Worth a Thousand Words' or 'Last Call for Alcohol' or 'Once Upon a Time... There Was a Baby.' Julie Szolek-Van Valkenburgh, director of the archdiocesan Office of Youth, Young Adult and Campus Ministries,

explained. "David Kauffman, our keynote speaker, will share his own story in an afternoon workshop entitled 'A Story to Tell' and will sing a song he has written specifically for this day."

Archbishop Daniel M. Buechlein also plans to participate in the Archdiocesan Youth Conference, she said. "The archbishop will share pieces of our Catholic story through a dialogue in which young people will ask questions about some of the issues of our Catholic Church."

Of particular importance, Szolek-Van Valkenburgh said, are opportunities for teen-agers to share their own stories.

"They aren't just coming to listen and fill themselves up with knowledge," she said.

"They will have a chance to make friends and tell other Catholic young people and adults how their faith has made a difference in their lives. They will have opportunities to do this all day during the conference. However the culmination of their sharing will be during an evening concert with David Kauffman, when they will be invited to share their stories with the whole community."

Kauffman, a nationally-known Christian musician from New Orleans, said he left a career in banking and real estate development five years ago to become a youth and music minister. He has recorded several albums of Christian songs and shared his story and songs at youth rallies throughout the United States.

"I believe my music ability is a gift from God," he said during a recent telephone interview. "It's just a part of me. The songs I sing are about life and life situations, about everyday people and situations, about living in our faith. Some of my songs are specifically about people and things that have happened that touched me and inspired me. Other songs are reflective of my own experience. That's why I particularly like the theme of this conference."

With the exception of the western world, Kauffman said, "a lot of world religions and world cultures pass on their traditions by telling stories. It just makes sense that we begin to embrace that (tradition of storytelling) more as Christians and as Catholics. People can be united by a group of stories which touches them. In our western culture we're not really taught to tell our stories. What a powerful thing it will be if we can come together for a weekend to tell our own stories and listen to others' stories."



David Kauffman

Out of each person's story comes giftedness, he said. "There is a direct relationship between the stories we tell and the gifts that God has given us to survive and succeed, but also to share with others."

During his concert, Kauffman explained, "I invite people to become a part of a faith experience that happens to be centered around music. There is grace in those moments. I think miracles happen when we come together in faith. There is an emotion and a power that people generate when they come together and rally around Christ. Sometimes it's overwhelming."

Conference musician will perform at Butler University on April 22

Nationally-known Christian musician David Kauffman of New Orleans will sing contemporary Christian songs from his albums during a coffee house for college students and young adults at 7:30 p.m. on April 22 at Butler University's Holcomb Hall in Indianapolis.

Kauffman also is the keynote speaker for the 1994 Archdiocesan Youth Conference for teens scheduled on April 23 at St. Mary of the Woods College.

The April 22 concert at Butler University is free and open to the public. For additional information, telephone the archdiocesan Office of Youth, Young Adult and Campus

Ministries at 317-236-1439 or 800-382-9836, extension 1439.

☆☆☆

Roncalli High School's theater and music departments will present the musical comedy "Guys and Dolls" by Frank Loesser at 7:30 p.m. on April 22, 23, 29, and 30.

Reserved seats are \$5, while general admission tickets are \$4 each.

Roncalli students also will present a candlelight Italian dinner at 6 p.m. on April 23 and again on April 30. Dinner tickets are \$12 for adults and \$10 for children. For ticket information, telephone the school office at 317-787-8277.

Campus Corner

Indiana University CALL weekend busy, prayerful

by Suzan M. Bedel

Collegians Activated to Liberate Life (CALL), a Christian pro-life activist network for college students in the Midwest, hosted its third weekend of events in its "Restore Life Bloomington" project April 8-10.

In coordination with Indiana University Students for Life (IUSFL), CALL has undertaken this semester-long campaign with the goal of building up the existing pro-life efforts in Bloomington and creating a "community-based response" to the abortion crisis.

The weekend began with a lecture by Mark Crutcher of Life Dynamics, a national pro-life group dedicated to stopping abortion through ministry to abortionists. Crutcher's talk, "Inside the Minds of America's Abortionists," was based on an extensive survey of abortionists by Life Dynamics.

The survey, called "Project Choice," was reportedly returned by a multitude of abortionists who did not know a pro-life group was conducting the study. Crutcher found that most abortionists are very

troubled by the fact that they are looked down upon and even shunned by the medical community. He contends that if more medical students knew the lifestyle and feelings of the American abortionist, fewer would desire to enter the field.

During his lecture, about 20 pro-abortion students entered the auditorium and eventually started interrupting Crutcher's speech. Among various comments made by pro-abortion activists, one yelled to Crutcher, "You hate women!" Crutcher answered the comments logically and truthfully. He later thanked them for being less disruptive than other pro-life activists have been with past pro-life speakers.

Crutcher's four-hour Saturday morning seminar, "Firestorm," detailed Life Dynamics' strategy for ending abortion.

Saturday afternoon participants travelled to Noblesville, Ind., to the home of abortionist Neil Strickland. A prayer vigil was held at Town Hall, followed by a picket of Strickland's home.

In the early evening, participants headed to Indianapolis airport where



PRO-LIFE PROTESTERS—Members of Collegians Activated to Liberate Life (CALL) and various midwestern college pro-life groups stand outside of abortionist Neil Strickland's residence in protest. The protest was one of many events held during the CALL weekend held in Bloomington, April 8-9. (Photo courtesy of CALL)

abortionist James Howard was due to arrive from Omaha, Neb.

Howard lost his license to perform abortions in Indiana after being charged with three felonies related to an in-office abortion of a six-month-old unborn baby. The child's mother had to be rushed to the hospital with complications.

Currently, Howard flies to Omaha to abort babies in a facility there. The "Restore Life Bloomington" participants confronted him as he walked through the airport, saying three sentences to him: "James Howard, you kill babies. Please stop. We are praying for you."

Claire Johnson, a CALL member from the University of Notre Dame, said, "We just pray that God will use our efforts to open his eyes to what he is doing."

College students from Kansas, Missouri and Illinois joined the Indiana University and CALL students in the weekend's events.

The next Restore Life Bloomington activity is a prayer vigil scheduled for the week of April 18-22. The vigil will continue for 24 hours-a-day, all week long in front of the Planned Parenthood Center in Bloomington.

(Suzan Bedel graduated from Miami University, Ohio, in May 1993. Immediately after graduation, she joined the CALL Team and has organized numerous CALL weekends. In January 1994, she moved to Bloomington to assist Joshua Miller, director of CALL, with the Restore Life Bloomington project. Her main project for CALL has been working with the local crisis pregnancy center in efforts to open a maternity home in Bloomington.)

Marian College to hold campus preview day for high schoolers

Marian College will hold a **campus preview day** for high school students on April 16, beginning at 10 a.m. Registration and a continental breakfast will be held in the Alverna Center from 10-10:30 a.m. followed by a welcoming program. At 11 a.m. the visitors will have an opportunity to meet with department chairpersons and other faculty representatives in the campus library. A complimentary lunch will be served in Stokely Mansion from 11:45 a.m. to 1 p.m. following lunch, guests will learn more about financial aid opportunities at Marian. For more information about the campus preview day, call Della Pacheco at 317-929-0231.

☆☆☆

St. Mary of the Woods College students **Jennifer Allen**, a senior, and **Rebecca Schofield**, a junior, recently traveled as this year's recipients of a grant sponsored by Washington, D.C.,

area alumnae. Allen and Schofield submitted essays in the fall semester of 1993 explaining why they wanted the grant which would allow them to travel to Washington, D.C. During their visit to the nation's capitol, they had the opportunity to develop their career opportunities as well as meet with SMWC alumnae. This is the fourth year this grant has been offered to the students at The Woods.

☆☆☆

The National Catholic Student Coalition (NCSC) has selected **Maureen Suding**, a Ball State University student, to serve as a regional representative for the organization. NCSC is a student-directed coalition of campus ministries and Catholic student organizations from across the country. The coalition strives to develop Christian leadership and allow the networking of ideas and programs for campus ministry. Suding, a nursing major, will represent the Great

Lakes region of the United States with four other students as part of a regional

team. Suding is the daughter of Paul and Bonnie Suding of St. Barnabas Parish.

VOLUNTEERS NEEDED FOR COMPARATIVE STUDIES OF DENTURE ADHESIVES

Persons wearing dentures are needed to help test denture adhesives at the IUPUI campus. We anticipate conducting a series of research studies to test the effectiveness of various denture adhesives. Each of these studies will last for 1 to 4 days and will require that participants be in our clinic all day (7 - 5) on these days. New studies will be started about every other week and you may participate in all the studies, or in only a few, as is convenient to you.

Meals, snacks, and drinks will be provided, and panelists will have available time during the day for leisure activities. A dining room, a large television lounge, a game area and reading areas are available in our facility. We will make every attempt to provide a pleasant atmosphere for your comfort and entertainment while you are participating in these research studies.

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NCEA OPENING—Singing the Walt Disney classic "It's a Small World," grade school singers from the Diocese of Orange, Calif., welcome Catholic educators to the National Catholic Educational Association's 90th anniversary convention in Anaheim, Calif., April 4. The more than 12,000 people at the April 4-7 conference were challenged to forge unity among an increasingly diverse student population. (CNS photo by Bob Dellinger, The Tidings of the Archdiocese of Los Angeles)

Educators challenged to forge unity amid diversity in schools

**Annual convention draws
more than 12,000
teachers, administrators**

*by Mark Pattison
Catholic News Service*

ANAHEIM, Calif.—The challenges of forging unity among a increasingly diverse population were presented at the National Catholic Educational Association convention April 4-7 in Anaheim.

More than 12,000 people, from teachers to superintendents, took part in at least one day of the 91st annual conference. Jitters over recent California earthquakes contributed to a drop in attendance from last year's 13,000. Wintry weather on the East Coast also was blamed; educators who would ordinarily have attended were teaching makeup days instead.

School integration is no accident, said two administrators from De La Salle High School in Chicago.

"You could force students to integrate, but it probably wouldn't happen," said one administrator, De La Salle principal James Gay. "We can work to create an environment where diversity is second nature. Our students are used to seeing and working with an ethnically diverse mix."

Bishop Wilton D. Gregory of Belleville, Ill., said that creating unity amid diversity "is not an easy endeavor."

But Catholic educators "have a vital responsibility to serve youth according to the design of God's plan. That means more than (mere) tolerance," he said.

Agreeing was Bishop John S. Cummins of Oakland. "Unity is a carefully nurtured goal," he said. "The outreach is endless. The constant nurturing of the church—I confess that on some days that is very hard work."

But Bishop Cummins cautioned against a sense of "glibness" in approaching cultural diversity. Rather, "we must approach it with reverence," he said.

In his talk titled "Can We Get Along?" public school educator George McKenna, superintendent of the Inglewood School District, often noted how different groups are on the outside of society.

"Right now the discussion's about illegal immigrants and legal immigrants," he said. "God didn't make any illegal people, so what's the discussion about?"

What students need today is an expanded view of the world, McKenna said.

What good is it, he asked, if a kid "can throw a football 60 yards and the colleges are drooling over him for his masculine arm and he's 16, and yet he can't use that arm to lift up a spoonful of pabulum to feed a 90-year-old woman who's in a corvalescent home dying of Alzheimer's disease? Or what

use is that arm? It's not programmed for charity."

Armless musician Tony Melendez, the NCEA keynote speaker who opened the convention, said he gained a new appreciation of the work teachers do after marrying his wife, a kindergarten teacher.

"It's a lot of work, I know it is," Melendez said. "I know you have a difficult job. You don't make enough money—that's one problem."

Noting that his father taught him the heritage of the family's Nicaraguan homeland, Melendez said, "The more we can talk to one another, that's better. The more we can talk to each other across cultures, that's better."

While unity can come from diversity, it need not be synonymous with assimilation, said Jesuit Father Allan Figueroa Deck, coordinator of Hispanic pastoral programs at Loyola Marymount University in Los Angeles.

"The Hispanic peoples represent a culture that simply even now has not assimilated the modern mind-set of secularism," he said. "They don't accept it, don't live it out the way middle-class Americans do."

Culture, Father Deck said, "is our backbone. It influences us in the deepest level of our existence in terms of the meaning of life, family and what is important. It gives us our strength. It gives us our identity. It tells us who we are. And it gives us the wherewithal that we need in order to adapt and survive."

Father Virgil Elizondo, rector of the San Fernando Cathedral in San Antonio, told of how Jesus was placed on the margins of his society and embraced others on the margins during his public ministry.

Jesus was born "a Calilean Jew," a term of scorn by Jews who themselves were oppressed. "An oppressed people," he said, "find other people to oppress them."

But by traveling and dining with sinners, tax collectors, and others on society's margins, "Jesus broke the taboos," Father Elizondo said. "Not because he was a lawless person, but because he was in favor of bringing out the dignity and worth of each one."

The NCEA itself released a report on 1993-94 Catholic school attendance which indicates a growing diversity within the student population. Thirteen percent are non-Catholics, and 24.7 percent of the nearly 26 million students are not white.

The NCEA, in conjunction with the U.S. Catholic Conference, is launching a marketing campaign aimed beyond the Catholic school students and their parents, which could bring those numbers up even further. "Catholic Schools: Schools You Can Believe In" is the slogan for the campaign, which begins in May and will peak during Catholic Schools Week, which takes place the last week of January 1995.

Pope attends Vatican concert commemorating the Holocaust

Joins Rome's rabbi to recall those slaughtered by the Nazis

by Cindy Wooden
Catholic News Service

VATICAN CITY—Survivors of Nazi concentration camps lighted a menorah in the Vatican's audience hall as the pope, flanked by the chief rabbi of Rome and the president of Italy, arrived for a concert to commemorate the Shoah, or Holocaust, on April 7.

U.S. actor Richard Dreyfuss recited the *Kaddish*, a Jewish prayer for the dead, during the solemn concert.

The hour-long concert by the Royal Philharmonic Orchestra of London, conducted by Gilbert Levine, opened with Max Bruch's *Kol Nidre*, the central prayer of Yom Kippur, the Jewish day of atonement. Levine, who has conducted other papal concerts, is a Jewish American whose mother-in-law survived Auschwitz, the Nazi death camp.

"The melodies and songs which resounded in this hall

were expressions of a common meditation and a shared prayer," the pope said at the end of the concert.

Pope John Paul said Jews imprisoned by the Nazis during World War II "passed through a dark desert in which the fountain of love itself seemed to have dried up."

The lament of the victims did not die with them, the pope said. It remains "strong, filled with yearning, heartfelt, and says: 'Do not forget us.' It is addressed to each and every one of us.

"We have a task, the only one, perhaps, able to give sense to every tear shed by man because of man and to explain it," the pope said.

"We have seen with our own eyes, we have been and are witnesses of the violence and hatred which all too often is sparked in the world and rapidly inflames it," he said.

"We have seen and see peace derided, brotherhood mocked, agreement neglected and mercy scorned," he said.

But human beings, the only creatures capable of understanding justice, are inclined toward justice, he said.

"To save man does not mean only not to kill him, not to mutilate him or not to torture him. It also means giving the hunger and thirst for justice which is in him the possibility of being satisfied.

"We risk making the victims of the most atrocious deaths die again if we do not have a passion for justice and if we do not commit ourselves, each according to their own ability, to making sure that evil does not prevail over good as happened with millions of sons and daughters of the Jewish people," the pope said.

"Efforts to free humanity from every hint of racism, exclusion, marginalization, enslavement and xenophobia must be doubled," he said.

Earlier in the day the pope met with Rabbi James Rudin of the American Jewish Committee, a group of Jewish leaders and others who helped organize the concert.

The pope told the group that no one can remain indifferent to the reality of the Holocaust and to other situations in which Jews were killed simply because they were Jews.

"The candles that will burn as we listen to the music will keep before us the long history of anti-Semitism which culminated in the Shoah," the pope said.

"But it is not enough that we remember, for in our own day, regrettably, there are many new manifestations of the anti-Semitism, xenophobia and racial hatred which were the seeds of those unspeakable crimes," he said.

"Humanity cannot permit all that to happen again," the pope said.

He told the group that he hoped the concert would be another step toward consolidating good relations between Catholics and Jews "so that with the help of almighty God we can work together to prevent the repetition of such heinous evil."

At the audience, Rabbi Rudin told the pope, "today we join together as Jews and as Roman Catholics to commemorate an event whose very definition transcends human words."

"We must turn to the divine gift of music to form a mystical bond of remembrance between heaven and earth, between life and death, between past and future," he said.

The rabbi thanked the pope for his repeated condemnations of anti-Semitism, for his efforts to improve relations between Catholics and Jews and for the late December start of formal diplomatic relations between the Vatican and Israel.

Cardinal Edward I. Cassidy, president of the Vatican Commission for Religious Relations with the Jews, told Vatican Radio that the process toward full diplomatic relations has made it easier for Catholics and Jews to work together.

"I think that this concert is another sign that our relations have improved greatly in the past few years," he said.

Special Synod of Bishops on Africa begins

Thirty-four points are agenda for debate by 315 participants

by John Thavis
Catholic News Service

VATICAN CITY—The special Synod of Bishops on Africa opened with a statement of hope and a cry of dismay, reflecting two sides of the continent's difficult reality.

At a Mass to inaugurate the assembly April 10, Pope John Paul II said the church wants to build on Africa's great religious traditions, its respect for life, its emerging political maturity and its ecumenical progress.

All these gifts make the start of the synod a time for the church to "rejoice in the African continent," he said.

Yet the pope could not let the opening ceremony pass without appealing emotionally for an end to ethnic and political violence in Rwanda, where tens of thousands were reported killed or wounded in early April.

"Together with you, I raise my voice to tell all of you: Stop these acts of violence! Stop these tragedies! Stop these fratricidal massacres!" he said.

The liturgy in St. Peter's Basilica combined prayers in Latin and Swahili, the music of organs and drums, and vestments with a geometric African pattern.

On April 11, the first full day of synod deliberations, the synod recording secretary, Cardinal Hyacinthe Thiandoum of Senegal, read the 34-point *relatio*, which summarized the agenda facing the 315 participants. It said the primary challenge facing the church in Africa was to make its message relevant in a continent of immense social problems and tremendous religious enthusiasm.

The *relatio* threw open several themes for debate by synod fathers:

►Evangelization should aim not only at new conversions but must face the challenge of a shallow faith among many African Christians. The church must proclaim its message explicitly but more with "gentle persuasion than head-on confrontation." The people are its greatest resource, and the experience of small Christian communities can offer good lessons for building up the church.

►The church in Africa should not fear inculturation but deepen it. The short history of the church in many areas leaves many with "a strong feeling of having received a faith not yet fully at home in our life and culture."

Specifically, inculturation should involve worship and liturgy, with the Zairian rite seen as a step in the right direction—the emergence of a such rite is "of right and not as concession." The church should also show greater appreciation for various customary laws of marriage and try to harmonize them with the church laws on marriage.

►The challenges of peace and justice are many and serious in Africa and include abject poverty, diseases such as AIDS and a "tragic worsening of health services and educational facilities."

The church's main role is that of awakening the moral conscience of all. But in cases of bad government, economic mismanagement and corruption, there may be exceptional times when pastors are called upon to play a more direct political role.

►Dialogue with Islam is necessary and sometimes difficult, although Christian-Muslim relations in Africa are "generally good." Dialogue cannot thrive without mutual respect, however, and the synod must be "loud and clear" in denouncing restrictions on religious freedom.

►Ecumenical dialogue needs greater attention. In response to the wide activities of religious sects in Africa, the church should acknowledge "some of their strong points," zeal for the Gospel, deep conviction, attention to individual needs and lively worship.

►African traditional religion can be a bridge to dialogue and may provide positive elements for Christians.

►The role of women must be appreciated by the church. "The African woman should be able to count on the church to

be the defender of her rights as a human person and the promoter of her authentic role in social life, politics, economics, but also as wife and mother."

►The steady rise in African vocations should not overshadow the fact that the ratio of priests to faithful remains low in many parts of the continent. The church should be careful that priests do not become part of an "affluent elite in a sea of misery" in Africa.

►While the church in Africa is materially poor and should share in the continent's poverty, it should take a fresh look at its continued dependence on foreign financial aid.

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BOOK REVIEW

Anticipated Maryknoll book set

By Tracy Early
Catholic News Service

MARYKNOLL, N.Y.—Publication of a long-awaited book by the late Penny Lemoux on the Maryknoll Sisters was celebrated at the order's headquarters recently. Titled "Hearts on Fire," it was published by Orbis Books, an arm of the Maryknoll Fathers and Brothers.

Lemoux had conducted tape-recorded interviews with more than 100 Maryknoll nuns, outlined the book and written an introduction and five chapters prior to her death from cancer in 1989.

Arthur Jones, who had commissioned and edited Latin American reporting she did for the *National Catholic Reporter*, completed the manuscript using her archive. Orbis editor Robert Ellsberg, in collaboration with a committee of the Maryknoll Sisters, produced the final draft.

The book's 15 chapters tell the story of the Maryknoll Sisters from their founding in 1912 and when they first sent members abroad—to China in 1921. An afterword by Sister Claudette LaVerdiere, current president of the order, reports developments from the time Lemoux ended her research in 1989 to the present.

At the celebration Sister LaVerdiere praised the book as an account that included many familiar stories but "reveals us to one another in a fresh way."

Lemoux's approach, she said, was to let the Maryknoll nuns tell their story in their own words. Everyone "from the eldest to the youngest" could recognize the account as "our story," Sister LaVerdiere said.

Sister Rose Marie Franklin, a member of the book committee, said readers of "Hearts on Fire" would get a "truer depiction of sisters" than that presented in such productions as Whoopi Goldberg's "Sister Act 2."

The book was proposed in July 1986 by George Black, an editor at Pantheon, with the intention of focusing on a few Maryknoll nuns working in Latin America. Under attack at the time from some quarters for association with revolutionary forces, the order at first declined to cooperate.

Later, Lemoux was asked to write a book about the order as a whole. Her letter outlining the approach she planned to take won their approval and enthusiastic cooperation.

The letter, included in a foreword to the book, said that "I owe a special debt to Maryknoll because it was through your missionaries in Chile that I regained my Catholic faith."

Born in Los Angeles in 1940, Lemoux first went to Latin America to work for the U.S. Information Agency. She later did news reporting, beginning in 1975 as a free-lancer, and published several books, including "Cry of the People" and "People of God."

She wrote the Maryknoll Sisters that her experience of the

church in Colombia as a "near-feudal institution" that was "wedded to the upper classes" led to her alienation.

"But in the early 1970s, I came in contact with Maryknoll missionaries in Chile, who showed me a different church—the church of the poor," Lemoux wrote. "The experience changed my life, giving me new faith and a commitment as a writer to tell the truth of the poor to the best of my ability."

With financial assistance from the order, Lemoux traveled to interview nuns where they worked in Latin America and Asia, and at their retirement homes in California. Before she could make a planned visit to Africa, she learned that she had cancer.

She came to the Maryknoll Sisters' headquarters in September 1989 to continue working. She died at a nearby hospital that October, and was buried in the sisters' cemetery.

Lemoux's husband, Denis Nahum, a British businessman working in Bogotá, Colombia, was cited at the celebration for his persistence in seeing that the book got completed after her death. Pantheon turned the project over to Orbis, and Jones offered to write the remaining chapters without pay.

"Hearts of Fire" is dedicated to Lemoux's daughter, Angela, now a high school student.

Sister Janice McLaughlin, communications officer for the Maryknoll Sisters, said material Lemoux gathered for the book and her other papers were being deposited at Marquette University in Milwaukee.

Robert J. Gormley, executive director of Orbis, said the initial printing of "Hearts on Fire" was 3,000 hard-cover copies, priced at \$22.95, and a paperback edition would likely be issued in a year or two. The Maryknoll Sisters got a special printing of 3,500 paperback copies for distribution to each member of the order, lay employees, bishops, major donors and others.

+ Rest In Peace

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

ligious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the arch-

diocese or have other connections to it.

† **AMIE, Roseline M.**, 73. St. Philip Neri, Indianapolis, April 5. Sister of Father Al. Ajarine, Roger, Angela Ann, Lorraine and Judy Corey.

† **BOYLE, Thomas W.**, 77. Our Lady of the Greenwood, Green-

wood, March 15. Husband of Frances; brother of Margaret Lenzburg and Edna Gansman.

† **BRUGSCHMIDT, James H.**, 62. St. Paul, Tell City, March 9. Husband of Marian; father of Malinda Jane and James M.; brother of Paul, Mary Margaret Schirriff, Rosalia "Poppy"

Hammerle and Yvonne Wood; grandfather of one.

† **COMMISSKEY, Joseph Jr.**, 61. St. Matthew, Indianapolis, March 23. Brother of Paul Commisskey and Theresa Commisskey Ross.

† **DEACON, August L.**, 77. St. Paul, the Apostle, Greencastle, April 2. Father of David A. and Kathleen Flynn; brother of Anthony; grandfather of three.

† **EDWARDS, Joseph**, 53. St. Mary, Richmond, March 28. Husband of Betty Lou; father of Brenda Sue Turner, Marjorie Lynn Edwards, Donna Jean Murray and Carol Ann Edwards; brother of Jim, Larry, Joyce Fessler and Betty May DeMarco; grandfather of four.

† **GATES, Harry L. Sr.**, 76. Holy Angels, Indianapolis, April 2. Father of Joann, Harry L. Jr. and Raymond; grandfather of four; great-grandfather of six.

† **HUTH, Clara B.**, 84. St. Mary of the Knobs, Floyd Knobs, April 6. Mother of Gerald, Raymond, Richard and Mary J. Reed; sister of Katherine Poff, Louisa Koetter and Lillian Miller; grandmother of 15; great-grandmother of 15.

† **KLEISER, Loretta Mae**, 87. St. Paul, Tell City, March 15. Mother of Ford Freshwald.

† **KNASEL, Lawrence J.**, Sr., 87. St. Mary of the Knobs, Floyd Knobs, April 4. Husband of Catherine; father of Lawrence J. Jr., Nancy Stoner and Mary Scholz; grandfather of six; great-grandfather of four.

† **LEVI, Joseph**, 74. St. John the Baptist, Osgood, April 2. Husband of Golda Cotto; father of Maria Davis and Pina Knudson; grandfather of seven; great-grandfather of one.

† **NELSON, Lenora M.**, 88. St. Andrew the Apostle, Indianapolis, March 26. Mother of Robert E. Nelson; aunt of Patricia Hebenstreit, Maria Wuest and Joseph Wuest; grandmother of three; great-grandmother of four.

† **OVERGELL, Marie E.**, 71. St. Barnabas, Indianapolis, March 31. Wife of Richard U. Sr., mother of Joanne Ambruster, Janet Huck, Terri Overgell, Joseph, David, Richard Jr. and Daniel; sister of Frances, B. McMahon; grandmother of 14.

† **POWERS, Margaret Ellen**, 80. Holy Spirit, Indianapolis, March 30. Mother of Mary Anne Musi, Anita Marie, Patricia Harding and Michael A. Powers; sister of Mary, Majka, Faye Majka and Hodge Hauger; grandmother of five; great-grandmother of two.

† **RHIEL, Josephine R.**, 93. St. Mary, New Albany, April 3. Mother of Mrs. Wilson E. Stemm; sister of Lorena Bower; grandmother of two; great-grandmother of six.

† **RHODES, Effie L.**, 73. St. Paul, Tell City, March 31. Wife of William E., mother of William A.,

Carolyn D. Denman, Loretta J. Collins and Judy Ann Vangratt; sister of Wayne Brown, Deloris Brown; grandmother of 12; great-grandmother of 22.

† **SCHWERING, Thomas D.**, 67. Immaculate Conception, Millhousen, April 6. Father of Ron, Dave, Jeffrey, Theresa, Debra Vanderpool, Paula Sebastian, Jimmie, Brenda Zurline and Shelia; brother of Samuel, Dennis, Estelle Melker, Lucille Simon, Patty Simon and Evelyn Johannann; grandfather of four.

† **SGRO, Madeleine A. Meo**, 66. St. Bernadette, Indianapolis, March 26. Mother of Frank P., Joseph P., Michael Anthony, Agnes Angela and Charlene; sister of Rocco Meo and Rita Hobbs; grandmother of six; great-grandmother of one.

† **TAYLOR, Sudie Imo**, 76. St. Andrew, Indianapolis, March 30. Mother of Barbara D. Flake, Paul R., Robert L., William J., Darol J., Dahquist, Suanne Eads and Karen E. Vawter; grandmother of 20; great-grandmother of 14.

Carmelite Sister Marie Marcin dies on March 30



The Mass of Christian Burial was celebrated at the Altondale Carmelite Monastery in Terre Haute on April 4 for Carmelite Sister Marie Marcin who died on March 30 at the age of 67.

The former Rita Marcin was born in Chicago, Ill. She had been a religious sister for 34 years, having served in the vestment department, as cook, prioress and novice mistress, among other areas of monastic work.

Sister Marcin is survived by several cousins.

Correction — In Francis-car Sister Carlene Becker's obituary in the April 8 issue of *The Criterion*, Sister Carlene's father, who survives her, is listed as Carol. His name is Carl Becker.

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Pope unveils Michelangelo's restored fresco

by John Thavis
Catholic News Service

VATICAN CITY—After four years of painstaking restoration, the curtain went up on Michelangelo's "Last Judgment" fresco in the Sistine Chapel, revealing an awesome scene of fresh colors and human figures.

At a Mass to unveil the restored masterpiece, Pope John Paul II said the cleaning had revived a painting of "unequaled beauty." He particularly praised the artist's rendering of nudes and said the decorated chapel represented "a sanctuary of the theology of the human body."

Pope says cleaning revived a painting of 'unequaled beauty'

Speaking at the foot of the 1,700-square-foot wall fresco, the pope also focused on the religious significance of the composition, which depicts more than 300 figures awaiting eternal salvation or damnation from a judging Christ.

"The truths of our faith are speaking to us here from every corner," the pope said.

Above all we are faced with the glory of Christ's humanity. He will truly come in his humanity to judge the living and the dead, penetrating to the depths of human consciences and revealing the power of his redemption," he said.

The April 8 solemn ceremony, broadcast worldwide on television and attended by cardinals, diplomats and artistic experts from all over the world, recalled the original inauguration of the fresco in 1541, when church leaders and Romans were astonished at the artistic achievement.

But the somber depiction of Judgment Day, and especially its nude portraits, also provoked scandal among some of Michelangelo's contemporaries, a few years after he finished the epic work, the artist had to watch as loincloths were added to many figures, by order of the Council of Trent.

The restoration removed 17 of the 40 loincloths painted on in later centuries and left the rest intact for historical or technical reasons, Vatican Museum officials said. St. Peter and

St. Catherine thus remain clothed but St. Andrew, who stands next to Mary, now has a bare backside again.

In his homily, the pope emphasized that the church was no longer participating in a "cover-up" of the nudes.

He said Michelangelo, in rendering the "integral beauty of the body," appeared inspired by the Bible's account of creation which said: "The man and his wife were both naked, yet they felt no shame."

The Last Judgment's nude figures appear in the "light of God" and conserve all their splendor, beauty and dignity, he said. Only detached from such a vision can the body become a depreciable object, he said.

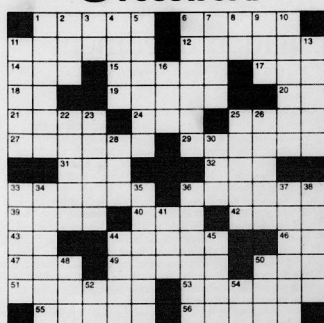
Chief restorer Gianluigi Colalucci said afterward the pope's remarks reflected modern thinking and showed that the modesty issue was no longer a problem for the church.

The most striking element of the restoration was its uncovering of brilliant colors hidden for centuries under layers of grime and soot. The vibrant azure sky, painted with precious lapis lazuli powder, now provides a luminous backdrop for the figures, many of them carrying wraps of deep red, purple and emerald green.

Clearly visible for the first time in centuries are the expressions of the judged or those awaiting the verdict faces betraying immense joy, relief, terror and despair.

Among those attending the Mass was a large delegation from Japan. The restoration of the Last Judgment, along with Michelangelo's cycle of ceiling frescoes, was sponsored by Japan's Nippon Television Network, which contributed \$4.8 million to the cleaning and \$7 million to an unprecedented documentation of the restoration process.

Catholic Crossword



- ACROSS**
- 1 Israel patriarch
 - 6 Talks to God
 - 11 Celestial glow
 - 12 Movie assessment
 - 14 "... and it shall be given you" (Mt 7:7)
 - 15 Speak
 - 17 Lulu dish
 - 18 Concerning
 - 19 "Be thou diligent to know the - of thy flock." (Pr 27:23)
 - 20 Revised version
 - 21 Long poetic story
 - 24 He escaped
 - 25 Sodom and Gomorrah
 - 25 U.S. author and film critic James -
 - 27 Saint's tomb
 - 29 Gives in
 - 31 - Maria
 - 32 Confederate
 - 33 States of America
 - 34 Prayer candle
 - 36 Mocks, jeers
 - 39 One of Adam's twin sons
 - 40 Mimic
 - 42 To sound loudly
 - 43 Clothing outfitter
 - Bean
- DOWN**
- 44 Fairy tale monsters
 - 45 Solemn promise
 - 49 - - France
 - 50 Miniature
 - 51 Permit
 - 53 Mistakes
 - 55 "... Let the earth bring forth" (Ge 1:11)
 - 56 Cathedral features
 - 1 Jesus' earthly father
 - 2 Noah's refuge
 - 3 Colorado
 - 4 Burden of proof
 - 5 "And the men of Israel went out to - against Benjamin" (Jud 20:20)
 - 6 Delicately pleasing
 - 7 "And it is a - thing that the king requireth" (De 2:11)
 - 8 Location
 - 9 Canine comment
 - 10 Sleeper babbled
 - 11 "And the - of this world." (Mr 4:19)
 - 13 Bestows
 - 16 Chinese truth
 - 22 Angry
 - 23 Proper
 - 25 Fable writer
 - 26 Bright light
 - 28 Nevada
 - 30 Interstate
 - 31 Commerce
 - 32 Commission
 - 33 Fluid regulator
 - 34 Rectangle shape
 - 35 Birds mentioned in Isa 40:31
 - 36 Sowed
 - 37 Belonged to
 - 38 Belonged to
 - 39 David does this to Goliath
 - 41 Before
 - 44 Anointing fluids
 - 45 Serum indicator
 - 46 "The Lord is a man of -" (Ex 15:3)
 - 50 Pedal appendage
 - 52 Bachelor of Arts
 - 54 Room (Abbr)

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Pope to Clinton: population document is threat

Says it could threaten humanity because of its support for abortion

by Cindy Wooden
Catholic News Service

ROME—Pope John Paul II told President Clinton that the draft document for a U.N. conference on population and development could threaten humanity because of its support for abortion and its views of sexuality.

The pope's March 19 letter to Clinton called the draft document for the International Conference on Population and Development "a disturbing surprise."

The letter, released in Rome April 5 by the U.S. Embassy in the Vatican, was part of a continuing papal crusade against the document drawn up for the September conference in Cairo, Egypt.

The pope asked Clinton to "reflect deeply and in conscience" on the Cairo document's attitudes toward sexuality, marriage and abortion.

The agenda of the Cairo meeting, he said, will touch on issues important for the future of humanity, "including the well-being and development of peoples, the growth of world population, the rise of the median age in some industrialized countries, the fight against disease and the forced displacement of whole peoples." When looking at those issues, the importance and the rights of the family must be protected and promoted, the pope said.

"Civil authorities have a duty, in effect, to strive to promote the harmonious growth of the family, not only from the point of view of its social vitality, but also from that of its moral and spiritual health," he said.

But the draft document for the Cairo meeting almost completely ignores marital fidelity as the basis of family life,

focuses so heavily on limiting population growth that it almost ignores the question of development and urges greater access to abortion, the pope said.

"There is reason to fear that it could cause a moral decline resulting in a serious setback for humanity, one in which man himself would be the first victim," he said.

The document's approach to sexuality, the pope said, "is totally individualistic, to such an extent that marriage now appears as something outmoded."

"An institution as natural, fundamental and universal as the family cannot be manipulated by anyone," he said.

The pope expressed particular concern for the message the Cairo document would send to young people about sexuality, about marriage and about economic well-being.

"What is being held up to them?" he asked.

From the document, he said, the answer is: "A society of 'things' and not of 'persons.' The right to do as they will from their earliest years, without any constraint, provided it is 'safe'."

"The unreserved gift of self, mastery of one's instincts, the

sense of responsibility—these are notions considered as belonging to another age," he said.

When today's young people reach adulthood, Pope John Paul said, today's leaders may be called to account "for having deprived them of reasons for living because they failed to teach them the duties incumbent upon beings endowed with intelligence and free will."

Government leaders who are truly concerned for the well-being of their countries and for their future must reflect carefully when discussing "questions as important as the transmission of life, the family, the material and moral development of societies," the pope said.

"It is very important not to weaken man, his sense of the sacredness of life, his capacity for love and self-sacrifice," he told the president.

"Here we are speaking of sensitive issues, issues upon which our societies stand or fall," he said.

The pope has said he is also writing to other leaders.

U.S. bishops reject population document

Criticize paper for ignoring basic principles of Catholic thinking

by Catholic News Service

WASHINGTON—A draft document for an international population and development conference promotes permissive views about family planning and a pessimistic approach to population issues, said the U.S. bishops' Committee on Pro-Life Activities.

The document's good points about dignity, rights and obligations of men and women are "undermined—indeed, negated—by a disturbing ideology of 'reproductive rights' and lifestyle 'choice' that permeates the entire document," said the committee in a statement released April 4.

It was directed at representatives attending an April 4-22 meeting at the United Nations in preparation for a September International Conference on Population and Development.

The draft program of action for the U.N. conference in Cairo, Egypt, ignores basic principles of Catholic thinking on population issues, the statement said. Among those principles are:

►Decisions regarding population issues must be based on recognition of the dignity of the human person.

►Population policies must support marriage and family life.

►Population policies and programs must be built on respect for human life. Abortion and euthanasia are unacceptable as ways of limiting population growth. Sterilization is morally objectionable.

►Coercion of any kind by nations, groups or individuals is unacceptable.

►Population policies must be viewed in relation to social and economic development. For instance, poverty and underdevelopment may cause or contribute to population growth.

The bishops' statement also criticizes the draft's emphasis on "freedom of choice on matters of procreation." Governments are expected to mandate any means for such choice, and to consider actions such as abortion as morally acceptable and necessary for a sexually liberated lifestyle.

"Ironically, this Western and American view of permissive

abortion is being forced on other nations with different cultural and religious values in the name of freedom of choice," the statement said.

The draft implies that legal abortion amounts to "safe" abortion and fails to discuss its moral implications, it said.

The bishops' statement also said the draft program "makes it abundantly clear that no one model of family life is preferable, or deserves to be treated as preferable to any other," ignoring the benefits of raising children with two parents or an extended family.

Although single-parent households should be supported by the government, churches and the private sector, "for the sake of children, for the sake of families, for the sake of society itself, this support must not be blind to the fact that stable, intact two-parent and extended families are best."

It also "betrays absolute indifference to the protection of conscience, and to respect for religious and cultural values in the formation of responsible decisions about the spacing and limiting of births," the bishops said.

They urged the U.S. government and its representatives to the preparation meeting this month in New York and to the conference in September to "reject the pessimistic approach and take a more objective and positive look at population issues." The American traditions of generosity, respect for religious values, tolerance and appreciation of other cultures and concern for the innocent and defenseless should be reflected at the conference, the statement said.

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