

Families must solve vocations crisis

Pope's message encourages families to act as a garden where seeds of vocation grow to maturity

by John Thavis
Catholic News Service

VATICAN CITY—To solve the vocations crisis the church needs to promote strong and stable families able to produce priests and religious, Pope John Paul II said in his message for the 1994 World Day of Prayer for Vocations April 24.

The full text of the pope's message is on page 21. The pope encouraged families to act as "a garden or a first seminary" in which the seeds of vocation can grow to maturity. That means parents must be willing to

"prepare, cultivate and protect the vocations which God stirs up in their family," he said.

But this is a difficult task when families are caught up in the "consumerism, hedonism and secularism" of contemporary society, said the papal message. How sad it is to learn of situations, unfortunately numerous, of families overwhelmed by such phenomena and of the devastating effects! he said.

Individual families and the church pay the price of this "widespread disorder of ideas and of moral behavior," the pope said. He questioned how children who are "morally

orphans, without educators and without models" can grow up to respect Christian values. In such conditions, he said, it becomes especially difficult for the seeds of vocation to develop.

"The strength and stability of the fabric of the Christian family represent the primary condition for the growth and maturation of sacred vocations, and they constitute the most pertinent response to the crisis of vocations," he said.

The pope called on the church to help parents better recognize and welcome a religious calling among their children. All priests and religious who work with families should show joyful witness to their calling, he added.

The parish should recognize its responsibility and implement long-term projects to encourage vocations, "without being too concerned about immediate results," he said.

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50 meet with archbishop at Assumption Parish

Archbishop explains why it is necessary to close the parish at the end of this calendar year

by Margaret Nelson

Fifty parishioners of Assumption Parish, Indianapolis, met with Archbishop Daniel M. Buechlein on Saturday night, April 16. Their parish, along with St. Bridget's, will be closed this year in a center city plan announced in late January. Assumption Church will be kept as a chapel, with members asked to attend St. Anthony Parish.

Father John Ryan, pastor of Assumption and St. Anthony, introduced Archbishop Buechlein. The archbishop said, "I want to do what I can to help you with the difficult challenge of making a transition from being an independent community of faith here at Assumption to being a community of faith at St. Anthony's, with whom I understand some of you already worship on weekdays."

Archbishop Buechlein said that the past 20 years have brought the number of center city parishioners from 38,000 to 12,000, though the population has grown in the archdiocese. He said that much of the decision involved staffing, explaining that though there are many seminarians, only one man will be ordained in the next three years, and the number of priests is decreasing.

Parish members wanted to know why they couldn't stay in their present state—with a priest coming for one Mass a week—until the situation becomes difficult.

"Difficult times are already here," Archbishop Buechlein replied. "You may not have seen it. I've got a different perspective on it, because I see all of the problems."

Asked how the older parishioners who live near Assumption will get to church, the

archbishop said that St. Anthony would help with transportation.

"You're abandoning the inner city," said one man.

The archbishop said, "No. If I were abandoning the inner city, we would close 18 parishes. . . . There are people criticizing me for not closing more parishes in the inner city."

"It's what we have to do," said Archbishop Buechlein. "It's like a family. Sometimes decisions have to be made for the common good that individuals don't like. I understand that, but we have to go with it."

Asked who would be responsible for maintenance of the chapel, the archbishop said that St. Anthony Parish would take care of it. He explained why the closing did not follow the fiscal year. "It was my decision not to close Assumption during the actual centennial year," he said that he hoped they would begin to meld programs with St. Anthony in the fall.

The archbishop responded to questions about the smaller number of members at St. John by explaining that it was not a territorial parish, but served thousands of people who work and visit the downtown area. It has a whole different mission," said Archbishop Buechlein.

When one parishioner suggested that the parish was not represented in the research, the archbishop said that Father Ryan made an "eloquent" presentation for the parish before the Council of Priests.

He emphasized, "It is not an issue of the quality or vibrancy of the faith I beg you to bring that to St. Anthony's."

"I don't want to close parishes, but on the other hand, I have to face reality,"



MEETING AT ASSUMPTION—Archbishop Daniel M. Buechlein and Father John T. Ryan, administrator of Assumption Parish in Indianapolis, listen to questions of parishioners Saturday evening, April 17. Assumption Parish, which is celebrating its centennial this year, will be closed at the end of the year. (Photo by Margaret Nelson)

said the archbishop. "I pray about it, too. It weighs heavy on me."

The group sang "This is Holy Ground" as the archbishop entered the church. Later he said, "The church is not the building. Our Catholic faith is not tied to one particular parish or one particular parish community. The wonder and the beauty of this parish family of Assumption can very beautifully

enhance and help the parish family of St. Anthony."

"I ask you to help make the transition one that will be blessed and that will certainly be a model of unity in our archdiocese. You have a great pastor. I'm sure he'll do everything he can and the staff of St. Anthony will help. And we will do what we can," said Archbishop Buechlein.

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Vatican approves use of female altar servers

by John Thavis
Catholic News Service

(Editor's Note: The announcement that the Vatican had approved use of female altar servers arrived as last week's issue was ready for printing. We were able to put a short story in that issue. The story below has more details. Please see Archbishop Buechlein's column on page 2 for his comments on this matter.)

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

A letter to bishops' conferences

around the world dated in mid-March said service at the altar can be performed by lay people, whether they are male or female. The ruling on church law that clarified the policy was confirmed by Pope John Paul II, said the document.

The letter was signed by Cardinal Antonio Javierre Ortas, prefect of the Congregation for Divine Worship and the Sacraments.

Asked about the new policy, Vatican spokesman Joaquin Navarro-Valls said it was the result of an interpretation of existing church law and not a major innovation by (See VATICAN, page 23)

THE CRITERION

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SEEKING THE FACE OF THE LORD

Vatican's approval of female altar servers

by Archbishop Daniel M. Buechlein, OSB

I receive pretty much mail about divisive issues in the church, one of which has been the matter of girl altar servers. Most letters object to the introduction of girl servers without church approval. Some believe the practice was introduced because of "politically correct" or ideological reasons, and thus felt manipulated as a captive audience. Some writers have demanded that I stop the practice; a few wanted me to advocate it.

Both in Memphis and here I asked parishes not to start the practice because an official instruction was being prepared on the matter. I also said that when the instruction came from Rome, we would follow it. Why didn't I stop the practice of girl servers where it had been inappropriately begun? Because I was told the impending Vatican ruling would affirm the role of serving as available for all lay persons. I didn't want the girls to become confused victims of "back and forth" change.

What has been declared by the instruction? In 1992 the Pontifical Council for the Interpretation of Legislative Texts was formally asked whether Canon 230 of the church's Code of Canon Law permits female altar servers. The answer was affirmative, but that there was a need for instruction on the matter by the Vatican Congregation for worship and sacraments.

The completed instruction, which has been confirmed by Pope John Paul II, has now been released. It addresses four main points:



1) The policy is optional for each bishop, depending on local pastoral needs. After hearing the advice of the national bishops' conference, bishops are instructed to decide in order to best promote "an ordered development of liturgical life" in their own dioceses.

2) Altar boys represent a "noble tradition" that led to priestly vocations and must continue to be supported.

3) Any decision to use female altar servers should be explained well to the faithful. (Pastors should note that women already perform such tasks during Mass as reading from Scripture and distributing Communion as extraordinary ministers of the Eucharist.)

4) Liturgical ministries exercised by lay people are temporary tasks subject to the bishop's judgement and do not imply a right held by either men or women. In other words they are not new "orders" in the Church.

The instruction about altar servers addresses a pastoral and not a doctrinal issue. While the change is one of church practice and not of doctrine, there is a theological explanation of the decision. The basic decision is that Servers represent the worshipping assembly at the altar in a role that is distinctive from that of ordained ministers. Both the presiding sacramental role of the ordained priest and the ministry of the altar reserved to deacons (including that of the "diaconal" function of the master of ceremonies) are of a different order of liturgical ministry.

Why have there been only boy altar servers all these many years? Why the change now? Since the early part of this century, and especially after the deliberations of the Second Vatican Council, the proper role of the baptized Christian, the role of the "universal" priesthood, has been more fully studied and understood and

therefore, there has been a process of restoration in every aspect of church life. For historical reasons there had been a long period of clericalization during which virtually all roles at Mass were considered to have been derived from the priest's role at the altar.

More recently, in the years after the Second Vatican Council, it is also true that there has been confusion about the distinction between the ordained priesthood and the universal priesthood of the baptized. The council declared clearly that the distinction between universal and ordained priesthood is not merely a matter of degree but also a difference in essence. Nonetheless there arose the tendency to "clericalize" the role of the laity and to "laicize" the role of clergy at worship and elsewhere. In order to address the confusion, various recent church instructions have been issued to clarify the distinctive roles in the church's ministry in accord with sound doctrine. This recent document is one more instruction for the purpose of clarification. There is more instruction to come.

In the near future, as we review the sacramental policies and practices of our archdiocese, our Priests' Council will review our manner of dealing with the distinction between lay service at the altar and the ministry of priests and deacons, along with other related matters. We need to look at the fundamental meaning of active participation by all of us at Mass. The new instruction provides an opportunity for us to clarify our teaching and to evaluate our sacramental and liturgical practice.

I want to commend the priests and parish communities who, despite a lot of pressure, waited patiently until this change in practice was authorized.

EDITORIAL COMMENTARY

The importance of the Synod of Bishops on Africa

by John F. Fink
Editor, The Criterion

The word "Catholic" means universal, and one of the distinguishing marks of the Catholic Church is that it is worldwide.

What brings this up is the special month-long Synod of Bishops on Africa that is going on in Rome and will continue until May 8. Africa might seem a long way off for Americans, but it's in the news almost every night (South Africa, Rwanda, Somalia, Egypt, etc.).

Africa has always been important to the Catholic Church. Many of our early saints, such as Athanasius, Augustine and Cyril of Alexandria, came from northern Africa. Since the 19th century, thousands of missionaries have established Catholicism in Africa. From 1868 to 1887 22 martyrs were put to death in Uganda.

Pope John Paul II clearly sees Africa as important. Not only has he called this special synod, but he has made 10 trips to the continent.

Africa is a vast continent with tremendous diversity. It has 2,600 ethnic groups, dozens of languages, huge economic disparities, a long history of violence, and serious racial problems.

Nowhere has the church been growing faster than in Africa. But that growth is, in itself, a problem. Although the actual number of priests has increased, the ratio of priests to Catholics has decreased. In 1980 there was one priest for every 3,000 Catholics; today it is about one priest for every 15,000 Catholics. By comparison, even

with our priest shortage, the United States has one priest for every 1,200 Catholics.

Inculcation—adapting the church to the culture of the people—is the heart of the synod. The object is to build a faith that is both Christian and African. The synod must make recommendations to the pope on how far the church can accept certain African

customs. This is particularly difficult when it comes to marriage, where customs vary from country to country. In some countries cohabitation with sexual relations prior to marriage is considered an essential stage in the matrimonial process. Polygamy is common but differs somewhat both within and among ethnic groups.

Criterion women garner 20 awards at contest

They sweep category of articles on the coverage of religion

The Criterion's women staffers took 20 awards when the Woman's Press Club of Indiana met at Culver Saturday.

Criterion articles swept the class that required submission of a selection of three articles on the topic of religion: Cynthia Dewes, first; Margaret Nelson, second; Elizabeth Bruns, third; and Mary Ann Wyand, honorable mention.

Nelson took first prize for a news story: "State drops molestation charges against Father Ramos," and honorable mention for an editorial on Father Ramos.

Wyand won first prize in the newsletter category. She edits the WPCI

Bulletin for the Woman's Press Club of Indiana.

Bruns also won a second prize for a series on her trip to Eastern Europe and an honorable mention for a story about Butler University Newman Center students rebuilding homes for some victims of Hurricane Andrew.

In photography, Nelson won five prizes: second for a color photo of Fernando Arias and his daughter at an Our Lady of Guadalupe feast at St. Mary's Church; second for a color advertising photo for Catholic Cemeteries; third for a color photo of Franciscan Father Bob Sieg, with John Winter and his grandchildren; third for a black and white photo of Benedictine Father Boniface Hardin as Frederick Douglass; and honorable mention for a black and white shot of four girls at an Our Lady of Guadalupe Mass at St. Philip Neri.

Wyand won two awards in the photogra-

Another serious problem in Africa concerns relations with Muslims. Naturally, that, too, varies by country depending on the ratio of Catholics to Muslims.

These are only a few of the issues being discussed and debated by the 315 African bishops at the Vatican. It's quite possible, in fact highly probable, that decisions made concerning Africa will affect the church in the rest of the world. We will continue to report on this important synod as it progresses. See this week's story on page 20.

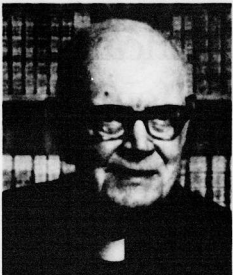
Father George Saum dies at 88

Father George Saum died on April 15 at his residence at St. Augustine Home in Indianapolis. He was 88 years old.

Born on June 12, 1905 in Evansville, Father Saum was the second oldest archdiocesan priest, after Father John A. Bankowski, who was born in 1902. Father Saum was ordained in 1929.

At the time of his death, Father Saum had been retired from active ministry since 1975. Although he served as administrator *pro tempore* for five months at St. Mary, Rushville, in 1976, his last active pastorate was at St. Peter Parish in Franklin County. He also served as pastor of St. Michael in Brookville from 1944-1968 and St. Ann in Indianapolis from 1943-45.

Father Saum taught at St. Mary of the Woods College and served as associate pastor at St. Boniface, Evansville, and St. John, Logansport. His first assignment was serving as assistant chaplain and instructor at the Gault House in Terre Haute. Father Saum also served as a member of the



Father George Saum

Archdiocesan School Board and had served as dean of the Lawrenceburg Deanery.

phy competition; third for a black and white photo of a protest at WRTV Channel 6 about the "NYPD Blue" TV show; and an honorable mention for a black and white photo of Father Joseph Morianity taken during a youth ministry conference at the Archbishop O'Meara Catholic Center.

Wyand also won two feature story awards: a second for "Confirmand's life ends with resurrection story," about the late Billy Davis from St. Monica Parish; and a third for "Chateau and Ball State graduate is 'rising star,'" about actor Doug Jones.

Wyand won a second place award for editing the 1993 Vocation Supplement, "Called by Name."

Dewes received an honorable mention award for her "Cormucopia" columns.

There were 176 entries in the contest, which were judged by journalists from outside the state of Indiana.

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Most. Rev. Daniel M. Buechlein

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MANAGEMENT TEAM LEADER

Archbishop Daniel shepherds by way of prayer

by Margaret Nelson

(This is the final story in the series of profiles The Criterion has been publishing about the members of the Archdiocesan Management Council, of which the archbishop is leader. Besides the archbishop, the council includes the vicar general, the moderator of the curia, and the two vicars-of-ministry personnel and judicial. These five men are priests.)

(The heads of six secretariats, all lay persons, complete the team. The secretariats are Spiritual Life; Total Catholic Education; Catholic Charities; Planning, Communications and Development; Leadership, Pastoral Formation and Service; and Finance and Administration.)

As soon as Archbishop Daniel Mark Buechlein, O.S.B., arrived in September, 1992, he acknowledged that it would be impossible to lead an archdiocese without prayer.

"Everything good begins in prayer. If I weren't rooted in the habit of prayer—and didn't begin my day with prayer—I would be easily disoriented. I could easily forget why I am doing what I'm doing."

"It's prayer that sheds the light on faith. It's prayer that allows a person to remain peaceful in the midst of turmoil and challenge, because it's in prayer that we receive God's word," he said.

"I've been surprised that I have been able to maintain a wholesome prayer schedule," said Archbishop Buechlein. "Those are the anchor points of my day."

When asked what unexpected situations he found after he came to the archdiocese, the archbishop said, "I suppose the biggest thing is the difference in volume—the numbers of confirmations, installations of pastors, anniversaries of churches, the mail. Everything is almost times four. So I'm still adapting to that."

To help with the work load, Archbishop Buechlein recently asked Father Joseph Schaeffel to serve as moderator of the curia, with Father David Coats retaining his ministry as vicar general.

"It will free me up from too much administrative detail, so that I can be getting around the diocese—I'm averaging close to 3,000 miles a month," he said.

"But it also needs to be said that there are more resources here. There are a lot more financial resources, and there is more leadership available. In terms of types of ministry, they're the same," said the archbishop.

"Going from St. Meinrad to Memphis was a shock," said Archbishop Buechlein. He entered the seminary at age 14 and stayed there until he was named Bishop of Memphis in 1987. "I had never lived alone."



BISHOP AND HEROINE—Archbishop Daniel M. Buechlein talks with Mother Teresa at the bishop's residence in Memphis during one of her visits to her Missionaries of Charity shelter in the Tennessee city. The archbishop has often written and spoken of his respect for Mother Teresa and her work. (Photo by Terry Sweeney)

So that was new. But in many ways, it made for a different kind of monastic experience. The Monk means *mones* (alone).

"On the other hand, I was surprised at how much my work as president and rector of the seminary had prepared me for leadership of a diocese," the archbishop said. "And certainly the monastic habit of prayer was tremendously important in the transition."

"The other thing is, that despite everything, I've been able to maintain a regular schedule of exercise," he said. What is everything? "Everything is all the appointments, the programs, the meetings, in addition to the pastoral expectations."

One of the things that keeps the archbishop busy is his weekly column in *The Criterion*. "One of my chief responsibilities is to teach, and I see the column as one way in which to teach. I tell the story of how, when I was first ordained, I got a note from Cardinal Casaroli saying that the pope asked me to teach. At that point I thought, 'How do you do that?' One of the ways was to write."

"I've done hundreds of columns since becoming a bishop. This week's is the 80th for *The Criterion*." The archbishop said that he has never repeated them. "I think I've repeated a couple of themes. I had done a series on *Humanae Vitae* in Memphis that I kind of updated for the one here."

"I enjoy writing the columns. I consciously try to write them as though I'm speaking to an individual, so they don't get too abstruse," he said.

"I never thought I could be much of a writer. That was my concern in the beginning," the archbishop said.

Archbishop Buechlein has written articles for publications such as *The Priest*, *NCEA Seminary Newsletter*, and other seminary reports. He has co-authored books: "Responding to a Need," "Preparing a Diocesan Priest," "The Holy Eucharist," and "Celibacy for the Kingdom."

To associates' comments about his kindness he responded, "The kind side of me comes from my parents who were very easy going, kind and gentle people. Dad is strong, but is also a kind and gentle person. So I think I come by it by their example and their witness."

"Prayer and being with the people are two wonderful things about being archbishop," he said.

The archbishop stresses the need for unity. "The first thing I look for is what unites us. What unites us is our faith in Jesus Christ. What also unites us as Catholic Christians is our love for the church and the tradition which gives us Jesus Christ."

"When I install pastors, I always ask the parishioners not to fix on the differences, but to look at what unites them," he said. "It also takes a lot of good will, a lot of listening, and the kind of trust that allows people to speak truthfully to each other in charity."

"What upsets me is when people are mean-spirited," said Archbishop Buechlein. "That's never of God."

"For me, loyalty to the church is extremely important. I've given my life to the church. And I almost take it personally when people are not loyal to the church," the archbishop said.

"It's disheartening for me when people expect me to approve or support positions that are contrary to church teaching and church law," he said. "I am not above the law and neither is anyone else. If I or other leaders place ourselves above church teaching and church law, then we surely lose the unity of our church."

"People speak of the 'loyal opposition.' I think those are sometimes code words for disloyalty," he said.

"I go by the book because I learned long ago that there are reasons why the book is the way it is," said Archbishop Buechlein. "Many people far smarter and wiser than I am figured all that out."

What about all the meetings that the church is having now? "I'm known for chairing short meetings," the archbishop answered quickly.

"I think meetings are absolutely essential, but wasting time is not of God," he said quietly. "I think communication and collaboration are essential, but process for its own sake is counter-productive. Sometimes I see people who would rather process agenda items than complete a task."

"So meetings, if meetings are well run, are fine," he said.

How would he describe his leadership style? "I guess I would say I am a hands-on, take charge, person. I'd like to think I am a good listener. I am a synthesizer. I can bring people's thoughts together," said Archbishop Buechlein. "Sometimes I might move too fast for people."

"I'm not afraid of conflict. I don't like it; but I don't avoid it. And I'm willing to do a difficult task if it's for the good of the church and the glory of God."

"There are politically-charged issues that affect so much in the church. And the emotional weight prevents our dealing with serious teaching issues—theological issues," he said.

"An example of that is all of us being equal as Christians—in the minds of some people—means that there cannot be distinctive roles in the church. They believe that all roles ought to be available to everyone," said the archbishop.

"It's discouraging that we're caught in the political debate and pressure. I'm not only talking about women's roles, I'm talking about roles for lay men as well, as compared to the role of ordained people in the church."

"What really saddens me is when priests and seminarians take the heat for that because they are male and celibate. That's an issue that's very hard to deal with," the archbishop said.

What does he do for recreation? "I exercise. I run. I listen to music. I cook. I like writing, as well as reading," said Archbishop Buechlein, who celebrated his 56th birthday on Wednesday.

"I'm going to work on a pastoral letter on the Eucharist. It's ambitious, but I hope to do that this summer."

"The way I hope to do it is to run it (in *The Criterion*) weekly in serial form, but also as nicely-printed inserts for parish bulletins. And then it can be available for a study booklet for religious education," the archbishop said.

"I like an occasional movie, but because of the way movies are these days, I don't go to many," he said. "I like to watch sports—football and basketball—on TV. I've become a Hoosier fan again. And I like visits with friends."

"My relatives in Indianapolis say they saw me more when I was in Memphis," said the archbishop. "That's a very difficult thing."

The archbishop's future plans include "working with the Council of Priests to review sacramental policies and plans, working on the liturgy with the opportunity to inject new life in our worship; and concentrating on the fruitful implementation of the 'Catechism of the Catholic Church.'"

"I want to help develop religious education programs at all levels. We are blessed with a number of seminarians, but I want to do more to promote priesthood and religious life. I want to help secure excellence of the Catholic school system. And I want to address the particular needs for the African Americans and Hispanics among us," said the archbishop.

"I'm excited and happy to be the archbishop and I look forward to helping meet the challenges and opportunities we face," said Archbishop Daniel Buechlein.

Archbishop asks for month of prayers for religious vocations

Dear Brothers and Sisters in Christ,

One of the key components in our Archdiocesan Strategic Plan calls us to "promote and coordinate the recruitment of clergy, religious, and lay leaders in all areas of ministry." I believe the way to achieve this goal must begin with prayer.

As always, the Fourth Sunday of Easter has been designated by Pope John Paul II as the World Day of Prayer for Vocations. Our Holy Father reminds us that in 1994 "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 religious vocations."

I'm asking that each member of our archdiocesan family join me in a month-long period of prayer for vocations to the priesthood and the religious life. This would begin with the World Day of Prayer this Sunday, April 24, and continue through the feast of Pentecost on May 22.

In cooperation with our Vocation Office, a parish in each of the 11 deaneries of the archdiocese will conduct a Holy Hour for Vocations on the afternoon on April 24. If possible, I encourage you and your family to attend. Especially during this Year of the Family, consider spending some time as family discussing the call to religious life and offering your own prayers.

In addition, I'm asking parishes and archdiocesan institutions, especially Catholic schools and religious education programs, to encourage prayer for an increase in religious vocations. This may be done during prayers of petition at the Eucharist, other times of worship scheduled during this month of prayer, as well as through our own private devotions or daily prayers.

It's ironic that, at a time when people are crying out for spiritual leadership, we should encounter a shortage of men and women responding to God's call to enter priesthood or religious life. I believe the call is there; the seed has been planted; but we must do our parts to nurture what God has begun. Prayer is the best place to start. As the Family of the Archdiocese of Indianapolis, let's begin in a special way this Sunday.

Sincerely yours in Christ,

+Daniel M. Buechlein

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

FROM THE EDITOR

How the church can influence U.S. culture

by John F. Fink

I wrote last week's column (in which I asked if we are as counter-cultural as our church is) about a month ago. A few days later I read the text of a speech given by Jesuit Father Avery Dulles at the Woodstock Forum at Georgetown University in Washington, D.C. Father Dulles, a professor of religion at Fordham University in New York, is undoubtedly among the top Catholic theologians in the United States, and it was comforting to see him say similar things to what I said in my column.

Since he also said some things I wish I had said, and since they further the discussion I started last week, I thought I would devote the rest of this column to excerpts from Father Dulles' speech:



ALTHOUGH THE UNITED STATES is still a relatively religious nation in which Christianity continues to be dominant, competent observers have noticed a widening gap between the Gospel and contemporary culture. Religion continues to be esteemed by man, but such esteem does not necessarily mean a high degree of faith or commitment to the church.

A vague adherence to Christianity can also be combined with a culture that is hedonist, consumerist and competitive to the point of violence. Many believing Catholics find their faith called into question or undermined by a social atmosphere that endorses values quite opposed to those of Christ and the Gospel.

In contemporary American Catholicism—and, I suppose, in other forms of Christianity—we may observe three characteristic responses to the current situation.

The first is to reject the prevalent culture and cling to the culture of medieval Europe as it comes down to us through

its baroque and romantic reincarnations. While this first response is appealing to many older Catholics who have had a strong confessional upbringing, it is not a realistic possibility for most young Americans, for whom pre-Vatican II Catholicism is not a living memory.

The second possible reaction is to embrace indiscriminate pluralism on the theory that all cultures are equally good and that Christian faith can coexist with any culture. This attitude has a certain plausibility because Christian faith is not definitively wedded to any one culture, but it fails to recognize that every culture carries with it a built-in set of values and behavioral patterns that may be more or less compatible with Christian faith.

The third attitude, the only one I regard as adequate, is for the church to enter into critical dialogue with contemporary cultures, accepting what is sound, opposing what is faulty and attempting to supply what is lacking in them. Vatican II clearly endorsed such a dialogue.

Historically, every great Christian culture has been achieved through interaction of this kind. In the first millennium of Christian history the church took over the healthy elements of the cultures of Greece, Rome and the Germanic and Slavic peoples, and gave these elements a new Christian stamp.

THE CATHOLIC CHURCH in the United States, although it includes approximately one-quarter of the population, is not by itself in a position to make a major impact on the prevailing culture. It is too divided within itself and too estranged from the American heritage as it comes down to us from the pilgrim fathers and the Revolution. Within the American Catholic soul there seems to be a split between faith and culture. For this reason we do not as yet have any flourishing Catholic art, music or literature in this country. How, then, can we hope to make a Catholic contribution to American culture?

Fortunately, Catholics are not alone in their concern for

the preservation of the Christian or Judeo-Christian tenor of our national religious heritage. There still exist many vigorous groups, mostly Christian and Jewish, who are concerned with the revitalization of the religious heritage that has been at the roots of our national self-consciousness.

The Catholic Church can make a contribution to the national culture by selective cooperation with other Christian and biblically oriented movements. I advisedly say "selective" cooperation because churches should be wary of entering into potentially compromising alliances that are dominated by other religious groups. Although the Catholic Church will not want to buy into the full political agenda of these other groups, limited cooperation on selected issues, such as pro-life programs and family values, may be desirable.

THE CHURCH PERFORMS ITS greatest service to secular society, not in the sphere of direct social and political action, but in that of religious and moral formation. Before all else, the church should strive to give its own members a sense of their common identity as members of the body of Christ and a realization of their personal accountability before God. By its teaching, the church can in some degree influence public opinion so that citizens will tend to bring social institutions and practices into closer harmony with the moral and religious principles professed by Christians.

One particular area in which Catholics can easily enter into dialogue with the dominant culture is that of social teaching. I have in mind principles such as the inalienable dignity of every human person, religious freedom, the primacy of the common good, participatory democracy, solidarity and subsidiarity. If these principles are kept alive, intelligently appropriated and convincingly proclaimed, with clear applicability to the American scene, the Catholic Church can help to narrow the gap between the Gospel and contemporary culture.

THE GOOD STEWARD

Serving the center city as well as where most Catholics live

by Dan Conway

One of the most serious issues facing the church is how to maintain the vitality of parishes and schools in the center city.

In the nearly 50 years that have passed since the end of the Second World War, major urban areas in our country have experienced a dramatic, and sometimes devastating, transformation. People who once lived in the central core of urban areas like Chicago, Detroit, Cleveland, Indianapolis and many other industrial centers have migrated to the outer suburban limits of these cities or to nearby communities.

Bishop Anthony J. Pilla of Cleveland recently noted in a letter to the people of his diocese: "For many years the largest number of Catholics was found in our major metropolitan areas, and it was in these cities that most churches and schools were built. . . . Dramatic demographic and economic changes have occurred over the past 40 years among the cities, villages and townships that comprise (our) diocese. The problems and issues before the church are, in large



measure, the result of these changes, and the future role of the church must be considered in relation to them."

In Cleveland, as elsewhere, the church has made a valiant effort to keep up with the Catholic migration. New churches and schools have been built in suburbs to accommodate the movement of Catholics.

According to Bishop Pilla, in 1950 the Diocese of Cleveland had 124 parishes in urban centers serving approximately 300,000 people in suburban and rural areas of the diocese. Forty years later, in 1990, the Cleveland diocese still had 110 center city parishes, but the urban Catholic population had declined by one-third to approximately 200,000. During the same period, the diocese established 40 new parishes to meet the needs of Catholics in suburban and rural areas which now number more than 450,000.

The Archdiocese of Indianapolis, which recently announced a series of action strategies designed to strengthen center city parishes and schools, has had a similar experience. In the 1950s, the 18 parishes which are located in the urban center of Indianapolis served more than 38,000 Catholic. Now these same parishes list registered parishioners numbering approximately 12,000.

Justice demands that our church serve the needs of the poor and disadvantaged as well as those who have the means to pick up all

their worldly goods and move. But where will the church find human, physical and financial resources to build new parishes and schools and also maintain a vital presence in our center cities?

Fortunately, no diocese in the United States has had to completely abandon its center city churches. But there have been some widely publicized closings and consolidations of parishes and schools—especially in places like Detroit, Chicago, Pittsburgh and San Francisco. Unfortunately, these inevitable cut-backs are frequently accompanied by strong emotional reactions from those who staff and attend large inner city churches.

The Archdiocese of Indianapolis recently announced a forward-looking plan that seeks to make the church "an evangelizing presence of Jesus Christ" in the center city. In response to a series of studies which recommended the consolidation or closing of many parishes, a diverse team of parish, diocesan and business leaders has recommended a full range of action strategies designed to promote revitalization of the church in the center city.

Yet, even here, parishioners at St. Bridget and Assumption (two parishes which were recently informed that they will be closed this year) have a hard time understanding why. In spite of declining membership and financial resources, some parishioners argue

that their own parish should remain open regardless of the church's limited resources because it is a sign of stability and hope for its urban neighborhood. The response of diocesan leaders—that they are trying to remain present to the center city in ways that are more effective both financially and pastorally—is not always persuasive.

Acknowledging that the economic and demographic future of our center city churches is bleak, many today are asking whether new principles are kept alive. Schools are worth the price that we will one day have to pay if we leave behind our center city churches? On the other hand, how can the church ignore the fact that hundreds of thousands of Catholics now live in areas which, only yesterday, had little or no Catholic population?

Like his brother bishops in Chicago, Detroit, San Francisco and Indianapolis, Bishop Pilla's solution is to call all members of the Catholic community to participate in the revitalization of their urban centers. "Even as we wait for the new heaven and earth," the bishop says, "let us begin to build a new city of justice and peace. I invite all people of good will to cooperate in the work of creating such a city. I ask our government officials to renew and increase their efforts to assist in the task of developing and redeveloping our urban centers. In a special way, I call on all Catholics to join in this commitment. . . . Jesus loved the city of Jerusalem and wept over its impending destruction. May we imitate Jesus in his concern for (cities), as we begin the work of rebuilding (them)."

EVERYDAY FAITH

Technology must serve humankind, not vice versa

by Lou Jacques

We have two new residents living at our address that I would like to introduce to you. I know they are living here because they get twice as much mail as I do. I refer, of course, to the well-known "C. Quet Geri and Lou Jac." It has gotten to the point where I think of myself as "Mr. Quet."

As you may have guessed, "C. Quet Geri and Lou Jac" are what can happen when a computerized mailing list goes awry.

Computers have been on my mind



lately. I am not one of those people who wish that computers had never been invented. After all, they make my job a great deal easier than what my father and other writers lack a generation ago.

Still, I wonder if all this technology has made us better human beings than our forebears of a century or more ago, to whom the mere thought of electricity flowing through a wire must have seemed like a miracle.

Somewhat I do not think so. What news magazines have referred to as "the wiring of America" via computerization has had its positive side. Yet even when computers work flawlessly, which is not often, there is still many things they cannot do.

They cannot, for example, improve communication between parents and chil-

dren. They cannot extend a word of comfort to the dying or the touch of a loved one to a lonesome soul. They cannot of themselves bring word of a wayward son or daughter to a parent frantic with worry over the offspring's whereabouts. They cannot make us take the time to listen to someone in need of compassion who crosses our path today.

No. Computers have their place. But in an age when computers have opened vast new arenas of knowledge and can give us more information than we can ever hope to comprehend, it is still important to remember that computers—and indeed all technology—must be used to serve the good of humankind, not vice versa.

And we need to remember that a machine which thinks of me as "Mr. Quet" cannot be all that infallible, anyway.

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To the Editor

Value of schools is Catholic identity

I write this letter to offer a somewhat different perspective. God at Charles Elliston, whose letter to the editor appeared in the April 8 issue of *The Criterion*.

Mr. Elliston apparently feels he has been wronged in some way or other by the Catholic school system and a church that propagates such a system. If he wishes to feel like a "second-class" Catholic because he has chosen not to send his child to a Catholic school, so be it. He believes Catholics are pressured to send their children to Catholic schools. I have never felt pressured to do so, but rejoice that our parish had a Catholic school in its midst where my children and others could learn about God and experience him in their daily lives and in their peers.

I thank Mr. Elliston for pointing out that independent studies have shown that Catholic school students generally fare better in standardized testing than their public school counterparts—for whatever reason. But the real value of our parochial schools cannot be found in their comparison to public schools. It is to be found, rather, in their Catholic identity. Why does this alone not make them worthwhile, even to critics like Mr. Elliston?

If Mr. Elliston is referring to Archbishop Daniel when he speaks of "politically correct," then I urge him to be fair to our archbishop who has a total vision for Catholic education in our archdiocese. I thank God for a leader who understands the real need for a Catholic school system of education and who encourages parents to send their children to a Catholic school when possible, but who also recognizes the importance of CCD and other religious education programs in our parishes for those unable to send their children to a Catholic school.

To the parishioners of the newly-established parish of St. Francis and Clare in Johnson County, I urge you, as did Mr. Elliston, to study how you are to be the living presence of Christ in Johnson County. But, contrary to Mr. Elliston's advice about excluding the Catholic school from your answer, I encourage you to give it strong consideration

regardless of how excellent the public school system in your county may be academically. A Catholic school can be a tremendous force for good in a church community. It can be life giving and a marvelous avenue of evangelization and education. Do not dismiss it lightly.

Yes, Catholic schools can be viewed as a burden or a blessing. I prefer to consider them a blessing, and urge persons like Mr. Elliston, who may not be aware that Catholic schools are following the mandate to "be about the Father's business," to take a closer look at these Catholic schools. Perhaps they, too, will learn to give thanks for this happy "burden" in the ministry of the church, and echo the words of Christ: "Come to me, all of you who are weary and find life burdensome . . . for my yoke is easy and my burden light."

Don Burkhardt

Milroy

Those who work with abused kids

April is the month of spring, our celebration of new life. April is also "Child Abuse Prevention Month." Isn't this sad that in our society we have a month designated as such?

It is with this bitterness feeling that I write this letter. I've been involved as a volunteer for eight years as a CASA (Court Appointed Special Advocate), a program of the New Albany Deaconry Catholic Charities. Before that I was a victim's assistant in the Floyd County Prosecutor's Office.

While it is truly unfortunate that children suffer abuse, pain and neglect, I feel compelled to write this letter to thank all of those persons who are courageous and unselfish enough to work with and for these kids. I am talking about CASA volunteers, attorneys and judges, social workers, therapists, school counselors, nurses and doctors, ministers and priests, teachers and principals, foster, parents, biological parents, adoptive parents, siblings, neighbors. To each person who has the courage to work with or for abused kids I say, thank you so very much.

LIGHT ONE CANDLE

International Year of the Family

by Fr. John Catoir
Director, The Christophers

1994 is the "Year of the Family." It gives us an opportunity to focus on the husband-wife relationship because that is the basis of a happy family life. We must find a way to use all the resources at our disposal to support every marriage in our society.

Couples need to be reminded to pray every day for the grace they need to do what they otherwise could not do without grace. And they must pray every day. Prayer is very much like breathing. Yesterday's breath will not serve you today. You must breathe every day to stay alive and so too you must pray every day for strength and courage to carry out your responsibilities.

The United Nations has established this year's theme as "Family: Resources and Responsibilities in a changing World." This attempt to support family life all over the world has addressed three broad issues which are being used as the starting point for identifying priorities:

A) strengthening the family's ability to meet its own needs (prayer is the key);

B) clarifying and understanding the balance between how the family can satisfy its needs and what it can expect through public provision of services;

C) recognizing the effect of societal ills on family relationships, acknowledging that government policy intervention may be needed to counter the abuses of family life.

The drug subculture is certainly one such societal ill, so too is the deteriorating moral climate which saps our communities and our families of moral courage. We have a huge job before us if we are to follow St. Paul's advice: "Overcome evil with good" (Romans 12:21).

The U.N. has established the following international objectives for the International Year of the Family: a) to increase awareness of family issues among governments; b) to encourage nations to promote policies which increase respect for families; c) to enhance the effectiveness of local and regional programs for improving family life.

The Pope's Council for the Family issued this statement in support of the Year of the Family: "The year represents a unique opportunity to promote the family as the basic unit of society, and to aim at encouraging a family movement for and with families themselves. The year 1994 should not stand as a closed event. On the contrary, it must be a starting point for a dynamic process which is open to hope for the family and society in general."

To keep these words from becoming mere rhetoric, we have to do everything in our power on the local level to help families stay together. Father Patrick Peyton of happy memory started the Family Rosary Crusade more than 50 years ago with the slogan, "The family that prays together stays together." How many families actually engage in family prayer once a day? Families should pray together every day for the spirit of unity and peace.

(For a free copy of the *Christophers* News Note: "Praying Together," send a stamped, self-addressed envelope to the *Christophers*, P.O. 48th St., New York, NY 10017.)

I am often asked, "Why do you choose to deal with such issues? Why would you want to endure such pain and face such agony when you don't have to?" These children are born innocently into the world and need adults to intervene on their behalf. If a child is forced to endure the pain of hurt and abuse in his or her life, surely I can but endure on a secondary level the pain of trying to help him or her heal. And surely someone must take these children know that they are not abandoned. Some people really do care about them—where they lay their heads each night, and what the future may hold for them. I feel each child has that right.

So it is with a bittersweet smile that I salute and pray blessings upon those persons who do care enough to submit themselves on behalf of abused children.

Linda C. Bates

Director of CASA

New Albany

Humanity is critical, not masculinity

The ordination of women in the Anglican Church has many serious implications, as your April 1st editorial pointed out. Reflecting upon this action has led me to several questions, the first being: Why, in the face of the defection of a seemingly substantial number of Anglican priests and with the knowledge that these ordinations will virtually end any possibility of reunion with the Roman Catholic Church, did the Anglican Church proceed with this action? I feel that we as the Catholic Church must at least discuss why this portion of the People of God, and "most Catholics in this country," have discerned ordination of women to be in accord with the teachings of Jesus.

What is there in Jesus' maleness that is essential to priesthood? Or what essential attributes of Jesus are not possible in females? Compassion? Gentleness? Concern for the poor? The answer seems to be that physical attributes are the parameters for being an "icon of Christ." By this standard should not our priests be Semitic Jewish men with a knowledge of woodworking?

Being the father of daughters, I have had to try to explain why the church we love denies a sacrament to half its members. I cannot find the explanation in the teachings of Jesus, in the Creed, in my



THE TORTOISE AND THE HARE

head, or in my heart. I have thought and prayed on this matter and can only conclude that it is the humanity of Jesus, not the masculinity of Jesus, which is critical. I feel strongly that this is indeed a justice issue and should be open for discussion.

Michael L. Crawford

Indianapolis

Teaching a lesson in perseverance

The profile of Lorraine Jamison ("Profile: Movement Has Changed Student's Life," by Elizabeth Bruns, on Campus Corner page) in the April 1 issue was outstanding! But one aspect of campus pro-life work was missing from that story.

True, the main objective of IU Students for Life is to tell college students the truth about abortion. But this group of students also offers hope, reassurance, and encouragement to many of us old-timers in Bloomington. When we see the time, talent, and energy these young people devote to an "un-cool" cause, we realize gratefully that the future of the pro-life effort is in good hands.

Lorraine Jamison, Shannon Hall and their colleagues are educating college students on the IU-Bloomington campus. But they're also teaching older pro-lifers a lesson in perseverance and dedication. God bless 'em!

Elizabeth A. timer

Bloomington

INTERNATIONAL YEAR OF THE FAMILY



10-year-old tells why her family is so special

(During the International Year of the Family readers are encouraged to submit articles for publication about how their families have shaped their values, or how families can share their values with children and other family members. This is one such article.)

by Megan Pfarr

I think my family is really special. There are many things that make us special and different from a lot of families that I know. For one thing, we pray a lot. For another thing, we spend a lot of time at home together. These are some of the ways my family helps me to grow love and faith.

We know Jesus at home, not just at school or church. Jesus is part of our family, just like my little brothers and my parents. I see Jesus in every one of us. Through our family prayers, I feel as if I am really getting to know Jesus as a friend.

One of the best things my parents have done for me is to teach me to pray. Prayer helps me realize that Jesus is with me always and that he will always listen to me. When I pray I feel I have the strength to deal with whatever is going to happen to me. Jesus often helps me to be more patient with my brothers. Things don't bother me quite as much if I've been praying.

Another special thing about my family is that we're home together a lot. We each have outside activities, like sports, clubs, or lessons, but we each choose just one thing at a time to be involved in. That way we're not committed to too many things at once. We're

mostly together, not each running our different ways.

We have time to think and talk. I feel secure because I always have someone to talk to. Thinking and talking with my family helps me to grow closer to God. It helps me to grow more faithful. It also helps me to learn and to think about others.

For example, a few weeks ago I was upset at getting a "B" instead of an "A" on my report card. Mom and I talked about it and I learned that if there were no "downs" in life, there wouldn't be any "ups." If there were no bad times we couldn't really enjoy the good times. We wouldn't know what the good times were if we had nothing to compare them with.

Some lives are full of deep valleys (downs) and high mountains (ups). Others are like a beautiful golf course with little gopher holes now and then. The gopher holes really aren't very big, but they do spoil the perfect lawn. We can't compare our lives to others'. We may think others have such high mountains and be jealous, but if we really think about it they must also have very low valleys. And even struggle with gifts from God because they help us grow.

My family is very important to me. I think my family is very special. My family is a gift from God.

(Megan Pfarr is 10 years old and in the fourth grade at Holy Spirit School in Indianapolis. Her mother, Brenda Pfarr, said that, while she corrected some spelling and grammatical errors, the thoughts and the words are Megan's.)

CORNUCOPIA

Call the Language Police!

by Cynthia Dewes

Nobody loves slang more than we do. We've been hip, cool, hubba hubba and bad at one time or another, and our lives have been everything from copasetic to awesome. In our better moments we've been able to dig it or go with the flow. When we

all speech is fun and instructive, and it adds a lot of pizzazz to ordinary life. Snooty types may feel that slang is the language of the ignorant, but they're wrong. It's inflated language that is the real villain of the piece, and we're up to here in it nowadays.

Here's a fictional example of what's sending the language police into orbit:

We were having this meaningful interview, like, you know, actually effectuating understanding. Regardless of the difficulty it takes to administrate literacy programs at this point in time, we want to insure that all Americans can read and write. Hopefully,

we impacted everyone with its importance. Presently we will commentate on that very, very vital matter.

Translation:

We had a constructive meeting which effected understanding. Regardless of how hard it is to administer literacy programs now, we want to ensure that all Americans can read and write. We hope we impressed everyone with its importance. Soon we will comment on that vital matter.

Now, doesn't that feel better?

Instead of impressing us with its wit and importance, inflated language makes us uncomfortable. It often changes the meaning of what is written or spoken in subtle ways, and it can make the writer or speaker appear to be even more ignorant than they probably already were.

There are reasons why. For example:

"Meaningful" is a redundancy, and "inservice" is an imprecise manufactured word. Every meeting has meaning, whether it's important or not, or whether it's productive or not. And, although they appear this way only in conversation and not in written language, "like" and "you know" are the last refuges of dim-bulbs who use

them to stall for time while they struggle to patch an idea together.

It's enough to "effect" something, no need to pump it up into "effectuate." Ditto the prefix "ir" in "irregardless."

We administer, we do not administrate. "Now," means precisely what it says without a need for excessive refinement. We "ensure" when we want to make certain and we "insure" when we want to guarantee against loss.

Using "hopefully" when we mean "hope" is more serious than just trying to finagle a verb out of an adverb. It actually causes the sentence to read: "I'll hope, we did so-and-so," rather than "we hope we did so-and-so."

Impact isn't a verb, either, it's a noun. And there are umpteen better verbs than that poor wannabe to use when we want to convey "touching" or "striking." And, once more with feeling, the possessive pronoun "its" does not take an apostrophe. Only the contraction for "it is" needs an apostrophe.

Finally, we don't commentate, we comment. And nothing is "very" anything; it either is or it ain't.

End of diatribe. We language police may be few, but we take our responsibilities seriously. In the beginning was the Word.

Think about it.

from the Archabbey, the School of Theology and from the college. The 30-member ensemble will sing in Latin, German, and English, as well as perform on the organ, piano, trumpet and violoncello. The public is invited to this free musical program. For more information, call Barbara Crawford at 812-357-6501.

Holy Family Shelter will hold its annual benefit dinner on Saturday, April 23 at the St. Vincent Marten House beginning at 6 p.m. with cocktails. Tickets are \$125. The theme of the evening is "A Child's Dream." The Holy Family Shelter gives the homeless a reason to hope. It offers many beneficial programs that allow residents to look for a job and housing. To purchase tickets for "A Child's Dream" or for more information about the Holy Family Shelter, call 317-635-7830. All proceeds will benefit the shelter.

The Circle City Aquarium Club will host the third annual **Spring Auction** on April 30 at Christy's of Indiana Auction House, 400 S. Madison Ave. in Greenwood. Registration will begin at 8 a.m., with the auction beginning at 10 a.m. Members from Circle City Aquarium Club share knowledge about breeding techniques and other aquarium hobby information at monthly meetings held the first Thursday of each month at 7:30 p.m. at the Garfield Conservatory. For more information about the auction or the club, call Julie Short at 317-635-8643. A portion of all proceeds will be donated to the Indianapolis Zoo.

The National Association of Pastoral Musicians, Indianapolis chapter, will sponsor a **BYOG (bring your own group) Evening** on Friday, April 29 at 7:30 p.m. Choirs and music ensembles from the archdiocese are invited to prepare two songs to share with other musicians. A catered dinner will be available to all musicians beginning at 6:15 p.m. and reservations for the dinner must be made to Teresa Eckrich at 317-356-1868 no later than April 25. The event will be held at St. Lawrence Church, 4650 N. Shadeland Ave., in Indianapolis. All choir and ensembles need to register with Paula Slinger at 317-895-8914. All are welcome.

St. Meinrad Seminary will be the host for the 23rd annual **Special Olympics** held on April 27. The day's activities will begin at 9:15 a.m. with a parade of athletes and volunteers from St. Meinrad's Guest House to the soccer field. More than 350 mentally and physically challenged children and young adults are expected to attend and participate in the games. In addition, approximately one hundred volunteers will assist the Olympics and the organizers during the day. Nine events are scheduled, including the 50-meter dash, 400-meter relay, softball throw, and standing long jump. Events are also scheduled for those who need the assistance of a wheelchair. For more information, call Barbara Crawford at 812-357-6617.

vips...



Sister for Christian Community Michelle Faltus has been selected as the Associate Director of Catholic Education for Curriculum Development and Assessment for the Archdiocese of Indianapolis. Sister Michelle has been the Superintendent of Schools for the Archdiocese of Kansas City for the past 12 years. She has a bachelors degree in English from Webster College and a masters degree in Educational Administration from St. Louis University. She has also done some post-graduate work in faith, curriculum development, cooperative learning and similar areas.

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Help youth hear God's call, archbishop urges

by John F. Fink

"Because God calls men to the priesthood, we must do our part to help our young men hear that call," Archbishop Daniel M. Buechlein told members of the Indianapolis Serra Club. The occasion was the annual



UNITED CATHOLIC APPEAL

Interest in spirituality is growing with leadership

by Margaret Nelson

"There is a renewed interest in spirituality," said Charles Gardner. Since last July, he has headed up the secretariat for spiritual and sacramental life.

"This year has been spent deciding how best to promote and support spiritual renewal. We have a more detailed proposal now, but it's still very much in the planning and building stage," he said.

"There is a broad range of interest in all types of spiritual renewal both for individuals and for groups," Gardner said. "There is also more interest in 'Christ Renews His Parish' and in the Cursillo movement, and more people are

"Priests Night" April 12 at which the club honors priests.

The archbishop said that too often "we forget the 'God calls' part" of our promotion of those vocations.

Archbishop Buechlein said that much progress is being made in recruiting students to study for the priesthood. He said that

seeking spiritual direction. The secretariat hopes to promote renewal and retreats of all kinds in a variety of settings."

He hopes that the role of Fatima Retreat House will expand to become more of a resource center for spirituality. Fatima staff members Kevin DePree and Christian Instruction Brother Joseph Martin are already visiting parishes to help them discern their spiritual needs. This has resulted in some new offerings at Fatima and a more flexible approach to programming.

DePree, director of Fatima, said the retreat center will offer "fuller programming for summer."

Upcoming retreats include "Autumn Grace: Spirituality of Aging." One "Playshop Day" planned on humor is called

Club that 3 priests 'for not only who you are but for what you are'

there are now 31 seminarians, about double the number of a year ago, and it is expected that there will be 40 or more by the start of the next school year.

Hector Gonzalez, club president, thanked the priests present "for not only who you are but for what you are." He said, "We thank you for your perseverance, for your knowledge, for your wisdom, for your courage in believing in yourselves, for the guidance you

give to parishioners. We thank you for your prayers for they are being heard. We thank you for extending the call to priesthood and religious life. And we thank God for choosing you to be our priests and for letting his spirit work through you."

Gonzalez also invited the priests to take an active role in the international convention of the Serra Club in Indianapolis July 1 to 3. Serrans from throughout the world will be at the Convention Center in Indianapolis for this annual meeting.

The Serra Club is an organization of lay men and women whose primary purpose is the promotion of vocations to the priesthood and religious life.

"Lighten Up, Just for the Health of It." Franciscan Sister Norma Rocklage will give a July retreat for directors of religious education and a Dominican brother will offer an August retreat for men.

"We're hearing greater interest in the renewal programs and a variety of others," DePree said. People's interests are not limited to certain programs, he said. Fatima just finished a program for Ministry to Ministers. And he supports the Beech Grove Benedictines' program for spiritual directors.

Gardner said, "Some sort of prayer is part of virtually every archdiocesan staff

gathering. Almost every month, he said, there is some type of group prayer at the center or at the cathedral.

"We had special things during Lent," Gardner said. "It's a priority at the center to put prayer first and support and encourage that. This Lent was the first time we had days of recollection for archdiocesan employees at Fatima."

The archbishop "practices what he preaches," said Gardner. "Once a month he presides at noon Mass at the cathedral. He wanted to do that. Even though he is very busy, he's got it on the calendar."

Good Shepherd Parish to build new church at St. James site

Will close and sell St. Catherine church

by Margaret Nelson

Good Shepherd Parish in Indianapolis recently made a decision to close and sell St. Catherine church and school. The parish will build a new church at the site of the former St. James Church and renovate the school there, according to the pastor, Father Thomas Clegg.

Good Shepherd held a parish assembly on March 20, when three options were considered. Eighty-one percent of those present said they could support the third option, compared to 35 to 40 percent of those who could support the other two. (Many parishioners said they could support all three.)

Good Shepherd is comprised of the former St. Catherine and St. James parishes. A joint long-range planning committee

received approval to unify the two parishes on March 30, 1993.

The latest decision to move to the St. James property came after an architect's feasibility study of both sites.

The possibilities included: renovating both 84-year-old St. Catherine and 42-year-old St. James; renovating the church at St. Catherine and building a new school there; selling the buildings at St. Catherine and moving to St. James and building a new church there.

No timetable has been designated for the building project, Father Clegg said last week. The parish is working with David Hodde, director of management services for the archdiocese, and Franciscan Sister Sandra Schwoitzer, who helps design liturgical environments.

Father Clegg said that the parish will probably have to build additional classrooms for the school.

"Nothing is firm yet," said Father Clegg. "It's hard on people," he said. "But they know that they can better serve the near south side by going through with it."

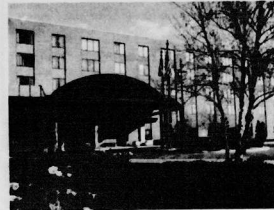
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Further names of 'new' Catholics

compiled by Margaret Nelson

The Criterion welcomes the more than 900 new Catholics who entered the church last Easter. Most of these people 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.

The names of most of the "new" Catholics were included in April 8 and 15 issues of The Criterion. The following names have come in since those issues were published.

Batesville Deanery
Holy Family, Oldenburg, Cari Crank (catechumen), Sharon Heppner and Mary Lou Fullenkamp (candidates).

Indianapolis East Deanery
Little Flower: Marilyn Bell, Jill Bradshaw, Mack Cory, Marly Dugan, Barbara Ellis, Marshall Ford, Ginger Garcia, Jenny Gibson, Kathy McWhirter, Daniel Wyrick, Deanna Owens, Johnna Petree,

Richard Ponder, Dennis Rector, Pamela Rinier, Bonnie Stewart, John Stewart, Amber Swanson (catechumens); Frank Adams, Tricia Allstadt, Trisha Corcoran, William Daniels, Gregory Maddox, Tom Pierce, Todd Suez (candidates).

Indianapolis North Deanery
St. Thomas Aquinas: Bob Plummer, Dave McCormick, Wendy Pecyna (catechumens).

Connersville Deanery
Holy Family, Richmond: Melissa Renee and Heather Ann Malone, Brianna Mitchell, John Tyler Hoover (catechumens).

St. Andrew, Richmond: Vickie Lynn Behringer (catechumen), Jody Marsee, Ron Sheehy, Glenna Wong (candidates).

St. Mary, Richmond: Marilyn Ann, Jackie Ann, and Jamie Ann Brown, Scott Allan, Dayle Ann, Aaron Christopher, Tyler Allan, Alex Michael, and Brandon Andrew Evans, Donnie Gene Marcum, Gary Jack and Courtney Sloan Shepard, Sabrina Renee Wood, and Elise Hope Armstrong (catechumens); Freya Burns, Barbara Crago, Kristi Jo, Zacharie Ace and Sean Henry Klaine, Becky Lee Shepard, Robert Stephen, Carol Ann, Ashley Nichole and Alyssa Rene Stocker, and Donna Wood (candidates).

SPOTLIGHT ON TERRE HAUTE DEANERY

St. Paul Parish works in spite of limitations

by Peter Agostinelli

The parish of St. Paul the Apostle in Greencastle is unique in its setting and probably in some of its dilemmas as well. Father John Schoettelkotte has been pastor since 1983. He also spends time serving as chaplain at the Indiana State Farm in Putnamville and at nearby DePauw University.

One of the biggest challenges for St. Paul, Father says, is the town's location. The town is closer to Indianapolis than Terre Haute, but most Greencastle residents feel more pull toward the state capital, he says. And Greencastle, located in Putnam County, is in many ways a suburb of Indianapolis.

"That's one thing that makes it difficult for this parish, because we belong to the Terre Haute Deanery," Father Schoettelkotte said.

"But more people identify with Indianapolis. The only difficulty if we belonged to the Indianapolis West Deanery is we would have the problem of being assessed for high schools and other types of things, and we don't have any kids here who go to any of the schools (in Indianapolis).

"So there are lots of difficulties with this particular parish in terms of belonging."

St. Paul is considered to be the most geographically isolated parish from any other in the archdiocese. Since there's no parish nearby, it would be difficult for St. Paul to establish a collaborative relation-

ship that so many parishes in other rural areas do.

"If you go by the back roads, about the closest parish to us is (Annunciation Parish) in Brazil, and that's about 19 miles away," Father said.

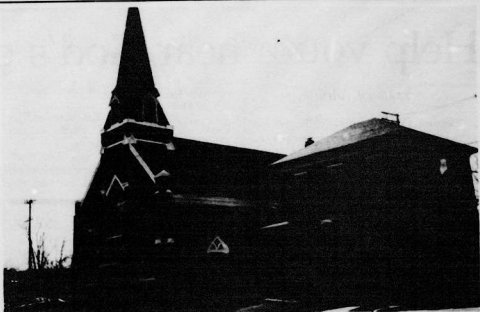
"And this is the only Catholic church in this whole county. Geographically we cover the county. There are 80-odd churches in the county, and this is the only Catholic church. That means we have people who drive 20 miles one way to go to Mass on Sunday. The kids come from four different school systems.

"So in a sense we already have young people who are more competitive with each other than they are in communion with each other. And the county is only about three percent Catholic... so if our kids are going to relate to other kids here, and if they're going to date other kids, they're almost always going to date kids who are not Catholic. So I have many more mixed marriages than I have marriages of two Catholics."

"It's always going to be a little harder here to build community because of the geographic complex of the whole county and the school districts."

Yet a definite variety of parishioners comes to worship at St. Paul. They come from varying economic and educational backgrounds.

DePauw University, even though it's a United Methodist college, brings many Catholic students and faculty members. The small private institution sits virtually in St.



TOUGH WORK—St. Paul Parish in Greencastle is possibly the most geographically isolated parish in the archdiocese. But despite its distance from other parishes, and other handicaps such as the lack of sufficient workspace, St. Paul continues to serve over 300 Catholic households in Putnam County. (Photo by Peter Agostinelli)

Paul's backyard. These days, close to 20 percent of DePauw's students are Catholic.

Father Schoettelkotte says one handicap St. Paul struggles with is a lack of sufficient workspace. The church building itself, which seats about 200 people, is the parish's roomiest facility. The only other facility the parish owns is a house across the street, which is used for religious education classes.

Available space is so scarce that Sunday morning religious education classes sometimes have to be held in another building across the street. Trouble is, that building is owned and inhabited by the local telephone company.

But steps are being taken to address the cramped conditions. The parish currently is talking with an architect about the feasibility of constructing an addition to the church building.

While an expansion would help, Father says, it wouldn't necessarily solve the space shortage problem. It would only create about 7,000 square feet, which probably wouldn't be enough. But at least it would create some much-needed workspace.

The plan right now is to complete a standard structural analysis of the facility before even talking about expanding. Father says one consideration that will come into play is whether the parish can afford to pay for something as expensive as a building expansion.

Catholic services in Greencastle were first celebrated in 1848 by Father Simon Petit Lalumiere, who travelled from St. Joseph Parish in Terre Haute. It wasn't long before a priest, Father William Doyle, was assigned to Greencastle to serve the growing Catholic population.

In late 1853, Mass was celebrated for the first time. Services were held in a church building that was purchased for congregational use.

What is now the St. Paul church building was actually purchased in 1854 from another group of Christians in Greencastle—the "old-school Presbyterians." Catholics bought the church from the Presbyterians eight years after it was constructed.

Bishop Maurice de St. Palais blessed the church in 1866 and placed it under the patronage of St. Paul the Apostle.

St. Paul's history explains that Catholics were anything but welcome when they first came to the area in the 19th Century. Most of the Irish immigrants who arrived were Catholic, and they found life difficult. It wasn't easy for them to get the good jobs that local non-Catholics were getting.

It wasn't unusual at the time for job advertisements in newspapers to say that Catholics or Irish need not apply.

But today, for example, many students recruited by DePauw are Catholic. In fact, at

one time 500 students of the Methodist college's enrollment of 2,200 were Catholic.

St. Paul attracts between 40 and 130 DePauw students for a weekend Mass. They can attend any of St. Paul's services, including a 5 p.m. Sunday Mass. Father John started the late Mass knowing that many students would not come to the earlier Sunday morning services.

In all there are close to 800 members at St. Paul. Father said the numbers have declined somewhat in recent years. Also, he said, even though the average parishioner age isn't climbing too high, he sees the elderly more and more at parish activities.

At least one other hurdle faces the parish, and unfortunately it's one nobody can do much about. It's what Father Schoettelkotte calls the lack of an actual neighborhood of Catholics near the church. Despite the presence, Father thinks it will be important for St. Paul Parish—as well as local businesses—to stay downtown and remain a part of the area.

"The way downtowns are deteriorating these days in all these small communities, I think it's important that a church stay here as a kind of anchor point," Father said. "That's why I've always pushed to stay on this block of property and do what we can with it."

"The suburbs are nice, but that's just another thing taking away from a downtown area," said Schoettelkotte.

He's not sure the money is going to be there for an addition. For now the parish staff is doing its best in a combined rectory/office, which originally was an eight-room rectory. Currently all the parish offices are there, as well as the rectory.

The active groups at St. Paul include the parish council, board of education and the spiritual life committee, which is being reorganized. The family life and social concerns committee helps the sick and needy. Members take food once a month to local food pantry as one of its projects.

One parish-wide strength Father praises is the devotion of many parishioners to local civic groups and organizations.

The loss of a local IBM plant several years ago hurt the parish as much as it did the town. Some of the people who worked there came from bigger cities, and a large number of them Catholics. The facility had been intact for 30 years. But a new business center, which is the old IBM facility. It has helped fill the void left by the big company's move.

Despite the troubles, the future looks bright for St. Paul. Father Schoettelkotte says Greencastle continues to draw new people every year with the appeal of an attractive and quiet community that's close to Indianapolis.

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Pastor:
Father John Schoettelkotte
Pastoral associate:
Gwen Goss
Chaplaincies:
DePauw University;
Indiana State Farm (Putnamville)
Church capacity: 200
Number of households: 315
Masses:
Saturday: 5:15 p.m.; Sunday: 8:30 a.m. and 11 a.m.; 5 p.m. Sunday Mass when DePauw University classes are in session

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Father Damien called model for today's world

'Lepre priest' of Molokai to be beatified May 15

by Mark Zimmermann
Catholic News Service

SILVER SPRING, Md.—Father Damien de Veuster, the famed "leper priest" of Molokai who will be beatified May 15, was a "working saint" whose love for the poor and outcast is a model for today's world, according to speakers at a symposium in suburban Washington.

"He took care of those (whom) people are afraid of," said Father Joseph Donders, a Missionary of Africa priest and director of the mission studies program at Washington Theological Union in Silver Spring.

The two-day symposium was co-sponsored by the mission studies program and the order of which Father Damien was a

member, the Congregation of the Sacred Hearts of Jesus and Mary.

Sacred Hearts Father Robert Charlton, vocations director for the congregation, said Father Damien underwent a transformation as he served the dying on the Hawaiian island of Molokai, where victims of Hansen's disease had been quarantined in the 1800s.

Slides shown at the conference showed the physical change in Father Damien, from the fresh-scrubbed, handsome face of a young Belgian missionary sent to the islands in 1864, to a peaceful (but nonetheless swollen with horrific sores and lesions shortly before his death from Hansen's disease 24 years later.

When he first arrived at the islands, the missionary regarded Hawaiians as immoral heathens. By canoe, horseback and on foot, he traversed the islands' isolated waterways and mountains.

"His principal concern was to save souls," said Sacred Hearts Father Columban Crotty, who also addressed the symposium.

Father Damien volunteered nine years later to be the first priest to serve the isolated leper colony in Kalawao, Molokai, landing there in 1873 with a breviary as his only possession.

"The settlement had gained a reputation as a living tomb," Father Crotty said.

When he first landed at the colony, Father Damien slept beneath a tree for fear of getting too close to the leprosy victims. But Father Charlton said the priest soon learned to love the outcasts.

One eyewitness said he changed the dressings of their sores with the gentleness of someone handling flowers. He began to share his pipe and bowl of food with patients, and he lovingly played with the island's children.

Father Damien soon became an outspoken champion of the island's residents, often coming into conflict with Hawaii's board of health and his religious superiors. The priest had never stirred any waters before he became known as a headstrong man who would pound a desk and plead his case in a thunderous voice.

His tireless advocacy helped the patients

gain housing, orphanages, schools, hospitals, an aqueduct system that brought them water, and orchards and farms so that they could grow their own food.

A place of desolation changed to a place of hope and life," Father Charlton said. Father Damien "was no theologian," he added. "He was an immensely practical doer."

Father Damien's example should give guidance to a world which today has its own form of leprosy, acquired immune deficiency syndrome, said Father Charlton.

"The parallels are so striking," he said. "They (AIDS victims) experience themselves very deeply as social outcasts."

The Christian community, he said, needs to give the same witness to these outcasts as Father Damien did in his day, providing them with love in a world that fears them. ("We must be with the people (suffering from AIDS) and help dispel the myths and fears.")

Also speaking at the symposium were members of a Washington-area AIDS outreach ministry named in Father Damien's honor.

Floyds Knobs parishioners have traditional Jewish Seder

Family atmosphere is created in parish hall

by Barbara Zipp

Parishioners of St. Mary of the Knobs Parish, Floyds Knobs, gathered on March 30 to enjoy a Seder, the Passover meal. The night before he was crucified, Jesus shared the Passover Seder with his disciples.

Various members of the parish contributed their time and effort to make the arrangements for the Seder. Traditionally, the Seder meal is celebrated in the home among family or with close friends. This atmosphere was created in the parish hall for the participants by assigning each table to one volunteer. Each volunteer was responsible for the linen and tableware at the dinner table. Each member of the "family" brought a covered dish to share with the other members at the table.

The parish furnished the lamb for the meal, while was prepared by volunteers. In addition to the ritual foods of Passover, the parishioners shared the prayers of blessing and the Scriptures. The leader of the meal was Greg Welch, who played the role of the head of household. Father John Geis and members of the David Batliner family joined Greg and Marilyn

Merkel, who played the role of the female head of household, at the head table.

Members of the parish who participated in this Seder festival enjoyed the spiritual recollection, prayers and food. Mike Andres remarked that it was "good to commemorate and remember" while Denise Andres stated that it reminded her of family traditions. Jean Batliner recommended the Seder to other parishioners unable to attend. Gerry Byrne expressed the sentiment of the evening by commenting that she enjoyed the social experience as well as the religious experience.

The Seder is one of the most important celebrations in the Jewish faith. The Passover meal is an ancient celebration of the Jews' release from Egyptian bondage.

In Christianity, the Passover festival has an important meaning also. It is significant for Christians as a way of experiencing the connection between Christianity and Judaism. It is also an avenue by which Christians remember and reflect upon their Jewish heritage. The central theme of the Passover is redemption. For Christians, Passover means not only the physical exodus from Egypt, but a spiritual passing over from the bondage of sin as well.

Celebrating the Jewish Seder meal has gained renewed interest in the Catholic community since the Second Vatican Council.



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SEDER—Parishioners of St. Mary of the Knobs in Floyds Knobs enjoy a Seder, the Passover meal, together. (Photo by Barbara Zipp)

St. Thomas, Fortville is 125

St. Thomas the Apostle Parish in Fortville will mark its 125th anniversary with a 5:30 p.m. Mass on Saturday, April 30. Archbishop Daniel M. Buechlein will preside. Father Albert Ajamie, the pastor, will concelebrate.

The parish was established as a mission in 1869, with Mass being celebrated in people's homes. During that year, a frame structure was built as the first church by Father Dennis J. McMullen.

For a few years there was no pastor, but

priests from St. John in Indianapolis and St. Mary, Anderson, offered Mass.


In 1877, the Franciscans from Sacred Heart monastery in Indianapolis began to serve the parish.

The present brick church was designed by Franciscan Brother Frank Crouch and dedicated by Bishop Joseph Chartrand on Oct. 29, 1916. The first permanent pastor was appointed in 1934.


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Vatican criticized for stand on population

U.N. committee preparing for international conference rebuts Vatican position on document

by Tracy Early
Catholic News Service

UNITED NATIONS—The Catholic Church emerged as a primary object of criticism at the meeting of the preparatory committee for the International Conference on Population and Development. Fred Sai, committee chairman, took the lead by departing from the usual impartiality of presiding officers to offer a personal rebuttal to a statement delivered April 5 by the head of the Vatican delegation, Msgr. Diarmuid Martin, under-secretary of the Pontifical Council for Justice and Peace.

Msgr. Martin told the U.N. committee the document raises concern because it lacks "a clear ethical vision" and that the Vatican objects to the "extremely individualistic understanding of the person and of human sexuality" that marks it as a whole.

The rebuttal by Sai, a Ghanaian physician who is former president of the International Planned Parenthood Federation, was similar to his response at a previous committee meeting in May 1993 when a Vatican statement was delivered by Archbishop Renato R. Martino, Vatican ambassador to the United Nations.

In both cases, Sai's criticism of the Vatican position drew enthusiastic applause from many people in the section where representatives of nongovernmental organizations sit.

The third and final session of the preparatory committee opened April 4 at U.N. headquarters in New York and was scheduled to adjourn April 22. Its primary

task for its three-week session was making final revisions on a draft "program of action" for adoption when the conference meets in Cairo Sept. 5-13.

Vatican delegates and representatives of church-related groups have seen sharp hostility in the pages of *The Earth Times*, an unofficial paper distributed inside the United Nations that focuses on areas of U.N. activity such as environmental and development issues.

Its publisher is Theodore H. Kheel, who has previously been prominent as a labor negotiator in New York and now chairs a group called Eminent Citizens Committee for Cairo '94. Funding comes from corporations such as Apple Computer, news organizations such as the *Los Angeles Times* Syndicate and the *New York Times* Foundation, and foundations such as Rockefeller and MacArthur.

The April 8 issue carried an article by Werner Fornos, president of the Washington-based Population Institute, suggesting exclusion of the Vatican from the United Nations for attempting "to impose religious dogma on non-Catholics." "At some point the Vatican's actions may well raise questions about the justification for its having the unique privilege of representation at the United Nations," he said.

In another article in the same issue, a Kenyan woman, Kalimi Mworia of the International Planned Parenthood Federation, said, "We don't like the pope and other conservatives speaking for the interests of developing countries."

In the April 7 issue, Pamela Maraldo, president of the Planned Parenthood Federation of America, was quoted as saying the Vatican and others sought to "impose their dogmas."

The same article quoted Frances Kissling of Catholics for a Free Choice, an unofficial U.S.-based group that supports legal abortion. It also quoted Luz Alvarez Martinez of the National Latina Health Organization as saying Latino women "make reproductive decisions that

go against the teachings of the Catholic Church and still consider themselves good Catholics."

Commentary carried in each issue of *The Earth Times* in comic strip form has included harsh and derisory references to the pope and the Catholic Church.

The April 8 strip refers to "his holymolynness" and, beside a drawing of the pope in a miter, said, "In his infallible fortress in the Vatican, the pope is in a grimly celibatory mood as he monitors the plague-ridden preparations for the popcon."

Showing the importance given to the conference by the Vatican, it appointed a 10-member delegation to the meeting of the pre-paratory committee.

Along with Msgr. Martin, the delegation chairman, three other Vatican officials have been sent: Msgr. Mounge El-Hachem, a Maronite on the staff of the Secretariat of State; Msgr. Peter Elliott, an Australian on the staff of the Pontifical Council for the Family; and Scalabrini Father Silvano M. Tomasi, secretary of the Pontifical Council for Migrants and Travelers.

Pope continues fight against draft of population document

by Cindy Wooden
Catholic News Service

VATICAN CITY—Continuing to fight against a draft document on international population policies, Pope John Paul II said he was not trying to be alarmist but said the document threatens human dignity and morality.

Before reciting the "Regina Caeli" prayer with pilgrims in St. Peter's Square April 17, the pope said he wanted to share his "deeply felt concerns" about the preparations for the U.N.-sponsored International Conference on Population and Development. The preparatory committee for the conference was discussing the draft document at a meeting April 4-22 at the United Nations in New York.

In a March meeting with the secretary-general of the conference and in a later letter to all the world's heads of state, Pope John Paul criticized the conference's draft document for its attitudes toward sexuality, marriage, birth control and abortion.

Pope John Paul said the draft document focuses almost exclusively on limiting the number of births in the Third World without paying enough attention to economic development, a better sharing of the world's resources and the need to protect the religious and moral beliefs of families targeted by the population-control policies.

Pope John Paul told the pilgrims at St. Peter's that no one can ignore the importance of the questions to be treated at the September meeting in Cairo, Egypt.

The meeting's subject matter goes directly to how one understands human life in "the decisive areas of sexuality and the family. Before such a complex argument, no one can turn away as if it had nothing to do with them," he said.

The pope, raising his voice, said he was appealing to individual consciences so that no one would be trapped by what, at first glance, could appear to be logical economic and political arguments for supporting the draft document.

Promoting abortion and speaking of sex without reference to marriage and of population limits without recognizing the rights of husbands and wives to make their own choices about family size reflect "carnal models of an inane freedom and a false progress, which seen in their depths, really constitute forms of slavery and regression because they weaken man, weaken the sacred character of life and weaken the capacity for true love," the pope said.

"That which violates a moral norm is never a victory, rather it is a defeat for man, who makes himself a victim," he said.

The pope said Catholics had expected the U.N.'s 1994 International Year of the Family to be a time for rediscovering and strengthening the international community's commitment to the family as the most basic element of society, as it was described by the Universal Declaration on Human Rights.

The declaration, he said, rightly recognized the family structure as belonging to the original and sacred inheritance of humanity.

"That which threatens the family, in reality, threatens man," he said. "This is even more true when one speaks of a supposed 'right to abortion.'"

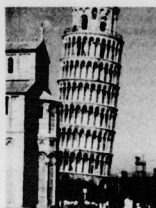
"Today it is more urgent than ever to react against models of behavior which are the fruit of a hedonistic and permissive society in which the complete gift of self, control of instincts and a sense of responsibility seem to be notions tied to an era already past," the pope said.

Pope John Paul said he was entrusting his concerns to "the maternal heart of Mary," while placing them before world leaders for reflection.

"It is not my intention to indulge in pessimism or alarmism," he said. "However, I believe I have a specific obligation to strongly raise the voice of the church on behalf of such an important cause."

"May the Holy Virgin speak to hearts and carry my words over ideological and political barriers so there will be a renewed consensus among all men and women of good will on these basic questions," he prayed.

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Faith Alive!

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Family discussions on faith can be challenging

by Fr. Robert L. Kinast

"If all the members of the church are to follow Christ's way, it is essential that we continue speaking with, listening to, working with and learning from each other."

This reminder is part of the U.S. bishops' message to families issued to celebrate the International Year of the Family.

Titled "Follow the Way of Love," the message focuses on the family as a domestic church. Sharing faith at home is encouraged as part of family life.

That sounds good, but a lot of conscientious parents might well ask, "How are we supposed to do this, given our busy schedules, individual demands and constant distractions?"

The bishops are sympathetic. They acknowledge the challenges and obstacles in family life. Their recommendation is to use the ordinary moments of daily life as "the threads from which we can weave a pattern of holiness."

This means that discussion of the faith should be part of everyday conversation in the home. It should not be confined to special occasions such as when the parish priest comes for dinner or one of the children is to be confirmed.

Of course, conversation about faith presupposes that family members converse about other things like school, work, entertainment, and current events.

If a family has trouble discussing faith, it may be that they have trouble discussing anything at all.

Faith conversations among family members should be genuine conversations. There should be give and take, an exchange of views, a common search for meaning.

Parents don't have to have all the answers to discuss faith with their children. The bishops imply this when they say to parents, "Sometimes (children) listen and learn; sometimes they teach you new ways of believing and understanding."

The parents who are in the best position to have these kinds of conversations with their children are parents who discuss their faith with each other.

Naturally, family conversations about faith don't always have to occur at home. A drive to or from school, a shopping trip to the mall, or waiting for a movie or softball practice to begin may be a better setting than the home, where distractions and interruptions more easily develop.

The best conversation topics come from current events a family shares. One family talks over their priest's homily after Mass on the way to a nearby restaurant for breakfast. All the family members have to give their reaction, favorable or unfavorable, before eating.

Parents who help their children with homework can discuss—from a faith perspective—the events of history, social values, or themes of literature.

A special time for conversing about faith is during preparation for the sacraments. Sometimes parents feel they don't have enough technical knowledge about a sacrament to instruct their child, but this should never prevent them from sharing what the sacrament means in their life.

►One family celebrates each child's baptismal and first Communion anniversary with as much festivity as a birthday. Inevitably this leads to conversation about the importance of the sacraments.

►Another family observes the anniversary of a family member's death by bringing out photos and memorabilia of the person and leaving them on display for a week. Inevitably this leads to conversation about the meaning of life after death.

One key to faith conversation in the family is the willingness to listen.

A teen-ager who refuses to go to Mass because he doesn't "get anything out of it" may actually be asking how he can contribute more actively to the liturgy.

A 10-year-old child who asks why God killed the fallen trees in a nearby forest actually may be asking about herself and God's protection of her.

When a child tells of a conflict with a friend at school or recounts a hurtful action it is an occasion to discuss—from a faith perspective—the value of friendships or the meaning of forgiveness.

And the bishops make special mention of "decision-making discussions, especially when the decisions could alter the pattern of family life."

The most obvious examples are when parents change jobs or a family moves to a different city.

A simpler example is a family vacation. My parents explained what a wonderful time we would have if everyone pitched in and did their part to get ready.

It was the most basic lesson in shared ministry I ever learned.

The same thing happened before my grandmother, in failing health, came to live with us. Although I was studying for the priesthood then, my parents asked me how I would feel about this because it would mean changes for all of us.

From that one experience, I understood the importance of consultation and why everyone's opinion should be heard.

There is no limit to the topics and occasions for discussing faith at home.

The challenge is often simply initiating the conversation and then "listening seriously to their thoughts and feelings."

(Father Robert Kinast is the director of the Center for Theological Reflection at Madera Beach, Fla.)



FAMILY JOURNEY—Family conversations about faith don't always have to occur at home, where they should be part of everyday talks. A drive to or from school or during a shopping trip to the mall may be a better setting for family discussions about faith. (CNS illustration by Caele Lowry)

Faith sharing strengthens families

by Steve Heymans

There is a scene in "A Man for All Seasons," Robert Bolt's play, in which the Duke of Norfolk criticizes his friend, Sir Thomas More, for opposing King Henry VIII's third marriage.

Norfolk: "We're [British nobility] supposed to be the arrogant ones, the proud, splenetic ones—and we've all given in! Why must you stand out? You'll break my heart..."

More: "Hear me out. You and your class have 'given in'—as you rightly call it—because the religion of this country means nothing to you one way or the other."

Norfolk: "Well, that's a foolish saying for a start, the nobility of England has always been—[Christian]..."

More: "The nobility of England, my lord, would have snored through the Sermon on the Mount. But you'll labor like Thomas Aquinas over a rat-dog's pedigree..."

For those who hope to raise children Christian, Thomas More offers good advice: We give children mixed messages when we sleep through the Sermon on the Mount yet labor over our dog's

pedigree, or the sports page, or the day's trading on Wall Street.

The point is that religious conversations with children at home don't begin with questions like "Who was Moses?"

Conversations begin with who the parents are. The biggest statement parents ever make concerns what matters to them.

Right from the beginning, children pick up on what their parents are all about, no matter what the parents say.

In terms of "religiously parenting," children, it seems to me that the first task is to become people who labor over the Sermon on the Mount.

In terms of "religiously teaching" children, my only rule is that it has to be fun. Each parent has to find his or her own way—a way that is interesting for that parent—of connecting with the church and the story by which it lives.

I know a parent who uses stained glass windows in churches to discuss faith with his children. Another parent uses appropriate movies and television shows. Yet another parent retells Bible stories.

Each method is interesting—and fun!

(Steve Heymans is the director of Campus Ministry at St. John's University in Collegeville, Minn.)

DISCUSSION POINT

Faith influences conversations

This Week's Question

How did faith influence a conversation in your home—for example, a conversation about TV programming, work or leisure time?

"We have an atheist girl living with us—a foreign exchange student from former East Germany... She attacked my faith at the beginning. She said, 'This is something I want to discuss'... She comes from a scholarly background and was approaching it like the classroom... But we're trying to show our faith more in actions than in words." (Chris Butley, Wilmington, N.C.)

"Most recently about the war in Bosnia. We said it was wrong to kill. We talked about the dilemma of using violence to make peace." (Lindy Potvin, Staebenville, Ohio)

"We were talking about someone who died recently—a 49-year-old woman with a family. I said you have to have faith to understand why someone dies who is so young." (Janet Mack, Harwood, N.D.)

"My wife had a miscarriage... her third. In her frustration she was asking, 'Why me?' We had to recognize that we just have to pick up and keep trucking. We have to

trust God that it just isn't our time yet." (Joe Werts, Wake Forest, N.C.)

"Frequently, if we're looking at a TV program and there is an opportunity to talk about our faith or morals, then we do. The other day we were watching a show about the fertility doctor who used his own sperm without telling his patients. I said there are decisions and things in life that should be left to God who has the power over life. There is a line there." (Christine Mats, Indian Head, Md.)

"This morning I tried to find a decent show on TV and I couldn't find anything... We don't watch any soaps. One time a visitor turned on a soap and I turned it off and explained we don't watch shows like that here." (Theresa Schaffer, Cheboygan, Mich.)

Lead Us Your Voice

An upcoming edition asks: How have you taught children to make good moral choices?

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



Kids' Views

Faith means knowing God is always with you

What my faith means to me is this week's "Kids' Views" topic.

Fourth-grade students at St. Michael School in Indianapolis compare their faith to a guard dog, karate, and other images denoting strength, security and support.

DeColby Anderson drew a picture of herself praying while sitting at her desk. "Lord," she asked, "can you help me to think harder?"

Here are a sampling of their essays:

Faith is to hold the love of God in your heart at all times.

Maria Frame

To me, faith means believing in God. When I talk to God it feels like he wraps his arms around me.

Megan Nally

Faith means I never have to question my belief in God. Faith is like a guard dog protecting me from harm.

Lindsay Hayes

My faith is like karate. It teaches me to use my head. Karate helps me trust in myself. Faith helps me trust in God.

Daniel Whitaker

I can't see God, but I know he is here with me.

Dennis Clark

God gave us life to love one another and make peace on our planet.

Amber Collins

Jesus loves me so much. Jesus tells me the rights and wrongs. He is always there for me. I am glad to be Catholic.

Kimberly Decker

I think that Jesus is the truth and the light. I believe that God is faithful to me and I am faithful to God. I believe that God made miracles and healed sick people. Faith is how I walk with God.

Amila Paul

Faith means having confidence, trust and belief. It also means to be caring, sharing and loving. Faith can help me get through bad times. I know that God is always there for me.

Mary Cole

Being a Catholic helps me be a better person. It helps me appreciate the world and people. God puts love in our hearts. He wants us to care for others and love him.

Chad Logsdan

My faith is strong in God. If you pray, you know God will give you strength to say no to something bad. I don't need anything to make me feel important because God lets me know that I am important just the way I am.

Paul Stern

"Megan I will care for your brother."



ANSWER TO PRAYER—St. Michael fourth-grader Megan Nally of Indianapolis prayed for her brother when he was in the hospital. (Artwork by Megan Nally)

Faith is loving God, hoping and believing. Faith is living the Ten Commandments. It helps me to understand who I am and how special I am.

Felicia Arnold

My faith in God helps me to not be afraid of dying because there's life after death. My faith in God helps me to know that I have a best friend who always listens and who is always there for me. My faith in God helps me to know that with God all things are possible.

Amy Arnold

My faith means being part of a big Christian family.

Kasey Harpold

I know that God is with me every moment of my life. God has plans for me.

Nichole Guidry

Faith means to follow God's rules. We have a door in our hearts. God knocks on it. He says, "Let love come in your heart."

Kelly Tharp

God is so loving to everybody. God asks us to go to church.

Meka Battle

Since there's faith, I can grow.

Martina McHargue

I believe that God is everywhere and in everybody.

Andrew Banich

To have faith in God is to trust him at all times.

Andrea Waight

I am still learning about being a good Christian.

Mark McAvey

Faith is like a rock. It cannot be destroyed. When problems pour down, faith is like an umbrella that keeps you from getting wet. Faith keeps you believing in the Lord (and) knowing that the Lord never stops loving you.


Adam Sjoborg

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FOURTH SUNDAY OF EASTER

The Sunday Readings

Sunday, April 24, 1994

Acts of the Apostles 4:8-12 — 1 John 3:1-2 — John 10:11-18

by Fr. Owen F. Campion

Again this weekend, the church turns to the Acts of the Apostles for its first scriptural reading. And, again this weekend, the lesson is from a sermon preached by Peter.

All was not tranquil and well-defined in the early days of Christianity. There was in fact considerable discord. People disagreed on what the Lord had taught, and about the implications the Gospel had for particular circumstances in their lives.

Since they were eye-witnesses to all that Jesus had done and had heard all that the Lord had taught, the apostles were very special persons indeed. They were the links with the Redeemer. They had been there.

It is not surprising, therefore, that a Christian community, such as that for which the Acts of the Apostles was composed, would have been exceedingly interested in what the apostles had to say.

This weekend's reading, as several others this Easter season, presents an apostolic sermon. It is interesting, that Peter is the spokesman for the apostles. With Peter as their voice, the apostles preach as Jesus preached, calling people to God, calling them away from sin.

The passage read in churches this weekend repeats the messages given in the past several weeks, all from the same source, the Acts of the Apostles. The message is succinct and straightforward.

Jesus of Nazareth lives! He overcame death. Jesus is the savior, the Son of God. Some reject the Lord, but those who accept the Lord assure themselves of eternal life.

Jesus alone bridges the gulf between human existence and God. No one else, nothing else, can bring salvation and peace with God to people.

As was the case last weekend, the second reading this Sunday is from the First Epistle of John.

Like the reading last week, this selection from First John splendidly celebrates Jesus as the perfect gift of God to the world.

It states that because of the Lord all who follow Jesus are God's children. Here the use of the term "children" should not be minimized. The emphasis is not upon procreation, although God's creative role in the beginnings of any human life cannot be dismissed. But the point here is that God loves us as an absolutely dedicated parent loves a child.

This love is the umbrella beneath which our relationship with God stands.

St. John's Gospel is the source of the third reading. It is one of the most eloquent, familiar, and beloved sections of the New Testament. It is the comparison of Jesus with a perfect shepherd, the Good Shepherd story.

In a time and place where sheep-herding was so prevalent, this story surely had an instantly attentive audience.

We live in a different circumstance, but the story still is mightily compelling. We are limited. We need God, and Jesus the Good Shepherd guides us.

Reflection

The church excitedly proclaims to us the resurrection of the Lord, but this weekend it moves beyond the event of the Lord's conquest of death 1700 years ago in Jerusalem to tell us its great good news. Jesus lives with us still.

Jesus the Lord lives in the salvation given us because of the sacrifice on Calvary. In Jesus, we are redeemed. In Jesus, we contact God and have received God's mercy.

Life on earth for everyone has its unweelcome moments. All people move at least at some time through darkness and through the cold. That is of no matter, for the Good Shepherd is beside us, and should we stray from the path, this Good Shepherd's love is so profound that the Shepherd himself will search for us, lovingly, to bring us back home.

Daily Readings

Monday, April 25
Mark, evangelist
Easter weekday
1 Peter 5:5-14

Psalm 89:2-3, 6-7, 16-17
Mark 16:15-20

Tuesday, April 26
Easter weekday
Acts 11:19-26
Psalm 87:1-7

John 10:22-30
Wednesday, April 27

Easter weekday
Acts 12:24 - 13:5
Psalm 67:2-3, 5-6, 8

John 12:44-50
Thursday, April 28

Peter, Chancel, priest and martyr

Easter weekday
Acts 13:13-25
Psalm 89:2-3, 21-22, 25, 27
John 13:16-20

Friday, April 29
Catherine of Siena, virgin and doctor
Easter weekday
Acts 13:26-33
Psalm 26:1-11

John 14:1-6
Saturday, April 30

Pius V, pope
Easter weekday
Acts 13:44-52
Psalm 98:1-4

John 14:7-14

THE POPE TEACHES

Laity are called to promote life

by Pope John Paul II
Remarks at audience April 13

Through the incarnation and redemption, God has willed that everything on earth should be reconciled to himself in Jesus Christ his Son (cf. Colossians 1:20).

In God's plan of salvation, we are all called to work for the fulfillment of this mission. But it is the laity in particular who play a specific role in the church's service to individuals and to society in the renewal of the temporal order (cf. "Christifideles Laici," 36).

Guided by the church's social doctrine, lay Christians are called to promote the dignity of the human person, to foster respect for all people, and to protect human rights.

Parents, educators, health-care workers, and economic and political leaders must be especially committed to the defense of the right to life, which is "the most basic and fundamental right and the condition for all other personal rights" (ibid., 38).

They should be involved in political life, in work for justice and peace, and for integral social and economic development.

By their responsible presence in the world of art and culture, and especially in their use of the mass media, the laity should bring the light of their faith to bear in these sectors, which are so important for the formation of attitudes and behavior. In all of these ways they play their part in carrying out Christ's mandate to proclaim the Gospel to all peoples.

SAINT OF THE WEEK

Fidelis was 'the poor man's lawyer,' a priest and a martyr

by John F. Fink

In recent years many men have accepted their vocations to the priesthood or religious life after years of pursuing a different occupation. In this regard, they are following in the footsteps of the saint whose feast is celebrated April 24 (although that's a Sunday this year)—St. Fidelis of Sigmaringen, who lived in the 16th and 17th centuries.

Mark Key was born in Sigmaringen, Germany in 1577. He studied at the University of Freiburg, where he then taught philosophy while studying for a law degree. After he received that degree he began to practice law in Upper Alsace and soon began to earn a reputation for his integrity and for championing the poor. He was nicknamed "the poor man's lawyer."

But Mark Key soon grew disgusted with the corruption and injustice he found in the law profession of his day. He abandoned his law career, divided his wealth among needy seminarians and the poor, and joined the Capuchin branch of the Franciscan Order. He studied for the priesthood, was ordained, took his vows as a Capuchin Franciscan, and took the religious name Fidelis.

The young priest started preaching and hearing confessions. Soon he was appointed guardian of a friary in Rheinfelden, and after that guardian of other friaries at Freiburg and Feldkirch. At Feldkirch he enhanced his reputation during a severe epidemic by his devotion to the sick, many of whom he was able to cure of their illnesses.

His superiors were well pleased with Father Fidelis and soon appointed him to head a group of eight other Capuchins to preach against the Calvinists and the Zwinglians in Switzerland. This was the Catholic Church's first attempt, since the time of the Reformation, to reclaim Switzerland from the Protestants.

The Zwinglians were named after Ulrich Zwingli, who began the Protestant Reforma-

tion in Switzerland with a series of lectures in 1519. He held the gospel to be the only basis of truth, rejected the Mass, penance and other sacraments; denied papal primacy and doctrine concerning purgatory and the invocation of saints; and rejected celibacy, monasticism and many traditional practices of piety.

Calvinism was named for John Calvin, who rejected Catholic doctrine in 1533 after becoming convinced of a personal mission to reform the church. He built on Lutheranism, accepting Martin Luther's teachings that Scripture is the sole rule of faith, the radical corruption of human nature, and justification by faith alone. To this Calvin added absolute predestination of some persons to heaven and others to hell, no matter what those persons do on earth.

The Zwinglians and the Calvinists did not take kindly to the preaching of Fidelis and the other Capuchins, especially since the friars began winning converts. It was said that this success was more attributable to the prayers of Fidelis during the night than to his sermons and instructions during the day.

Fidelis's adversaries roused the peasants against him by claiming that he was an opponent of the Swiss aspirations for independence from Austria and the agent of the Austrian emperor. On April 24, 1622, while Fidelis was in the middle of a sermon on "One Lord, one faith, one baptism," a shot was fired at him. It missed and the bullet lodged in the wall.

During the tumult that followed, a Protestant offered to shelter Fidelis, but he declined, saving his life as in God's hands. As he left town he was attacked by a group of armed men. As he called on God to forgive his murderers, they struck him down, stabbed him to death and mangled his body. He was 45 years old.

Fidelis was canonized by Pope Benedict XIV in the middle of the 18th century.

TRAVEL TO GOD The Little Red Apple trees in the Churchyard

As the trees are planted, young trees are planted in the churchyard, the trees are planted in the churchyard, the trees are planted in the churchyard.

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by Mary E. Ohlender

Mary E. "Jeri" Ohlender is a member of St. Rose Church in Philadelphia. She wrote this poem about the apple trees at St. Rose Church, located one-fourth mile west of Philadelphia. "The church was already on the property when I was born," she explained. "As the older trees grew, the churchgoers were happy to donate money for new trees."

Entertainment

VIEWING WITH ARNOLD

'Jimmy Hollywood' goes on anti-crime campaign

by James W. Arnold

In "Jimmy Hollywood," the subject is the moral decline of Hollywood, but not in the usual sense. It's not about the decline of Hollywood—the idea that the movies, or the movie business, aren't as pure or as uplifting as they used to be—as in, say, "The Player." It's about the decline of Hollywood as a city.

Not that writer-director Barry Levinson takes crime and creeping decadence as seriously as in his TV police series "Homicide." Despite some images of documentary realism, "Jimmy Hollywood" aims to be mostly funny and touching.

But there is the sense that things are going downhill. Much that Levinson says here about Hollywood could be said about any crime-ridden urban area in the '90s. As his major character, Jimmy Alto, puts it, "How can we pursue happiness when we live in fear?"

For Jimmy (Joe Pesci), pursuing happiness is pursuing the dream of becoming a movie star. He's the classic out-of-work thespian, grinding through auditions looking for the elusive first break that seems destined not to come, while supporting himself precariously drifting from one restaurant job to another. Nick Nolte's hero in "I'll Do Anything" got roles but not big ones. Pesci's feisty and flamboyant Jimmy has never even been an extra in a commercial.

What makes him different is that he's also a movie nut—a genuine Hollywood "charactor." He watches old movies on TV and knows the great actors and roles by heart. In



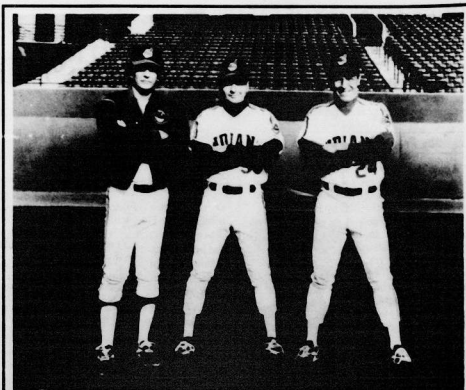
the opening scene, he's walking along the Walk of Fame near the Chinese Theater with his eyes closed, correctly identifying for his pal William (Christian Slater) the names under (almost) every star on the famous sidewalk.

William is a perfect foil for him, since he's constantly attached to a video camera and shooting tape, mostly of Jimmy. Amusingly played against type by pop star Slater, he's semi-dereclic, a bit slow, with buzzing in his head. Possibly from disease, possibly from a rejecting father. "He used to call me useless," Will's still traumatized from the first movie he saw as a kid, the horror classic "The Mummy."

Besides being obsessive, Jimmy is also volatile. He's enraged when his girlfriend (Spanish actress Victoria Abril) is held up at an ATM and almost kidnapped (a surprisingly comic scene). Then he loses his latest water job when the customers rush out to watch some cops make an arrest across the street, and he confuses their food orders (also funny). Finally, he blows his top when, the first time he leaves his radio in his car, somebody smashes the window and steals it.

So Jimmy and William become an oddball team of crime-fighters. Armed only with a gun that shoots blanks, they videotape street crimes and drug deals; the premise is that all this stuff is going on in the open and the police are too busy to cope with it—then "arrest" the culprits, attach the incriminating tape and a note, and drop them in a room of police HQ.

It's a noble (if improbable) idea, Jimmy, of course, soon begins to embellish the tapes with his own anti-crime diatribes. He invents a character (Jericho), presumably the leader of a vigilante army, the SOS (for "Save Our Streets"), and becomes a folk hero when the



'MAJOR LEAGUE II'—Actors Tom Behringer (from left), Charlie Sheen and Corbin Bernsen star in "Major League II," the sequel to the 1989 comedy hit about the Cleveland Indians. The U.S. Catholic Conference classification is A-II for adults and adolescents. (CNS photo from Morgan Creek)

media pick up the story, Jimmy basks in the spotlight. "It's the greatest role of my life."

The scheme escalates. Jimmy takes a drug dealer hostage, a la Beirut, as an "intimidation" factor. He argues that "there is more crime in L.A. than in Beirut."

Trouble is, Jimmy and Will are clowns, in way over their heads, and must finally face showdowns with both the police and tough guys.

Much of the delight in this movie comes from seeing what a talent like Levinson ("Rain Man" and "Bugsy") can do with a familiar formula, i.e., the inept hero who is transformed by a role he falls into by accident, then overplays it into a life-threatening crisis.

The lines and gags alone are worth the price. The "semi-sacred" movieland locales, from the Errol Flynn mansion to the vacant Egyptian Theater (site of the tricky multiple-ending finale), are superbly used. Typical in one suspenseful chase with police, the heroes pause, and they're standing on the Alfred Hitchcock sidewalk star.

In addition, Levinson is clearly making, in comedy terms, a loud moral protest,

expressing his frustration with crime and decline. (In real life, he recently moved his family out of L.A. to northern California.)

Beyond that, "Jimmy H." is a warm tribute to the Old Hollywood, the movie past of Ford, Garfield, Brando (all Jimmy Alto idols) already turning into legends before our eyes.

(Urban crime problem and movie nostalgia, amusingly and brightly mixed; sex situation, language; satisfactory for mature viewers.)

USCC classification: A-III, adults.

Recent USCC

Film Classifications

In Custody	A-II
Leprechaun 2	A-II
Naked in New York	A-III
You So Crazy	O

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

'The Yearling' is a classic coming-of-age story

by Henry Herz and Gerri Pare
Catholic News Service

"The Yearling," the Pulitzer Prize-winning novel made into a 1946 film starring Gregory Peck, comes to the small screen as a "Kraft General Foods Premiere Movie," airing Sunday, April 24, from 9 p.m. until 11 p.m. on CBS. (Check local listings to verify the program date and time.)

The classic coming-of-age story centers on young Jody Baxter (Will Hornett), the only surviving child of impoverished farmer/hunter Dad (Peter Strauss) and Mom (Jean Smart) Baxter.

Starvation is a threat when torrential downpours



'THE YEARLING'—Will Hornett plays Jody Baxter, a poor, young Florida farm boy whose father allows him to keep an orphaned fawn, in "The Yearling," an adaptation of the coming-of-age story by Marjorie Kinnan Rawlings. The U.S. Catholic Conference says it is "quality family fare." The classic adventure story comes to TV as a "Kraft General Foods Premiere Movie" on Sunday, April 24, from 9 p.m. until 11 p.m. (CNS photo from CBS)

ruage their corn crop. Nonetheless, Jody convinces Dad to let him keep a motherless fawn as a cherished pet, despite Mom's strong objections that there is no food to spare for the animal.

The Baxters are also beset by Slewfoot, the marauding bear that periodically steals their precious livestock, and the alternately helpful and hateful behavior of the Forresters, their only neighbors.

Young Jody takes some hard knocks when his only friend succumbs to illness and Dad nearly dies after a snakebite. But nothing has prepared Jody for the action his parents insist he must take when his beloved fawn becomes a yearling whose natural instincts endanger their very livelihood.

This adaptation of Marjorie Kinnan Rawlings' novel is a handsome production, directed with sensitivity by Rod Hardy. Superior production values show up on-screen as the Florida swampland setting of a half-century ago is rendered in fine detail.

Performances are similarly above average—once viewers become accustomed to listening to the Southern drawls, Strauss is sometimes burdened with cornpone dialogue but vividly emerges as the strong yet gentle father. Smart initially seems to overplay her stern maternal role but gradually adds layers to her portrayal as the loving parent who only wanted to spare her young son the inevitable heartache he would one day face.

The story line moves along briskly and the featured players, namely the Forresters, flesh out this story of rural hard times.

Young children may find the huge bear frightening or be upset by shots of several injured or slain animals.

What stands out, however, is the beautiful relationships within the Baxter family. That, and the hard-won lessons Jody learns in becoming a man, make "The Yearling" quality family fare.

TV Programs of Note

Tuesday, April 26, 8-9 p.m. (CBS and Fox) "Kids Killing Kids." Hosted by actor Malcolm-Jamal Warner, this program being rebroadcast on CBS and Fox explores the growing problem of guns in the hands of youngsters and the tragic outcomes of situations when teens get guns.

Tuesday, April 26, 8-10 p.m. (NBC) "The Dreamer of Oz:

The L. Frank Baum Story." This rebroadcast focuses on the life of the man who created "The Wizard of Oz." The program opens with Baum's widow, Maud (Annette O'Toole), arriving for the 1939 Hollywood premiere of the movie "The Wizard of Oz." Recognizing her, a reporter asks how her husband came to write this children's classic.

Tuesday, April 26, 10-11 p.m. (PBS) "Building Hope: Community Development in America." The 1960s movement to rebuild deprived neighborhoods through community development corporations is traced and examined in current terms to see how the goal to give residents a sense of ownership in their own communities is working out.

Thursday, April 28, 8-9 p.m. (CBS) "Christy." In this episode called "Judgment Day," Christy (Kellie Martin) clashes with Dr. Ferrand (Richard Kiley), then faces her deepest fear to help him save the gravely injured Miss Alice (Tyne Daly).

Saturday, April 30, 12:30 p.m.-1 p.m. (ABC) "The Magic Flute." Children are given a taste of classical music in the animated production of Mozart's opera about a magic flute. The opera's fairy-tale story of the battle between a brave prince and a wicked queen will interest youngsters. Part II of "The Magic Flute" airs on Saturday, May 7, from 12:30 p.m. until 1 p.m.

TV Film Fare

Sunday, April 24, 8-11 p.m. (NBC) "The Sound of Music." Released in 1965, this film is a particularly fine version of the Rodgers and Hammerstein musical about the formative years of the Trapp Family Singers in Austria between the two world wars. Its interesting story, solid cast (headed by Julie Andrews and Christopher Plummer), lovely music with intelligent lyrics, colorful scenery, and pleasant fantasy will entertain the mind and enliven the spirit. Directed by Robert Wise, the movie has held up over the years as refreshing family entertainment.

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

QUESTION CORNER

Sign of the cross dates back centuries

by Fr. John Dietzen

Q Some Protestant friends asked me a question I have no idea how to answer. Where did we get the sign of the cross?

Most other churches don't use this prayer. In fact, they seem to shy away from it.

When did Catholics start it? (Texas)

A Tracing the cross on one's forehead or body already was a common accompaniment to prayer in very early Christian centuries.

Signing of the forehead came first, later signing of the breast, and after that (about the eighth century) signing of the lips. Touching the head, breast and shoulders as we do now came into public use about the 10th century.

In the fifth and sixth centuries, during the great heresies denying either the humanity or divinity of Christ, Christians of the Eastern churches began making the sign of the cross with three fingers, as they usually still do.

That symbol, of course, professed belief in the three persons of the Trinity and the two natures in Christ. Most of us have probably seen works of art with our Lord or one of the saints blessing in this way, with the thumb and two fingers.

In Western churches, the words with which we are familiar, "In the name of the Father and of the Son and of the Holy Spirit," have accompanied the sign of the cross.

In the East, Christians also accompany the sign with the *Trisagion*, "O holy God, holy strong one, holy immortal one, have mercy on us."

So as you can see, the sign of the cross is a very old form of Christian prayer and profession of faith in our Lord and in the Trinity.

Crossing our forehead, lips and breast continues today, incidentally, before the Gospel is proclaimed at Mass.

While the sign of the cross is usually identified with Catholics, it does occur often in the liturgies of many Lutheran, Anglican, and some other rituals.

I'm not sure why certain denominations have discontinued the tradition.

FAMILY TALK

Teach children about charity at an early age

by Dr. James and Mary Kenny

Dear Mary: I want my children to be generous in giving to charity, but I don't know the best way to teach them. I have heard of requiring children to tithe—to give 10 percent of their allowance to charity—but I wonder if this is effective in the long run. (Massachusetts)

Answer: There are problems with forced giving from a child's allowance. First, if giving is required, it is not giving. Furthermore, if an allowance cannot be used at the owner's discretion, it is not an allowance.

When giving is required, a child might link giving to charity with all the other onerous things adults make you do. Growing up represents the chance to get rid of these distasteful obligations and to free yourself from the demands of authority. Giving becomes a childhood rule which is discarded in adulthood.

When attempting to teach any virtue to children, we must respect certain facts. First, any behavior we wish to encourage must be appropriate to the child's developmental level. If the child is too young to understand a behavior, she might imitate it but cannot integrate it.

Second, short-term effects do not always last. Ask any parents who have insisted upon regular church attendance all through childhood only to find that their young adult children are unchurched.

As with so many things in parenting, example is foremost. Children who are raised in a generous, giving household are apt to become generous givers. Beyond this truth there are specific actions you might take to make giving attractive and meaningful to your children.

Young children are developmentally unable to understand the needs of others. However, preschool children can observe your generosity, imitate your actions, and respond to the pleasure you and the recipient show at their generous giving.

For school-age children through teens, look for opportunities where the need is personal and evident. Community charities provide opportunities to observe needs firsthand. When giving is done close to home, time and effort as well as money can be donated to help others.

Find ways to make the giving personal and to make giving a family project. Be careful to encourage but not force children to take part in these projects.

(Address questions on family living and child care to the Kennys, 219 W. Harrison, Kennesaw, Ind. 47978)

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Q My grandson hopes to marry a fine Protestant girl, but she has been married before. The priest told them that she would need to apply for an annulment.

I don't understand this. Why would a person who is not Catholic need an annulment to be married in our church? (Wisconsin)

A I'm going to assume you know what an annulment is. If so, your real question seems to come to this: If Catholics don't recognize non-Catholic marriages, what's the big problem if your grandson's fiancée was previously married?

The problem is that the Catholic Church quite certainly does recognize non-Catholic marriages.

If parish experience and my own mail are any criteria, an incredible number of Catholics and people of other faiths remain confused about this Catholic belief.

Catholics themselves, of course, must say their vows before a priest, deacon or bishop to be validly married in the eyes of the church.

Apart from that, it is safe to say that generally if two people are free and able to marry, the church recognizes their union as a full, divinely established, permanent marriage.

Thus, if two Hindus marry before a temple official, or two Presbyterians marry before their minister or a judge, Catholic belief is that they have a true, authentic marriage before God.

Furthermore, if the two Presbyterians are baptized, we believe (and Catholic marriage laws assume this) that

they receive the sacrament of marriage, just as much as two Catholics married at Mass.

Most Christians, in fact, believe there is something special about the marriage of two baptized people, even if they don't call it a sacrament.

Ignorance of this belief, or failure to heed it, can cause a great deal of hurt, if not spiritual damage.

It is not at all uncommon for a Catholic to come to us, intending marriage with a divorced person of another faith, with the remark, "She was married before, Father, but it didn't count because she's not Catholic."

They are devastated when they discover it does count a whole lot, and the previous marriage must be dealt with before they can be married in the Catholic Church.

If your grandson is serious about his faith, tell him to get moving with his priest's guidance right away.

Whenever a couple wish to marry in the Catholic Church, a previous marriage by either party is a red flag. They shouldn't proceed, and particularly should not set a date, until they learn what may need to be done for that wedding to happen.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped and self-addressed envelope to Father John Dietzen, 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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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 22

The Crisis Prevention Center of Indianapolis located at 2105 N. Meridian St., Suite 104, will hold its seventh annual support banquet "Decade of Celebrating Life," at 7 p.m. in the Sugarmore 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 317-787-487 for more information.

Holy Rosary Church, 520 Stevens St., will present Lesley Ann Bush, a Catholic Lay Evangelist member of Charlie O'Brien's Good News Ministry, from 7:30 p.m. For more information, call the Office of Evangelization at 317-226-1489.

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 317-726-0663.

Holy Angels Parish will have its Spring Matinee at Seville's Night Club, 71st and Michigan Rd. Tickets are \$4 at the door. For more information, call Mary Young at 317-293-8819 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 held at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. 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 \$5, 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 2-5:15 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 317-255-3841.

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 4 p.m. in the downstairs lobby. Be sure to bring warm clothing and a flashlight.

For more information, call Darla 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.

Holy Trinity Parish will hold Arm Chair Horse Races after the 5:30 p.m. Mass.

Holy Spirit Parish religious education department will hold the 3rd annual garage sale from 8 a.m. to 1 p.m. in the parking lot behind the church, 7243 East 10th St. Goods include clothing and household items.

St. Michael Home School Association, 3352 W. 30th St., will sponsor a giant garage sale from 8 a.m. to 1 p.m. call Judy Barnhart at 317-291-7732 for more details.

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 World Day of Prayer for Vocations will be held today at the following locations and times: St. Luke, St. Anthony and Little Flower, all in Indianapolis at 2:30 p.m.; St. Barnabas, Indianapolis, 3-5 p.m.; St. Anthony, Morris, 9:30 a.m. to 5:30 p.m.; St. Gabriel, Connersville, 2-3 p.m.; St. Mary, New Albany, 3-4 p.m.; St. Charles, Bloomington, 4-5 p.m.; St. Rose, Franklin, 1-2 p.m.; St. Paul, Tell City, 2-3 p.m.; St. Patrick, Terre Haute, 2-3 p.m.

The Father Bernard Strange rosary 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 for

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Bob Simpson fell asleep again on his lunch break yesterday... and who was that lady we caught eating a Devil's Food cake?



matation 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 317-637-7309.

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

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone 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 317-255-3841.

Cathedral High School Drama Department will present the musical, "Phantom," by Maury Yeaston and Arthur Kopit on April 21, 22, 23, and 24 at 7:30 p.m. in the school's auditorium.

Reserved tickets are \$7.00, please call 317-542-1481 for more information. Tickets can be purchased at the door for \$5.00. 5235 East 50th St. Indianapolis, IN 46226

St. John Church, 126 W. Georgia St., as part of its "Music at St. John" series, will present pianist John Smith. 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 \$12. \$3. For more information, call Don at 812-663-3544.

Brebeuf Preparatory School, 2801 W. 86th St., will hold "Family Fest '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.

(continued on page 17)

Archdiocesan Day of Prayer and Pilgrimage August 15, 1994

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August 13-18, 1994
at the invitation of
Archbishop Daniel M. Buechlein

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May 6-8, 1994

Fr. Fintan - presenter

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FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:

CALL: (812) 923-8817 OR WRITE: Director of Retreats;

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(continued from page 16)

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

St. Pius CCW, Troy will hold **Dogwood Sunday** events from 10 a.m. to 3 p.m. Chicken and Dumping Dinners, country line dancing and church clock tours will be available. For more information, call Carol Cronin at 812-547-5377 or 812-547-4055.

St. Anthony Youth Group will sponsor a **Eucharist Party** at 379 N. Warman in Ryan Hall at 2:30 p.m. Cost is \$5.

The Golden Age Club will meet at 2 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. New members always welcome. For more information, call 317-872-4047.

April 25
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.

Fatima Retreat House will present a **leisure day retreat**, "Blessed are those who are persecuted," with Father James Farrell, pastor at Sacred Heart, Jeffersonville, call Fatima at 317-945-7681.

April 26
The HIV coping skills class will be held at 7:30 p.m. at St. Paul Episcopal Church, 21 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 registration, call Judy Lowery at the Visiting Nurse Service at 317-236-0445, ext. 106.

Marian College will host its final spring mature living seminar from 10 a.m. to 2 p.m. This week's topic is "Bee Ways and Economic Ways to Travel in Europe and USA," presented by Rev. Joseph W. Dooly, a political science lecturer. For more information, call Franciscan Sister Miriam Clare Henskamp at 317-929-0353.

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 317-546-4065 or 317-842-8805.

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.

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 317-296-7317.

Lunch-time parenting classes from 12-1 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 206, bring a brown bag lunch. For more information, call Sue Sandefur or Mary Anne Schaefer at 317-236-1500.

April 27
St. Michael Parish, Bradford, will hold a dessert card party at 7:30 p.m. sponsored by the Parish Service Group.

The Catholic Alumni Club of Indianapolis will gather at China Buffet at 8101 E. Washington St. Call Anna Marie at 317-284-3313 for reservations or information by Sunday.

St. Roch, 3605 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.

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. For more information, call Judy Koch at 317-888-2861.

April 28
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.

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.

April 29
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.

Little Flower Ladies Club will hold its spring luncheon and card party in the Little Flower Social Hall, 13th and Bosart. Luncheon cost is \$4 and begins at 11:30 a.m. For more information, call Clara at 317-356-5058.

Prayer of Application to the Holy Spirit:
You who solve all problems, you who light all roads to that I may attain my goal, you who give me the divine gift to forgive and to forget all evil against me. I want this short prayer to thank you for all things and to confirm once again that I never want to be separated from you even in spite of all material situations. I wish to be with you in eternal glory. Thank you for your mercy towards me and me.
-S.Y.B.

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April 29-May 1
The Sisters of St. Francis in Oldenburg will hold a **Marriage Encounter Weekend**. For more information, call Dave or Mary Timmerman at 317-897-2052.

April 30
St. Mary P.I.A. Spring Craft Bazaar will be held from 9 a.m. to 2 p.m. at St. Mary School gym, Rushville.

St. Rita Drill Team will sponsor a spring carnival from 11 a.m. to 7 p.m. in the school gym located at 1733 Dr. Andrew Brown Ave.

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

St. Christopher School will hold its second annual Walk-a-thon at 10 a.m. Registration will begin at 9:30 a.m. in the parish parking lot at 16th St. and Lyndhurst in Speedway. Proceeds will be used to purchase the IBM "Writing to Write Program." For more information, call Phil or Ten Carson at 317-291-0662.

May 1
Positively Singles will go country line dancing at Little Bit of Texas. Call Cheryl Wright at 317-578-4254 during the evening

or 317-269-1877 during the day, for reservations.

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 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

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

St. John Church, 126 W. Georgia St., as part of its "Music at St. John's" series, will present organist Kristin Lensch at 3 p.m. All concerts are free and open to the public.


Bingos
MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m.; TUESDAY: St. Michael, 6 p.m.; St. Malachi, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6134, Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K. of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K. of C, American Legion Post 500, 1926

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U.S. church had more than 160,000 converts in 1993

WASHINGTON (CNS)—Converts to Catholicism in the United States numbered more than 160,000 last year, according to the 1994 *Official Catholic Directory*.

The total number of Catholics in the country rose to 59,858,042 by the start of 1994, about 640,000 more than a year before. Catholics continue to form about 23 percent of the total U.S. population, making them the largest religious body in the country.

The number of priests declined about 1.3 percent last year to 50,229. Also dropping was the total number of seminarians, which went from 5,891 to 5,726.

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Young Adult News/Views

Marymount memorializes two slain students for their kindness

By R.W. Dellinger
Catholic News Service

LOS ANGELES—At an April 6 Mass on a grassy slope overlooking the foggy Pacific Ocean, 300 Marymount College students tried to bring to a close a modern-day tragedy of random urban violence with international ramifications that disrupted the suburban Catholic campus.

The students celebrated not only the memory of Takuma Ito and Go Matsuura, who were killed in a March 25 car-jacking at a shopping center, but the new eternal life of the two 19-year-old students.

The shooting deaths stirred international diplomatic waters, as Japanese citizens voiced their outrage at the routine violence in the United States. Matsuura was born of Japanese parents in the United States but reared in Japan, and Ito was a Japanese citizen.

"We are only too painfully aware of the tragedy of the deaths of our brothers Go and Tak," said Father Sean Cronin, who celebrated the outdoor liturgy. "That is all behind us. And the emphasis today is how they are now. Because they are home with God in heaven. And so you and I come to celebrate this event."

The college chaplain and professor of world religions told the students they were all "celebrants" that day. Death is not the end, but the beginning of life with God, he reminded them.

Among the world's great religions, Buddhism, Judaism and Christianity "there is the idea of spiritual merit—of spiritual gift-giving—that transcends death," Father Cronin said.

"In other words, yes, I can help the living, but I can also help the dead. I can give you spiritual gifts. I can give you the gift of prayer. I can give you the gift of the sacrifice of the Mass. I can do penance in my life by fasting."

The Mass was celebrated with students facing the ocean, seated before an altar decorated with white Easter lilies, with the U.S., Japanese and 'apal flags catching the spring breeze.

Professor Sandra Ross, who taught the two young men writing in a class on English as a second language, remembered them as "friendly, kind and nice guys." She told of meeting them last year at a campus candy machine, which she was pounding in an effort to retrieve her purchase.

Kauffman will sing at Butler coffee house

Nationally-known Christian musician David Kauffman will sing contemporary Christian songs 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. The concert is free and open to the public. For additional information, contact the archdiocese Office of Youth, Young Adult and Campus Ministries at 317-236-1439.

☆☆☆

Two St. Mary of the Woods College faculty members were recently awarded Lilly Endowment Faculty Open Fellowships for the 1994-95 academic year. The awards will support Joyce V. Cadwallader, professor of biology, and Providence Sister Joanne Golding, professor of computer information systems, as they pursue endeavors that might not be served by more conventional fellowships. They were two of ten winners selected from a field of 45 applicants from public and private four-year colleges.

☆☆☆

In celebration of National Dance Week, the Butler Ballet will present one of the most famous classical ballets, Tchaikovsky's *The Sleeping Beauty*, April 22-24 at Clowes Memorial Hall of Butler. The performances will be held on Friday and Saturday night at 8 p.m. and on Sunday at 2 p.m. For more information, call Butler Ballet office at 317-283-9346. For tickets, call TeleCharge at 317-921-6444.

☆☆☆

The St. Mary of the Woods College (SMWC) Art Gallery will feature black and white photographs by senior Erika Schmid for the season's final exhibit. The exhibit is titled "Mindprints" and will be on display until May 8 in the SMWC Art Gallery, room 132 of Hulman Hall. The gallery is open Monday through Thursday from 10 a.m. to 2 p.m. The public is welcome. For more information, call 812-535-5287.

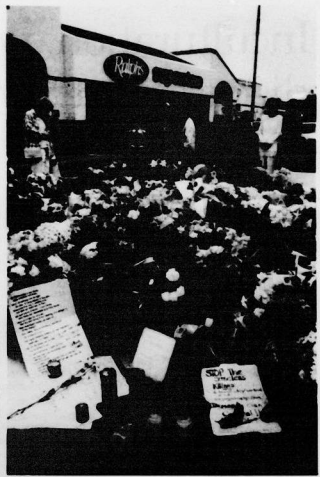
"Go said, 'Why are you fighting with the machine?' she recounted. 'It's not a fair fight. The machine can't fight back.' And he was right. But then Go and Tak and a couple of other students helped me tilt the machine so I could get my candy bar out."

John Chavez, one of Ito's three dormitory roommates, said the Marymount community would have a difficult time forgetting the two, who were film fans known for their senses of humor.

"Tak made me laugh and made other people laugh," he said. "Though Tak and Go stayed here for just a while with us, I'm real sure that what they did was their best. And I'm really sure that where they are it's a better place."

After the Mass, another of Ito's roommates said he hoped the deaths of the two would sensitize people to the horror of violence and lead to change in society.

"I'm angry because I have to be here," Joshua Escandon told *The Tidings*, Los Angeles archdiocesan newspaper. "I didn't come to college for this experience. I mean, nowhere in my life would I have thought that I would go to a school with 750 students and two people in my class—and one, my roommate—would die. I guess we're pretty sheltered up here. We're so preoccupied. But this was just unimaginable."



SLAIN STUDENTS REMEMBERED—Candles, messages and bouquets of flowers continue to fill the spot in a San Pedro, Calif., grocery store parking lot where two students from Marymount College were shot during a car-jacking March 27. (CNS Photo by Bob Dellinger, *The Tidings*)

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Inculturation, women, Islam discussed at Synod on Africa

Bishops debate how church can adopt pastoral provisions for traditional African marriages

by John Thavis
Catholic News Service

VATICAN CITY—Like a mosaic slowly taking shape, the first week of the special Synod of Bishops on Africa saw the emergence of several key themes: the legitimate extent of inculturation, appreciation of women, the church's political involvement and relations with Islam.

While most of the synod speeches April 11-16 were general, one specific concern came to the fore: how the church might adopt pastoral provisions for traditional African marriages, which disqualify many Catholic couples from receiving the Eucharist.

In all, 115 synod fathers—almost half the total—spoke to the assembly, which was presided over by Pope John Paul II.

As expected, inculturation became a focus of the five-minute talks, with African and Vatican officials offering different perspectives.

Archbishop Laurent Monsengwo of Kisangani, Zaire, said the church should not be afraid of the "destabilization" that occurs when the Gospel is woven into local cultures. It is a sign of local conversion, he said.

The Vatican's top evangelization official, Cardinal Jozef Tomko, described inculturation as a two-way street that must "excise" local traditions that are sinful.

"It is not the Gospel which must yield to a negative cultural phenomenon, but vice versa," he said.

Cardinal Tomko indicated the cause of some apprehension at the Vatican when he spoke of "propaganda" efforts

to include polygamy, marriage by stages and the married priesthood under the banner of inculturation.

"Marriage by stages" was a shorthand description of the traditional approach to matrimony in many African countries, in which couples often live together before completing the promise of marriage. A Vatican canon law official, Archbishop Vincenzo Fagiolo, told the synod that despite pastoral concerns, the church cannot accept any challenge to its teaching on the unity and indissolubility of marriage.

But several African bishops, citing a "eucharistic famine" among such couples, asked for greater flexibility on the question. In the most detailed analysis of the problem, Bishop Raphael Mwana'a Nzeki Ndingi of Nakuru, Kenya, formally proposed that the church recognize the validity of traditional marriage under certain conditions. He suggested the pope form a commission of theological experts to study the question.

In defending the African marriage customs, the bishop

said it was hard for his people to understand why couples married in this way, who have children and live faithfully, were considered by the church as living in public concubinage. He said the church's form of matrimony has its origins in Roman civil marriage, but "there is no concrete form of Christian marriage in the New Testament." Consent by couples can be expressed in many different ways and contexts, he said.

Several bishops spoke of the particular plight of African women and said the synod should give special attention to their situation. As Bishop Gregory Kpibaya of Wa, Ghana, said, literacy rates are high among women, and they are still often accused of the community's worst evils, such as witchcraft and sorcery. Others pointed out that women do not have equal legal rights in areas of marriage, religious affiliation and inheritance.

Kenyan Bishop John Njue of Embu told the synod that the tendency to regard women as inferior can also

be found in the church. He proposed that women be fully consulted in all church decisions, that women be allowed to lead Sunday services where there is no priest, that competent women teach in seminaries and that seminarians be "educated in the respect of women."

He also urged the synod to call on African governments to better protect women's rights. He noted that while discrimination against women is often blamed on native customs, new forms of abuse and oppression have taken root in Africa: prostitution, mistresses, abandoned mothers and forced abortion.

Family issues were raised by many bishops, several of whom said the West was partly to blame for the weakening of traditional values.

Bishop Joseph Ajomo of Iloko, Nigeria, said a worldwide population control movement challenged the church's mission of promoting the sanctity of life.

"This synod should appeal to Western nations to stop treating Africa as a dumping ground for the negative aspects of Western civilization," he said.

Bishop Nicodemus Kimira of Nyeri, Kenya, also denounced population control programs supported by the

United Nations, World Bank and U.S.-based organizations.

A critical appraisal of African family life came from Bishop Albert Kanene Obetun of Awka, Nigeria, who said ethnic and tribal ties still determine family cohesiveness more than Christianity.

Africa's dramatic political landscape was on the synod's mind, particularly the recent ethnic violence in Rwanda, whose bishops were unable to attend the Rome assembly.

The view of the African political and social reality ranged from hopeful to apocalyptic. Bishop Benedict Dotu Sekye of Gbanga, Liberia, said that after four years of war in his country and countless other parts of the continent, Africa seemed a place of "institutionalized lies and complete disregard for the sanctity of human life, desecration and massacre, injustice, hatred and war."

But Tanzanian Archbishop Mario Mgalunde of Tabora told the synod that Africa was "living a very positive moment" of new social, economic and political ideas. Many relatives said that in the formative moments of democracy in Africa, the church must be an active force but should avoid identifying too closely with single racial parties.

To be credible, the church's "good news" must have something to say about the continent's bad news about human suffering, said Bishop Telephore George Mpundu of Mbala-Mpika, Zambia. In evangelizing, he said, justice and peace issues cannot be presented as "nonessential to our faith."

In politics and in all aspects of church life, the role of lay people needs encouragement, according to several synod fathers, who described the African church as overly clericalized.

The laity need to overcome "an almost stifling sense of inferiority and dependence" on the clergy, said Bishop Cornelius Anjorin of Ede, Nigeria. Likewise, priests "must be helped to put away the idea that they alone (or even chiefly) are responsible for the mission of the church," he said.

The synod should explore the possibility of creating lay ministries specifically suited to Africa, such as catechist, healing the sick, promoting Christian marriage and aiding the poor, he said.

Relations with Islam was an early topic at the synod. Bishops from predominantly Muslim countries in North Africa said they were worried about the growing influence of radical Muslim groups, but believe the church must work harder to keep dialogue open.

Algerian Archbishop Henri Tisserand of Algiers described the "trial" his country is facing with violence promoted by militant Muslim groups. Yet this "does not justify abandoning" Christian cooperation with Muslims, especially in social programs, he said.

Bishop Robert de Chevigny of Nouakchott, Mauritania, said his tiny church community was confronting an "Islamic tide." He cited incidents of torture against two priests and a defamatory campaign against the local Caritas office. But he also denounced the tendency to identify all Muslims with Islamic fundamentalists, who are only a minority.

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POPE'S MESSAGE FOR DAY OF PRAYER FOR VOCATIONS

A close relationship exists between family and vocations

by Pope John Paul II

The celebration of the World Day of Prayer for Vocations coincides, this year, with an important ecclesial event. It is the inauguration of the first continental Latin American Congress on Pastoral Care for Vocations of special consecration on the continent of hope.

This assembly has set for itself an in-depth task of examining, encouraging and promoting vocations. As I express a keen appreciation for this pastoral initiative, which aims at the spiritual good not only of Latin America but of the whole church, I call upon everyone to support it in common and confident prayer.

The World Day of Prayer takes place, besides, 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.

In addressing myself to Christian families, I wish thereby to confirm them in their mission of educating the young generations, which are the hope and future of the church.

1. "This is a great mystery." (Eph 5:32)

In spite of profound historical changes, the family remains the most complete and the richest school of humanity, in which one lives the most significant experience of unselfish love, fidelity, mutual respect and the defense of life. Its particular task is to protect and hand on virtues and values, by means of the education of the children, in such a way as to build up and promote the good of individuals and of the community.

The same responsibility involves, with greater reason, the Christian family, because its members, already consecrated and sanctified in their baptism, are called to a particular apostolic vocation by the sacrament of matrimony (cf. "Familiaris Consortio", 52, 54).

The family, to the extent to which it becomes conscious of this singular vocation and measures up to it, becomes a sacrament in which one learns to live meekness, justice, mercy, chastity, peace. The members of the family, called to faith and to eternal life, are "sharers in the divine nature" (2 Pt 1:4); they are nourished at the table of the Word of God and of the sacraments, and they express themselves in that evangelical way of thinking and acting which opens them up to a life of holiness on earth and of eternal happiness in heaven (cf. Eph 1:4-5).

Christian parents, demonstrating a loving care for their children from their earliest years, communicate to them, by word and example, a sincere and lived-out relationship with God, made up of love, fidelity, prayer and obedience (cf. "Lumen Gentium", 35; "Apostolicam Actuositatem", 11). In this way, parents encourage the holiness of their children and render their hearts docile to the voice of the Good Shepherd, who calls everyone to follow him and to seek first the kingdom of God.

In the light of this horizon of divine grace and human responsibility, the family can be considered a "garden" or a "first seminary" in which the seeds of vocation, which God sows generously, are able to blossom and grow to full maturity (cf. "Opus Dei", 2).

2. "Do not conform yourself to this age." (Rom 12:2)

The task of Christian parents is as important as it is sensitive, because they are called to prepare, cultivate and protect the vocations which God stirs up in their family. They must, therefore, enrich themselves and their family with spiritual and moral values, such as a deep and convinced religious spirit, an apostolic and ecclesial consciousness, and a clear idea of what a vocation is.

In fact, for every family, the decisive step to be taken is that of accepting the Lord Jesus as the center and pattern of life, and in him and with him, becoming conscious of being the privileged place for authentic vocational growth.

The family will fulfill this task if it is constant in its commitment and if it relies always on the grace of God. For St. Paul declares that "God is the one who or his good purpose, works... both the will and the deed" (Phl 2:13) and that "the one who began a good work..." will continue to complete it until the day of Christ Jesus" (ibid., 16).

But what happens when the family lets itself become involved in consumerism, hedonism and secularism, which upset and block the fulfillment of God's plan?

How sad it is to learn of situations, unfortunately numerous, of families overwhelmed by such phenomena and of the devastating effects! This is certainly one of the greatest concerns of the Christian community. It is above all the families themselves who pay the price of the widespread disorder of ideas and of moral behavior. But the church also suffers from this, just as the entire society feels its effects.

How can children, rendered morally orphans, without educators and without models, grow in their esteem for human and Christian values? How can those seeds of vocations, which the Holy Spirit continues to put into the

hearts of the young generations, develop in such a climate?

The strength and stability of the fabric of the Christian family represent the primary condition for the growth and maturation of sacred vocations, and they constitute the most pertinent response to the crisis of vocations. As I wrote in the exhortation "Familiaris Consortio": "Every local church and in more particular terms, every parochial community must become more vividly aware of the grace and responsibility that it receives from the Lord, so that it might promote the pastoral care of the family. No plan for organized pastoral work at any level must ever fail to take into consideration the pastoral area of the family" (70).

3. "Ask the master of the harvest, therefore, to send out laborers for this harvest." (Mt 9:38)

The pastoral care of vocations finds its first and natural setting in the family. Indeed, parents should know how to welcome as a grace the gift which God gives them in calling one of their sons or daughters to the priesthood or religious life. Such a grace must be asked for in prayer and received actively, by means of an education which allows the young people to perceive all the richness and joy of consecrating oneself to God.

Parents who welcome the call of a son or daughter to a special consecration for the kingdom of heaven with a sense of gratitude and joy, receive a special sign of the spiritual fruitfulness of their union, as they see it enriched by the experience of love lived out in celibacy and virginity.

These parents discover with amazement that the gift of their love is, as it were, multiplied, thanks to the sacred vocation of their children, beyond the limited dimensions of human love.

To bring families to the awareness of this important aspect of their mission requires pastoral activity aimed at leading spouses and parents to be "witnesses and co-operators of the fruitfulness of mother church, as a sign of, and a share in that love with which Christ loved his bride and gave himself for her" ("Lumen Gentium", 41).

The family is the natural "nursery" of vocations. Pastoral care of the family, therefore, should direct a very special attention to the properly vocational aspect of its task.

4. "Let the one who has responsibility in the community show care and diligence." (Rom 12:8)

Walking together, following Christ, towards the Father is the most appropriate vocational program. If priests,

religious men and women, missionaries and committed laity concern themselves with the family and intensify the forms of dialogue and of a common seeking to live the Gospel, the family will be enriched with those values which will help it to be the first "seminary" of vocations and of consecrated life.

Let priests, diocesan and religious, take to the problems of family life, so that, by means of the proclamation of the Gospel, they might give light to Christian spouses about their peculiar responsibilities, and thus the parents, well formed in the faith, will be able to guide their sons and daughters who might be called to give themselves unreservedly to God.

Let all consecrated persons, who are particularly close to and accepted by families because of their apostolic service in schools, hospitals, institutions of assistance and parishes offer joyful witness of their total gift to Christ. Let them, with their lives lived according to the vows of poverty, chastity and obedience, be a sign of and call to eternal values for Christian spouses.

Let the parish community sense itself responsible for this mission to the family and support it with long-term projects, without being too concerned about immediate results.

I entrust to committed Christians, catechists and young couples the task of catechesis in the family. With their generous and faithful service they will help children to have their first taste of a religious and ecclesial experience.

My thought goes in a special way towards my venerable brothers in the episcopate, as the ones first responsible for the promotion of vocations, and I recommend that they make every effort to see to it that the pastoral care of vocations be systematically joined with that of the family.

Let us pray.

O Holy Family of Nazareth, community of love of Jesus, Mary and Joseph, model and ideal of every Christian family, to you we entrust our families.

Open the heart of every family to the faith, to welcoming the word of God, to Christian witness, so that it become a source of new and holy vocations.

Touch the hearts of parents, so that with prompt charity, wise care, and loving devotion they be for their sons and daughters sure guides towards spiritual and eternal values.

Stir up the hearts of young people a right conscience and a free will, so that growing in "wisdom, age and grace," they might welcome generously the gift of a divine vocation.

Holy Family of Nazareth, grant that all of us, contemplating and imitating the assiduous prayer, generous obedience, dignified poverty and virginal purity lived out in your midst, might set about fulfilling the will of God and accompanying with far-sighted sensitivity those among us who are called to follow more closely the Lord Jesus, who "has given himself for us" (cf. Gal 2:20). Amen!

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BOOK REVIEWS

Text glosses over difficulties

BASE COMMUNITIES. By Margaret Hebblethwaite. Paulist Press, (New York, 1994). 196 pp., \$10.95

Reviewed by Msgr. Charles Dollen
Catholic News Service

Seminarians after World War II were excited by the call to "Catholic Action" issued by the popes and the notion of Catholic Action cells "for the apostolate of lay life." Msgr. Joseph Cardijn was our hero with his Young Christian Workers. Against that background, the call by some in the church for more emphasis on "base communities"—small groups of Catholics who meet for prayer and social action—make more sense. The good news of Christ with its special attention to the needs of the poor can certainly work very effectively through smaller communities.

In a country as huge as Brazil there are only 12,000 priests, but there are over 80,000 base communities to bring the good news to the people. I would take that as a very healthy sign, as author Margaret Hebblethwaite does in "Base Communities," her "introduction" to the subject.

In her enthusiasm for "basic ecclesial communities," as they are also known, she minimizes some of the difficulties involved. She fails to find a balance between the idea of authority as the guarantor of unity and the decentralization that she sees as the optimum climate for spiritual growth.

She offers no real safeguards to protect the Gospel in its purity. If base communities number in the hundreds of thousands, who will train all those leaders, or will the blind lead the blind? How far would she dilute the Liturgy of the Word.

Acknowledging the Mass as the central act of Catholic worship, she glosses over too quickly the relationship between priest and base community, between parish and eucharistic liturgies. Her overly simple solution is to ordain all those base community leaders, male and female, as priests.

But church history is full of the horrible examples of places and times where priests were poorly trained. It was disastrous to the promotion of the Gospel. Remember the famous saying of St. Teresa when asked if she would prefer a priest spiritual director who was learned or holy. She replied, "Learned." We must never repeat the mistake of multiplying poorly trained priests (and deacons).

Hebblethwaite deserves credit for encouraging the potential for good in basic ecclesial communities, but she does her subject no favor when she glosses over some very real difficulties. One of the greatest assets of her book is the 25-page glossary of terms used by those who promote base communities.

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

† 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 religious sisters serving our arch-

diocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† ALVEY, Martine J. Weaver, 92,

St. Paul, Tell City, April 6. Mother of Rev. Leonard Alvey; Irene Hildenbrand and Pauline Burton; grandmother of ten; great-grandmother of 20; great-great-grandmother of 11.

† BIZZELL, Richard C., 41,

Sacred Heart of Jesus, Jeffersonville, March 9. Husband of Carolyn I.; father of Brittany D. and Jason S.; son of Rosemary; brother of David L.; Tim, Chris, Jeffrey and Kevin; grandson of Bertha Welsh.

† BOREM, Alberta, 85, St. Mary, Louisville, April 11. Mother of Marcia A., Dennis E. and John F.; grandmother of four; great-grandmother of one.

† BROWN, Paul J., Sr., 76, Holy Spirit, Indianapolis, April 11. Husband of Thelma I. Brown; father of Paul J. Brown Jr.; brother of Albert J. Brown and Ruth M. Newkirk; grandfather of one.

† BRUNETT, Mary, 84, Sacred Heart, Clinton, April 6. Mother of Lauretta Albrecht and Alverna Michelski; sister of John Brunnett, Frank Jarc, Ann Cruzet, Jenny Jarc and Wilma Sagrillo.

† COLLIER, Sheryl Lynn, 37, Holy Angels, Indianapolis, April 7. Mother of Crystal Johnson; grandmother of one.

† CONNOR, John Michael, 85, St. Mary, Indianapolis, April 8. Brother of Helen F. Connor; grandfather of one.

† COWEN, Margaret J., 86, St. Augustine, Jeffersonville, April 2. Cousin of Margie Campton.

† COWMAN, Edward C., 81, St. Augustine, Jeffersonville, April 8. Husband of Mary Catherine; mother of Linda Rademacher and James Young.

† DAEGER, Bernard J., 69, Good Shepherd, Indianapolis, April 8. Husband of Mary Ann; father of Paula A. Baker, Laura L. Allen, Pamela S. Brand, Michael E. Daeger and Ronald L. Daeger; brother of Edmund, Albert, Josephine Vogel, Bertha Haskamp and Leona Hellmich.

† DAUGHERTY, Carroll C., 90, Christ the King, Indianapolis, April 5. Husband of Marie M.; father of Patricia Berberick, Thomas, Edward and Joseph; grandfather of 15; great-grandfather of 15.

† DAUGHERTY, George L., 44, St. Vincent, Bedford, April 6. Father of Amy C. Daugherty; brother of Wayne, David, Anna Mae Henderson, Mary Cassidy, Jeanette Toff and Elizabeth Barlow.

† DOUGLAS, Charles M., 53, St. Rita, Indianapolis, April 9. Brother of John Spears, Norma Jean Macklin, Opal Hoss, Louis R. and Joseph F.

† DUJARDIN, Johanna C., 49, St. Augustine, Jeffersonville, April 4. Mother of Robert K. Strobrigl, James M. Strobrigl, Mark M. Strobrigl, Marcella A. Strobrigl, Nicole M. Spriggs, Joleen M. Du Jardin and Steven W. Du Jardin; sister of Frank Teutonico, James Teutonico, Michael Teutonico and Phyllis Teutonico; grandmother of eight; friend of Zachary T. Lamb.

† FLYNN, John W., "Jack," 72, St. Mary, Indianapolis, April 9. Husband of Nancy Scott Flynn; father of Michael P., John S., Thomas A., Patrick W., Lawrence J., Brian J., Kevin G., Sheila M., Marianne C., Kathleen C., Phillips, Maureen A., Luedeman, Ellen J., Cornelius, Mary Margaret Mcowan and Karen E. Jefferson; brother of Bob, Ann Robinson and Jean Brosius; grandfather of 13.

† GAGEN, Elizabeth M., King, 78, Holy Name, Beech Grove, April 9. Mother of Joseph H. and David E.; son of Rosemary; brother of David L.; Tim, Chris, Jeffrey and Kevin; grandson of Bertha Welsh.

† GILLENWATER, William T., 64, St. Augustine, Jeffersonville, March 31. Husband of Jeanette; father of W. Todd and Erik S.; brother of James H. and Robert J. Gillenwater.

† GRIFFIN, Margaret M., 95, St. Anthony, Indianapolis, March 26.

† HANAHAN, Rita M., 83, Little Flower, Indianapolis, April 8.

† KLENE, John J., 76, St. Mary, Greensburg, April 11. Step-father of Douglas F. Flack, Robert L. Flack and William C. Flack; brother of Rose Tumity, Loretta Brown and Catherine Collins; grandfather of 11; great-grandfather of three.

† KREFFEL, Ruth E., 78, St. Christopher, Speedway, April 10. Sister of Frances Cook.

† KRUER, Andrew V., Sr., 59, St. Mary of the Knobs, Flays Knobs, April 9. Husband of Roberta J.; father of Andrew V. Jr., Rhonda Herley, Karen Bok, Victoria Krue and Sherry Ott; brother of Frank C. Krue; sister of Josephine Grottelmeier; grandmother of 17.

† LULEY, Richard, 72, Christ the King, Indianapolis, April 10. Husband of Anne; father of Timothy, Thomas and Theresa Luley Dum; brother of Sylvia Luley; grandmother of four.

† MOORE, Henry, 81, Prince of Peace, Madison, April 6.

† PHILLIPS, Paul R., "Pat," 65, St. Joseph, Shelbyville, April 10. Husband of Martha; father of Cheryl Hasecuster and Cathy Ann Hasecuster; brother of William Phillips and Evelyn O'Neal; grandfather of five; great-grandfather of three.

† RAMSEY, Lillian, 79, Christ the King, Indianapolis, April 5. Mother of Timothy Wright and Fay Marie; sister of Al Dolan and Agnes Dolan; grandmother of five.

† ROSEBROCK, Mary Bernadette, 89, St. Rose of Lima, Franklin, April 5. Mother of Roberta Houdek, Edward J. and Mary A. "Dolly" Patterson; grandmother of 21; great-grandmother of 32; great-great-grandmother of one.

† STEPRO, Mildred C., 81, Holy Family, New Albany, April 3. Mother of Sheila Brock and Joann Glover; sister of Mary Loua Mattena and Wilma Goss; grandmother of four; great-grandmother of seven.

† STILLER, Gene M., 68, St. Mary of the Knobs, Flays Knobs, April 9. Husband of Mary L.; father of Robert G. and Karen A. Nolot; brother of Odell, Kenneth, Chester, Clarence, Rosemary Balmer and Vonda Morgan; grandfather of two.

† ZEILER, Vera Naomi, 88, Holy Family, Richmond, March 31. Mother of James Zeiler.

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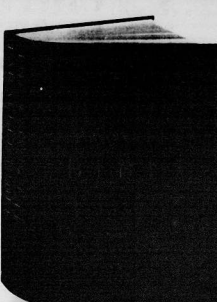
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NAB: "... to safe waters you lead me; you restore my strength."

REB: "... he leads me to water, where I may rest; he revives my spirit."

NJB: "... By tranquil streams he leads me to restore my spirit."

TYPE SAMPLE

Psalm 23

1. A psalm of David.

1. The LORD is my shepherd; there is nothing I lack.
2. In green pastures you let me graze; to safe waters you lead me;
3. you restore my strength.
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Vatican approves altar girls

(continued from page 1)

the church. He emphasized that the decision resolves a pastoral question, not a doctrinal one.

"It may be that on, bishop says yes for pastoral reasons, while another says no," he said. Navarro-Valls also pointed out that the question has no connection with the church debate over ordained ministries. Service at the altar has a much different canonical and doctrinal nature, he said.

The Vatican's letter explained that the Pontifical Council for the Interpretation of Legislative Texts had decided the question in 1992 with a ruling on Canon 230 of church law. The ruling was "affirmative" regarding female altar servers

but said there was a need for further instructions on the matter by the worship and sacraments congregation.

It apparently took another 18 months to draw up the instructions, which were included in Cardinal Javierre Ortiz' letter. They are listed in Archbishop Buschlein's column.

U.S. bishops have been particularly eager for a clarification of the policy on female altar servers. Several bishops raised the issue during their ad limina visits to the Vatican in 1993 and were told that the question had been decided but that the Vatican was not yet ready to publish the decision.

The role of lay people in liturgical ministries is governed mainly by Canon 230 in the 1983 Code of Canon Law. It says that properly qualified lay men may be permanently installed as lectors and acolytes, the technical terms used in church law for readers and altar servers.

It also says lay persons—men or women—can act as lectors "by temporary deputation" and "all lay persons can fulfill the functions of commentator or cantor or other functions, in accord with the norm of law."

Finally, it says: "When the necessity of the church

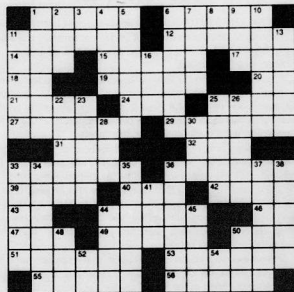
warrants it and when ministers are lacking, lay persons, even if they are not lectors or acolytes, can also supply for certain of their offices, namely, to exercise the ministry of the word, to preside over liturgical prayers, to confer baptism and to distribute Holy Communion in accord with the prescriptions of the law."

The three-paragraph canon has been interpreted differently by various church lawyers. Some have said the law does not allow use of women to serve at the altar, while others have said it does permit it.

Those opposing use of altar girls have argued that since the provision permitting women to act as readers makes no mention of women acting as acolytes, that possibility is excluded. They also cite Vatican instructions issued prior to the 1983 Code of Canon Law excluding women from serving at the altar.

Canon lawyers and bishops making the case in Rome have focused on the third paragraph of Canon 230 speaking of the use of lay persons in ministries in cases of pastoral necessity. They have argued that if women can serve as ministers of the word and ministers of the Eucharist, it does not make sense liturgically or pastorally to bar them from bringing the water and wine cruets up to the priest at the altar, a lesser ministry than reader or eucharistic minister.

Catholic Crossword



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- ACROSS**
- 1 Christian symbol
 - 2 Bible
 - 3 Biblical Mount
 - 4 Where Daniel was cast
 - 5 Lowest point
 - 6 Roman 1101
 - 7 Ocean (Abbr)
 - 8 Legislation
 - 9 Ancient Egyptian deity
 - 10 N.T. book (Abbr)
 - 11 "King Cole"
 - 12 Religious doctrines
 - 13 Reagents
 - 14 Scottish no
 - 15 Previously owned
 - 16 Fable
 - 17 "He caused the vapors to— from the ends of the earth." (Ps 135:7)
 - 18 possession
 - 19 Elevations (Abbr)
 - 20 A Great Lake
 - 21 Awkward
 - 22 California
 - 23 Give — O ye heavens, and I will speak (De 32:1)
 - 24 Communication tool
 - 25 Mother type
 - 26 — de corp
 - 27 St. Paul apostle
 - 28 "And I saw heaven opened, and behold a white —" (Is 65:1)
 - 29 Overjoy
 - 30 Symbol for Jesus
 - 31 Tidy number
 - 32 Rainbow 4 colors
 - 33 Revere
 - 34 Governing group
 - 35 Lofly am
 - 36 — Greed
 - 37 Overseers
 - 38 "And he — them on safely, so that they feared not." (Ps 78:53)
 - 39 44 coloring
 - 40 Instrument
 - 41 Rainey Post Office
 - 42 Headwear
 - 43 Right Reverend
 - 44 Partner for Pa
- DOWN**
- 1 Natively symbol
 - 2 "And Play — as soon as he had stretched out his hand." — Job 8:19
 - 3 Either companion
 - 4 Dollar type
 - 5 Shubborn spots
 - 6 Sandy
 - 7 Auras
 - 8 Thing
 - 9 4th book of O.T. (Abbr)
 - 10 Haly
 - 11 Choose
 - 12 These will be cast into the lake of fire and brimstone (Re 21:8)
 - 13 Drug Enforcement Agency (Abbr)
 - 14 Degree of strength
 - 15 Inclines
 - 16 Type of offering
 - 17 Laws (La 7:11)
 - 18 Church's governing officer
 - 19 Cheers! Danson

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Settlement is reached in Steven Cook case

Case originally involved
Cardinal Bernardin of Chicago

by Tricia Hempel
Catholic News Service

CINCINNATI—The Archdiocese of Cincinnati and Steven J. Cook have reached an out-of-court settlement in Cook's \$10 million sexual abuse lawsuit against Father Ellis N. Harsham and the archdiocese.

Cook's attorneys announced April 18 that they would file for dismissal of the case later in the week. The settlement ends the six-month saga of a headline-making lawsuit that until late last February included Cardinal Joseph L. Bernardin of Chicago as a defendant.

Cincinnati Archbishop Daniel E. Pilarczyk confirmed that a settlement had been reached. He held a press briefing April 18 after reports of a settlement appeared in that morning's editions of two Ohio daily newspapers.

Cook, 34, a graduate of Elder Catholic High School in Cincinnati, filed his suit last Nov. 12, charging that Father Harsham and Cardinal Bernardin, then archbishop of Cincinnati, had sexually assaulted him while he was in high school and enrolled in a pre-seminary program at St. Gregory Seminary in the 1970s.

Father Harsham, now 52 and director of campus ministries at Wright State University in Dayton, was then director of the pre-seminary program.

Cook's claim against Cardinal Bernardin was based on memories he said he had just recently "recovered" through hypnosis while in therapy. Both Father Harsham and Cardinal Bernardin denied the allegations.

Cook formally dropped charges against the cardinal Feb. 28, saying he was no longer confident of the reliability of his recovered memories.

By then a number of news reports had revealed that the counselor who hypnotized him was not a licensed psychologist, was just starting her training in hypnosis, and was a product of an unaccredited New Age "university" that runs weekend courses in hotel rooms around the country.

Both the charges against the cardinal and their dismissal

drew extensive news coverage. The case brought national attention to questions about the use of recovered memory as a basis for sexual abuse lawsuits and the role of the media in reporting unsubstantiated claims against public figures.

In a prepared statement on the settlement of the claims against Father Harsham, Archbishop Pilarczyk said, "Several weeks ago the attorneys for Mr. Steven Cook approached the archdiocese's attorneys with an offer to settle Mr. Cook's lawsuit against the archdiocese, Father Ellis Harsham and all remaining defendants."

The initial lawsuit also named as defendants Father Francis Voelmecke, then rector of the seminary, and Archbishop Pilarczyk, then auxiliary bishop of Cincinnati, because of their positions of responsibility at the time of the alleged abuse.

The amount and terms of the settlement are to remain confidential, the archbishop indicated. But he added, "I wish to emphasize that it is far less than the archdiocese would have expended to bring this matter to trial." The trial was scheduled to begin in May.

Cook's Cincinnati attorney, Andrew Lipton, told the *Catholic Telegraph*, Cincinnati archdiocese newspaper, that his client is "quite satisfied with the settlement."

"It is always nice to settle a case such as this," Lipton said. He said Cook was pleased because "his concerns about Father Harsham are now known and he put some money in his pocket."

According to Lipton, Cook's attorneys initiated the settlement "partly because of the stress a trial would have had on Cook and his physical condition." Cook is in advanced stages of AIDS.

Archbishop Pilarczyk said it was important to note "that during the course of the lawsuit Mr. Cook retracted several allegations against Father Harsham" and that the remaining allegations "are still unproven."

The settlement involved "no admissions of guilt on the part of Father Harsham or anyone else," he added.

However, the archbishop acknowledged that additional allegations of "improper behavior by Father Harsham," also dating back to the 1970s, have been lodged by persons other than Cook since the initial claims were made public last November.

These new charges are currently under review by the archdiocese in accordance with its year-old Decree on Child Abuse, he said, but those who brought the charges have asked that their names not be made public.

"The archdiocese will continue to treat all allegations of child abuse with concern for the needs of the alleged victim and respect for the rights of the accused," Archbishop Pilarczyk said.

Father Harsham continues in his campus ministry post "because none of the allegations have been substantiated," Archbishop Pilarczyk stated. "We do not feel it is appropriate to remove someone from office on the basis of unsubstantiated allegations."

When allegations against the priest first came to light last November, students and faculty at Wright State held a candlelight vigil to demonstrate support for him.

The archbishop called the decision to settle out of court "a trade-off. If you go to court, it costs \$ dollars. If you reach a settlement, you save \$ dollars. It is a calculation of pros and cons."

Archdiocese attorney Mark VanderLaan said that "95 percent of all civil litigation does get settled out of court."

Trial costs "could have come to six figures," he said. "It is cheaper to settle than fight."

Cardinals to touch on several issues at meeting

VATICAN CITY (CNS)—Cardinals meeting at the Vatican in May are to discuss ecumenical initiatives for the year 2000, a pro-life encyclical and a wider role for retired bishops, a Vatican spokesman said.

The tentative agenda was outlined in a 23-page letter sent to each cardinal in April, said the spokesman, Joaquin Navarro-Valls. Pope John Paul II called the assembly of the world's cardinals for May 9-10 to better prepare the church for the coming third millennium of Christianity.

The discussions will focus in part on ecumenical progress leading up to the year 2000, Navarro-Valls said April 15. According to excerpts published by an Italian news agency, the document suggested that one way the church could mark the new millennium was with a "return to Mount Sinai" in Egypt, where Moses was given the Ten Commandments. Press reports speculated that the pope had in mind an interreligious prayer service.

There was no Vatican confirmation that a specific idea for a day of prayer on the mountain was among the areas for discussion outlined in the letter.

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