

SEEKING THE FACE OF THE LORD

Parishes are united in the universal church

by Archbishop Daniel M. Buehlein, OSB

Last week I received a touching thank-you card and letter from an elderly person who has great difficulty writing and she does not know how to spell. She chose to write to me anyway. She said: "My heart was with you at Assumption Saturday, April 15th, (actually it was the 16th). It is hard to displease people. But I know you are God's messenger. He knows what is best. It makes me feel so good to know he is the One Love we all follow and I do believe in the Catholic way for God and with God and in God all over. The way they teach the word is God. I love all over the world the Catholic faith. No one don't have to give up."



She may not be able to write excellent English, but this kind woman has an excellent grasp of who we are as the Catholic (universal) Church and she has a solid Catholic faith. As I read all the publicity given to the closing of our two parishes, especially the published accounts of reactions about the closings of St. Bridget and Assumption parishes, and as I have listened and responded to questions from people (who write and speak very well, by the way) it is clear that in the midst of painful feelings there is also less than clear understanding of our teaching about who we are as church. What I hear far too often is the notion that "if this

church is closed, or if this parish is joined to another parish, I won't be able to pray and worship (and even believe) as a Catholic anymore."

It surprises me that people who know better seem to succumb to this kind of thinking. More recently the example of a divorce is being used: closing Assumption parish is like causing a divorce. In fact I was accused of causing and promoting this divorce, breaking up a parish family in the "Year of the Family."

The Catholic Church is a universal church and the body of the church is the One Body of Christ. Melding two parishes is joining two communities which are members of the One Body of Christ. From that point of view, there is only one family of Christ.

If one wants to use a family comparison, it would be more accurate to say closing a parish is like a family that has to move because of a change of jobs or job relocation or some other cause. Most often moving is painful for the family, but the decision to move is made for the good of the family. Unlike divorce, the family remains intact and becomes part of another neighborhood and community, in this case, the Body of the Church in another place.

Unlike the secular order, our parishes are united as one in the archdiocese and in the universal church. While parishes have some different characteristics and ways of doing things, the faith and the sacraments and our way of life in the church are the same. We are a universal church, not independent congregations. The wise woman of faith who wrote to me

had it right when she wrote: "It makes me feel so good to know he is the One Love we all follow and I do believe in the Catholic way for God and with God and in God all over."

Our Catholic faith is not confined to a particular church building either. While changing the place where we meet God in the Holy Eucharist and in the word of God in a special way may require an adjustment, it is the same Lord in the same sacrament and in the same word of God. I worry about the quality of people's faith when they tell me they will not be able to pray in another church, or if they are joined with another praying community. We believe "there is one Lord, one Faith, one baptism," or we don't.

Yet because I have had to do it myself several times, I know that the change to another community and another church building is difficult and, for some, quite painful. I too am sorry we face the reality we face. People keep asking "why do we have to close?" Is it money? No. Is it buildings? Not really. It is a matter of numbers, numbers of people. Eighteen parishes in center city Indianapolis which used to serve 38,000 Catholics now serve 12,000. Something has to give, especially if we are to serve areas of the archdiocese where there is great and rapid expansion of our Catholic population. Needs have to be met.

At the same time keeping 16 parishes and eight Catholic schools in center city Indianapolis is a clear and dramatic commitment to evangelization and pastoral charity in our neighborhoods.

EDITORIAL COMMENTARY

Msgr. Bosler always had a Catholic opinion

by John F. Fink
Editor, The Criterion

"This is a Catholic opinion, not necessarily the Catholic opinion."

That was the message that used to appear at the top of the editorial page of *The Indiana Catholic* and *Record*, and, later, *The Criterion* when they were being edited by Msgr. Ray Bosler, who died at age 79 April 27.

Msgr. Bosler was editor of the newspaper for the Archdiocese of Indianapolis (first *The Indiana Catholic* and *Record* and later *The Criterion*) from 1947 to 1976. During that time he became well known throughout the country for his "Catholic opinion," which didn't always agree with that of many other Catholics. His editorials won awards from the Catholic Press Association and even attracted the attention of *Time* magazine in 1966.

Msgr. Bosler also wrote a syndicated column called "The Question Box" for 18 years. It continued to be published in *The Criterion* and other Catholic papers until he discontinued it in June, 1984. His connection with *The Criterion* continued as a member of its board of directors until 1987.

The greatest influence in Msgr. Bosler's life undoubtedly was the Second Vatican Council, which he attended as a *peritus* (expert) for Archbishop Paul Schulte. In his book "New Wine Bursting Old Skins," he called this "the most thrilling four years of my life."

He wrote that book in 1992 because, as he said, "I am alarmed that the younger generations know so little about what the Catholic Church was like before Vatican Council II and what was accomplished in that great event. I felt that the best way to do something about this troubling condition was to share the experience of one

who lived through it all." He also said, "If you are young and haven't the time to wade through my meanders, read at least the chapter on the council."

The book covers his entire life and makes fascinating reading because, as he also wrote, "One of the big advantages of being old is the opportunity to boast and to speak one's mind without giving a hoot about what others might think." The only problem with that sentence is that he was noted for speaking his mind well before he started to get old. (Copies of the book are still available from *The Criterion* for \$9.50, including shipping and handling.)

Not only Catholics but many others knew and loved Msgr. Bosler because of the years he spent on ecumenical affairs. He was officially the Director of Ecumenism for the archdiocese from 1980 to 1986, but his efforts to promote better relations between Catholics and those of other religions began well before that. Those efforts were recognized by an award he received from the American Jewish Congress and an honorary doctorate he received from Christian Theological Seminary.

Msgr. Bosler's obituary lists the numerous other ways he served the people of the

archdiocese. He was pastor of two parishes, St. Thomas Aquinas and St. Therese of the Infant Jesus. He retired in 1979. But after his retirement, he and his good friend, Msgr. Joseph Brokage, continued to serve weekends at parishes in Napoleon and Millhansen until 1992.

It was painful to watch Msgr. Bosler get progressively weaker physically. But his mind never dimmed. It was always a pleasure to meet with him when he would come into the office to check on how his book was selling. His last submission to *The Criterion* was a letter to the editor in our October 29, 1993 issue that tried to clear up the controversy over the use of inclusive language in the liturgy.

Msgr. Bosler cannot be replaced. May God grant him eternal rest.

-30-

Lay people cannot replace priests, pope says

Assignment of tasks to lay people is temporary solution only, he says

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II said the church urgently needs to clarify the ministries performed by lay people in support of priests.

While the increasing lay role has helped make up for the lack of priests in many areas, this must not be seen as a permanent

solution to the clergy shortage, the pope said April 22.

Lay people are not pastors, and the tasks they carry out in local churches must never erode the specific nature of the ordained priesthood, he said.

The pope made his remarks at a symposium sponsored by the Vatican's Congregation for Clergy.

While the pontiff noted the church's "joyful recognition" of the development of the lay apostolate, his talk focused on the dangers of what he called "clericalizing the laity" and "laicizing the clergy."

Where priests are in short supply, the assignment of certain tasks to lay people is a temporary solution and should never be considered a normal situation, he said. That

would be to view the priesthood in a merely "functional" role, provoking grave damage to the church, he said.

Therefore, he said, lay people cannot be offered tasks that could "in any way or measure" lead to confusion about the differences between priests and laity—in their distinct vocations, state of life, charisms and responsibilities.

The pope said one problem is that as lay ministries have burgeoned, the language used to describe their roles has at times been uncertain and confused. The terms used should never cloud over the distinction between the "baptismal priesthood" shared by all the faithful and the ordained priesthood that is reserved to the clergy, he said.

Msgr. James F. Hill, Indianapolis native, dies at 79 in Evansville

Msgr. James Francis Hill, a priest of the Diocese of Evansville but an Indianapolis native, died on April 20 at the age of 79. His first assignment, after ordination in 1942, was assistant pastor of the Church of American Martyrs in Scottsburg.

Msgr. Hill was transferred to the Evansville diocese in June, 1942. His first assignment there was as assistant pastor at St. Joseph Church. He was assigned as assistant pastor of Sacred Heart Church in Evansville in 1946.

Msgr. Hill was the founding pastor of Holy Spirit Church in Evansville. He was also known for his service as chaplain of the Evansville Fire Department and the Poor Clare Monastery, diocesan chaplain of the Legion of Mary and chaplain for the National Guard in Evansville. He was given the title of monsignor in 1980.

He retired from parish work in 1986, but remained active as a priest until he suffered a debilitating stroke in 1989.

Msgr. Hill is survived by two brothers, Charles and Raymond, both of Indianapolis,



Msgr. James Francis Hill

several nieces and nephews, and his caregiver, Magdalen Hildenbrand.

The CRITERION

Official Weekly Newspaper of the
Archdiocese of Indianapolis

PUBLISHER

Most. Rev. Daniel M. Buehlein

EDITORIAL DEPARTMENT

John F. Fink, editor-in-chief
Margaret Nelson, senior editor
Mary Ann Wyand Elizabeth Bruns
Peter Agostinelli

ADVERTISING DEPARTMENT

Loretta Hahn Williams, director
John Lindgren Deborah Quinn
Rebecca Bowman, secretary

PRODUCTION DEPARTMENT

Jane E. Lee, director
Louie Stumpf Lara BackJo Ann Schramm, circ./mgr. manager
Ann Puffer, office manager
Phyllis Hufferman, bookkeeping/acts. rec.

04/29/94

MOVING?

We'll be there
waiting if
you give us
2 weeks
Advance Notice!

Name _____

New Address _____

City _____

State _____ Zip _____

New Parish _____

Effective Date _____

NOTE: If you are receiving duplicate copies please send
both names.THE
CRITERION
P.O. BOX 1717
INDIANAPOLIS, IN 46206

Colleges celebrate milestones at commencements

Father Hesburgh will speak at Marian's commencement

by Mary Ann Wyand

Catholic colleges and universities in the Archdiocese of Indianapolis are marking a number of educational milestones during commencement ceremonies in May.

St. Mary of the Woods College near Terre Haute will celebrate its 153rd annual commencement and the 20th anniversary of its Women's External Degree Program during ceremonies at 11 a.m. on May 8 in the Cecilian Auditorium. Operated by the Sisters of Providence, St. Mary of the Woods is the oldest Catholic liberal arts college for women in the United States.

Martin University, founded in 1977 in Indianapolis by Benedictine Father Boniface Hardin, will confer 27 bachelor's degrees and four master's degrees this year, and celebrate the conferral of degrees on more than 500 graduates throughout its 17-year history during commencement exercises at 2 p.m. on May 1 in the university's Performing Arts Center.

Graduates of Marian College in Indianapolis will hear a commencement address from Holy Cross Father Theodore M. Hesburgh, president emeritus of the University of Notre Dame, during a 2 p.m. ceremony on May 8 at the St. Francis Colonnade on the Franciscan campus.

Father Hesburgh also will receive an honorary doctor of humane letters degree from Marian College as 215 graduates receive assorted degrees.

In the event of inclement weather, the commencement will be moved to Marian's Physical Education Center.

Eighteen St. Meinrad College graduates will receive their degrees during commencement exercises at 3 p.m. on May 15 in the St. Bede Theatre.

Terence Lyden, assistant professor of history at the college, is the commencement speaker. The day will begin with an 11 a.m. Mass in the Archabbey Church followed by the Parents' Banquet at 12:30 p.m. in the college dining room.



Holy Cross Father Theodore Hesburgh

The Baccalaureate Mass for St. Meinrad College graduates is scheduled on May 8 at 2 p.m. in the Archabbey Church followed by the Honors Banquet at 5 p.m. in the college dining room.

Also at St. Meinrad, 46 graduates of the Benedictine seminary's School of Theology will participate in a 2 p.m. graduation ceremony on May 12 at the Newman Conference Center.

Father Nick Rice of the Archdiocese of Louisville, president-elect of the National Federation of Priests' Council, will address the theology graduates at 11 a.m. Mass in the Theology Chapel will precede that commencement.

At St. Mary of the Woods College, more than 100 students enrolled in the on-campus, women's external degree, or master's of arts in pastoral theology degree programs will graduate during the May 8 commencement.

Dominican Sister Candida Lund, chancellor of Rosary College in River Forest, Ill., is this year's honorary degree recipient at St. Mary of the Woods.

Constance Bauer, vice president for academic affairs at The Woods, will present the student candidates for degrees, and

Providence Sister Barbara Doherty, president of the college, will confer the degrees.

Adding to the festivities is the culmination of the college's yearlong celebration of the 20th anniversary of its Women's External Degree Program. This celebration was planned in recognition of the distance learning program designed to assist women whose lives don't fit into traditional college schedules.

More than 3,200 women from across the United States have registered in this program and more than 1,500 women have earned associate and bachelor's degrees since its inception in 1973.

A baccalaureate ceremony for Woods seniors and their families is scheduled at 4 p.m. on May 7 in the Church of the Immaculate Conception.

In addition to honoring Father Hesburgh, Marian College also plans to award honorary degrees to three other distinguished recipients.

Ken Chapman, former executive director of the Indianapolis Foundation, will receive

a doctor of public service degree. Christel DeHaan, president and chief executive officer of Resort Condominiums International, will receive a doctor of business administration degree. Franciscan Sister Annata Holban, congregational minister for the Sisters of St. Francis at Oldenburg, which founded the Franciscan college in Indianapolis, will receive a doctor of humanities degree.

Marian's Graduation Mass for graduates, family members and friends is scheduled at 10:15 a.m. on May 8 in the College Chapel followed by a Graduation Brunch.

Martin University's honorary degree recipients are Dr. Joseph Taylor, an Indiana University faculty member and former Martin University trustee, who will receive an honorary doctor of law degree, and Dr. Virginia Calton, recently appointed as director of public health for the Marion County Health and Hospital Corporation, who will receive an honorary doctor of humane letters degree.

Father Widner urges the church to make better use of the media

First rule: you have to be up front, you have to be honest with them

by John F. Fink

"The church responds to the media. We still have not learned to make the media work for us."

That was the assessment made by Jesuit Father Thomas Widner during a talk at St. Luke Church, Indianapolis, April 25. It was the third lecture in a series on "The Catholic Church in the Twenty-First Century" sponsored by the North Deanery director of religious education and the North Deanery Board of Total Catholic Education.

Father Widner, the editor of *The Criterion* from 1976 to 1984 and present editor of *The New World*, the newspaper for the Archdiocese of Chicago, said that the church doesn't take the media seriously enough to be able to use it to advantage. However, he said, there are exceptions, particularly Pope John Paul II, who "knows how to use the media to get the message across that he wants."

He said that it is his observation that Indianapolis Archbishop Daniel M. Buehlein also knows how to use the media. He has noticed in *The Criterion*, he said, that the archbishop has met freely with the media and is open with them.

Father Widner used the Cardinal Joseph Bernardin case to make his points. The cardinal, the publisher of Father Widner's paper, was accused of sexually abusing a young man, but the case was later dropped when the accused decided that he had faulty memory.

Father Widner said that Cardinal Bernardin was always up front with the media. "By all accounts, he won favor with the press because he did not shy away from them," he said. "Those of us traveling with him noticed that when the cameras appeared he walked right up to them before they even asked him an interview. Within the first couple of days he accepted 14 separate interviews."

Father Widner said that the thing to understand is that the media are only doing their job. At the cardinal's first press conference, he said, their job was to get the facts from the man accused. "If Steven Cook (the cardinal's accused) had been there, they would have piled him with questions about the truth of his accusations. As it was, Cardinal Bernardin was standing there and it was he from whom they wanted the truth."

He said, "The media is indifferent to the object of their interest. They go after a story, especially a story with a taste of scandal, with foreboding."

Father Widner said that he felt that the press in Chicago "was decidedly biased in the cardinal's favor. Even the day of the press conference in Chicago, cameramen and reporters told us as they left, thank you, and we're with you on this one." He said that the

resulting stories, "while striving to be objective in the sense of learning the facts, always seemed to read as if they wanted to find the cardinal innocent."

Father Widner said that he believes that the cardinal knew how to deal with the press because he had had to deal with 23 of his own priests who have publicly been accused of some form of child sexual abuse. "Because of what he faced with his priests," he said, "he learned that first rule of dealing with the media: you have to be up front, you have to be honest, you can't run away from it."

He urged Catholic Church officials to train more people in media skills and in learning what the media can do. "For the most part, the church responds to the media. We still have not learned to make the media work for us," he said.

"In most, if not all, dioceses, communications departments are among the least funded and least staffed," he said. "They are usually regarded as necessary but church personnel do not know what to do with them. Consequently, they tend to be underused."

Earlier in his talk, Father Widner spoke about the Catholic press. He said that he believes the diocesan newspaper "has an identity problem. It is caught between being both a vehicle of public relations for the local church and a news vehicle as other newspapers are."

He said that the assumption of some readers is that "the two are in conflict. The problem is that are these stories and issues the Catholic press should not deal with?" He said that, when *The New World* reports on clergy sexual abuse cases, he gets phone calls from people who believe they should not be reported. On the other hand, he said, he also receives calls from those who believe that the paper is covering up the problem because it doesn't report enough on that issue.

Father Widner said that the Catholic Church often doesn't "come off" very well in the entertainment media. "Church is a place to be married or buried. It doesn't have any greater meaning than that" in our movies today, he said.

He concluded by again urging that the church learn to use the media. The church must market itself, he said. "We often believe the church is so wonderful that it doesn't have to market itself," he said. "I don't think Jesus would agree with that. We often behave as if we think people will just look on our own."

He said, "If we do not learn to use media as a tool to help folks find God in our world," he said, "they will be used by others to find, not God, but a vacuum world neither hot nor cold, an empty world that promises nothing and rewards us with nothing except the decayed bodies we leave in death. The media can lead us to an isolation of our lives. The media can also open our lives to eternal life beyond our lives. We must take hold of it."

First annual MayFest to benefit St. Elizabeth's Southern Indiana

Fun fund raiser and family festival to mark fifth anniversary of maternity home in New Albany

by Mary Ann Wyand

An Arabian horse is among the unique items set to go on the auction block during the first annual MayFest to benefit St. Elizabeth's Southern Indiana on May 1 from noon until 5 p.m. at Joe Huber's Family Farm in Starlight.

"Camelot in the Country," billed as a fun fund raiser and family festival, marks the fifth anniversary of this Catholic, Charities regional maternity home in New Albany which ministers to unwed mothers.

In keeping with the Camelot theme, MayFest organizers also plan to auction off an autographed photograph of a very famous knight—Indiana University basketball coach Bobby Knight—as well as scores of items ranging from other sports memorabilia to antiques, collectibles, and artwork.

MayFest events include a sumptuous buffet priced at \$10 for adults and \$5 for children, supervised games for youngsters, music, entertainment by Steve Baldwin's one-man band for children, face painting, and both a live auction and silent auction of 200 items conducted by auctioneer Gary Libs.

"Just off the armor, put the kids in the coach, and discover Camelot in the Country this Sunday," Cindy Kanning, director of communications and development for St. Elizabeth's Southern Indiana, explained. "Admission is free and open to the public. Rain or shine, although Camelot is known for perfect weather, all activities will be housed in the massive barn, tents and surrounding acreage of Joe Huber's Family Farm at Starlight. To get to Joe Huber's farm at Starlight,

take I-64 to Highway 150. Across from Mount St. Francis, turn right onto Highway 150, which becomes State Street, and continue to Scottsdales Road, which angles left. Follow the signs to Huber's farm, located about five to seven miles down that road.

MayFest chairperson Cathy Koetter and other volunteers have rounded up furs, jewelry, artwork, trips, entertainment packages, electronics, antiques, sports memorabilia, Waverlyman, a Jacuzzi, a savings bond, a clock, and many more miscellaneous items for the home, garden and patio in order to raise money for this Catholic Charities ministry to unwed mothers.

The silent auction begins at noon, Koetter said, and closes between 2:30 p.m. and 3 p.m. At 3:30 p.m. Libs will start the live auction with donations of a Florida vacation, sheared beaver full-length coat, a ranch mink jacket, a diamond cluster ring, and the one-year-old horse, of course.

Items for both auctions were donated by area businesses and individuals, Koetter said. "The quality and creativity they have displayed is well beyond what we dreamed when we began planning the MayFest late last year. It's incredible what this community does when it draws together for a good cause."

St. Elizabeth's Southern Indiana opened its doors at 621 E. Market St. in New Albany in 1989, Kanning said, and has served women with crisis pregnancies by offering housing, outreach counseling, and adoption services.

During the past five years, she said, St. Elizabeth's Southern Indiana has ministered to almost 3,000 women and their family members.

FROM THE EDITOR

Contributing to the church then and now

by John F. Fink

When I was growing up, most parishes gave regular reports on how much each family contributed to the parish. Sometimes it was done with monthly inserts in the bulletin. Other times this information was included in *The Parish Monthly*, a little periodical that was circulated to many parishes with each parish free to add four, eight or 16 pages of news specifically for that parish.

(*The Parish Monthly* became *The Family Digest* in 1945, and I was its editor from 1956 to 1967—the first periodical of which I was editor, not counting student publications.)

However the information was distributed, the fact remains that everyone in the parish knew just how much everyone else contributed. I've long felt that that is one reason why Catholics contributed a larger percentage of their income to those days than they do now.

The concept of reporting contributions still exists for many charitable institutions. Colleges regularly list the names of their contributors, grouped by the size of the contribution, as do other organizations that solicit donations from the public. Of course, people should not give just to have their names publicized, but it is effective.

THIS OCCURRED TO ME while I was thinking about this year's United Catholic Appeal. As reported elsewhere in this paper, the parish solicitation for this year's campaign starts this weekend. Since I am so well aware of how important this drive is to the thousands of people who benefit from it, I was wondering how to encourage Catholics around the archdiocese to increase their contributions around past years.

While I was in a reflective mood, I also recalled that there



were many more "money sermons" during my growing-up years. Pastors then didn't hesitate to let parishioners know, in no uncertain terms, that they were expected to tie 10 percent of their income, and Catholics in those days knew full well that the Fifth Commandment (or Precept) of the Church was "Contribute to the support of the church and its pastors." (The Commandments of the Church, as differentiated in the Commandments of God, began with St. Peter Canisius in 1555. St. Robert Bellarmine (1542-1621) was responsible for adding the precept about support of the church. The U.S. bishops at the Third Council of Baltimore in 1884 legislated the six Commandments of the Church that are still in effect today.)

TODAY, RATHER THAN preaching about the obligation to tithe, the church stresses stewardship. The U.S. bishops thought the subject was important enough that they published a pastoral letter on it. In this archdiocese, Archbishop Buechlein has made stewardship education one of his priorities in strategic planning. And *The Criterion* shows the importance of stewardship by publishing Dan Conway's column "The Good Steward" on this page every other week.

Another obvious change today is that money matters are no longer the exclusive province of the clergy. The never should have been, of course, because most priests have never been trained to manage money. On the other hand, many lay parishioners are experts on the subject of managing money and are now being called upon to do so for the benefit of the church.

This is true not only in parishes, but perhaps even more at the archdiocesan level. Archdiocesan finances are being watched very carefully by Joe Hornett, chief financial officer, by the seven laymen on the Finance Council, and by the completely lay Secretariat for Finance and Administrative Services.

The Stewardship and Development Office, under the leadership of Rick Valdesi and the supervision of Dan

Conway, is composed entirely of lay men and women who have experience and expertise in what they do. The Catholic Community Foundation, which has made such great progress during the past several years, has a board composed of some of the top business, professional and academic leaders in the archdiocese.

Under this leadership, great strides have been made to put the archdiocese on a sound business basis. The primary purposes of the archdiocese are spiritual, of course, but, with an annual budget of about \$35 million, it's vital that it be run like a business, too.

BUT THE BENEFICIARIES of all this sound management are the thousands of people served by the church in central and southern Indiana. And that brings us to the United Catholic Appeal.

I hope you had a chance to view the campaign's video at your parish. This campaign tool does a superb job of showing some of the things being done by archdiocesan agencies throughout the 39 counties in the archdiocese. You also should have received a small brochure that explains what contributions to the United Catholic Appeal are used for. And, of course, *The Criterion* has been explaining how your money is used.

It is used in four general areas: spiritual growth, Catholic education, family development, and social services. All Catholics in the archdiocese benefit from the agencies concerned with spiritual growth—more than 21,000 students in Catholic schools and 18,300 in religious education programs benefit from what is spent in the education area. The eight agencies that are part of Catholic Charities reach more than 25,000 individuals every year. And hundreds of families—from those preparing for marriage to those who have to deal with the loss of a spouse—receive assistance from family development programs.

Please be generous when you are asked to contribute to this year's United Catholic Appeal.

THE HUMAN SIDE

Why are some young priests wearing cassocks and birettas again?

by Fr. Eugene Henrick

Why are some young priests wearing cassocks and birettas again and longing for a Latin Mass they never knew? The question was asked of me by a puzzled layperson in a parish that has young priests who love past traditions.

Several possible responses to the man's question occur to me. Could it be that these priests have found a beauty in the past which was discarded in the process of renewal and that they are making a statement about that beauty?

Or could it be that they see their actions as a symbolic means of rebuking Vatican Council II, which they feel set the church back?

In the '40s and '50s Pope Pius XII not

only had a long reign that itself symbolized stability, he also headed an efficient, powerful and highly respected institutional system.

This was complemented by the Latin Mass, which was universally known and reflected a certain mystery through its use of Latin.

Corps of sisters and religious orders in the habits of their religious orders created a school system that was a wonder, and large religious orders ran hospitals, orphanages and similar institutions that were a marvel. Anyone who belonged to these systems and wore a habit or Roman collar was held in high esteem.

Some argue that younger priests feel Vatican II destroyed this system and atmosphere, and that they are trying to re-establish the best of the past by adopting some of its outward appearances.

Interestingly, history shows that youth frequently used dress to make statements to

society. At times young people dress outlandishly to symbolize rebellion, sometimes sporting clothes similar to those their grandparents wore. Often these young people regard themselves as crusaders.

Another suggestion is that today's young priests are orphans in search of an identity by comparison with priests of the past. Resurrecting past symbols may be a way to feel attached to something meaningful.

It is true that fewer priests are ordained today and that they do not have that family-style support found in a large fraternity and the sense of identity it gives.

Also, communities that once gave unquestioned respect to priests, or for that matter to lawyers, doctors and professionals, no longer do so. Newly ordained priests are much more on their own and must earn respect.

Yet another suggestion is that young priests are trying to re-establish the triumphalism the church enjoyed in the past. Even though some argue that the

church was too triumphalistic in the past, the fact remains that it symbolized a strong community which commanded respect. Those who were part of it felt a support which greatly benefited their self-identity and self-esteem.

Whether priests who wear symbols of the past and yearn for it are a sign of insecurity or revolt, whether they are crying out for more respect or more fraternity is anyone's guess.

One thing is certain, however: Our clothing symbolizes something important to us. Clothing, along with a desire for past traditions, makes a statement about the person.

Are you baffled by priests who seem to long for a past they never knew? Why not ask them why they feel as they do or dress as they do. No matter what their reasons, you are sure to gain a much deeper understanding of who they are.

© 1994 by Catholic News Service

THE YARDSTICK

Our global economy demands a global labor movement

by Msgr. George G. Higgins

It is a truism to say that we live in a global economy, but there is little being said and not much written about what this means in terms of social justice.

The University of Notre Dame Press has just published an important book that at least makes a stab at addressing this neglected subject: "The Role of the Modern Corporation in a Free Society," by John R. Dandley, professor of philosophy at Southern Illinois University.

Dandley finds increasingly irrelevant the standard liberal remedies for treating market failures, unforeseen or unintended production effects like air pollution, and problems associated with the market's inability to meet many citizens' needs. And, as markets transcend national borders, he says that individual countries have little ability to deal with transnational corporations or international markets.

Dandley points out the absence of mechanisms at the world level for coping with market failures or "externalities," or for providing for the needs of "losers."

There are "virtually no international safety nets," he observes, "only the extremely modest resources of agencies such as the Red Cross—more concerned with natural catastrophe, disease and famine than unemployment insurance or retraining."

If a country were to seek to create a safety net by imposing taxes or fees on businesses, a transnational corporation can threaten to move its production facilities and jobs elsewhere. Dandley says that a country that tries to ban environmental pollution "runs the risk of losing production facilities to other countries where standards are less stringent. The transnational corporations can shop the globe for the lowest costs."

Those who said this during the debate about the North American Free Trade Agreement were ridiculed as self-serving "protectionists." However, being written off in this way served as a wake-up call for the American labor movement. Recently the *Washington Times* published an informative, full-page article on labor's efforts to recover by going global.

International solidarity has long been a major goal of American labor, but it is still beyond reach. Paradoxically, losing the NAFTA fight has energized the labor movement to become more aggressively global in its outreach. *The Times* article illustrates this point in considerable detail ("The Global Local? Can Workers of the World Unite to Reverse Union Slide?" April 3, 1994).

The dream of North American, European, Latin American and Asian unions joining forces to bargain across borders on wages and working conditions is obviously a long-term goal and one that will predictably be attacked as warmed-over Marxism.

But it would be a mistake to confuse Marxism's utopian hope for a revolutionary international workers' movement with today's sober efforts by organized labor to develop a democratic form of global cooperation involving all the free trade unions of the world. Labor's scattered and hopeful efforts to achieve this are in harmony with Catholic social teaching and have nothing to do with Marxism.

If I were in my 20s, I would love to work full time with Catholic social action groups around the world in a collaborative effort to

help labor become a significant player in the world economy. Short of this, there is little if any hope that the world economy will provide for the basic needs of its citizens, most of whom are unprotected workers.

© 1994 by Catholic News Service

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-238-1570

Price: \$20.00 per year

50¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.

ISSN 0574-4350

Most Rev. Daniel M. Buechlein

Editor in Chief

John F. Fink

Editor in Chief

Published weekly except last week

in July and December

Postmaster: Send address changes to the Criterion

P.O. Box 1717, Indianapolis, IN 46206

THE CRITERION



To the Editor

Health care reform and abortion

Thank you for expressing your concerns about inclusion of abortion in health care reform. I am pleased you took the time to contact me.

Congress is about to take up the Clinton health care reform plan. It appears that the Clintons, and some members of Congress, are determined to include abortion as a benefit in any health care reform plan.

This is not surprising when you recall the president's repeated requests to Congress for

federal funding of abortions. Most recently, the Clinton administration sought to repeal the Hyde Amendment from the Labor and Human Resources Appropriations Bill. As you know, the Hyde Amendment prohibits federal funding of abortions.

On Sept. 28, 1993, I joined with 58 of my colleagues in defeating the repeal of the Hyde Amendment. I am proud of the courage shown by the Senate in rejecting the president's call for a federal abortion subsidy.

Now the Clintons want to use health care reform as a vehicle to fund abortions. While I do believe that some type of health care reform is necessary, I am strongly against any attempts to include abortion in health care and insurance legislation.

Instead of the expensive, government-run, pro-abortion approach of the Clinton administration, we should attempt to implement cost-saving reforms that will gradually free up moneys that can be used to expand and improve medical coverage for all Americans. Such cost-saving reforms would include medical malpractice reform, the simplification of medical paper work, increased penalties for fraud and abuse, the introduction of medical IRAs, and, in general, a greater emphasis on consumer responsibility and market choices.

I firmly believe that the unborn fetus is a living being deserving full protection of the right to life. Abortion should be a benefit under a national health care plan.

Senator Richard G. Lugar

Washington

(This is the letter that Senator Lugar is sending to those who sent postcards regarding inclusion of abortion in health care reform.)



PROGRESS COMES TO AFRICA

INTERNATIONAL YEAR OF THE FAMILY

I learned to live Gospel in my normal daily life

by John Welch

Before our family moved to Indiana, I was general sales manager of a New York publishing company. My professional life was exciting and satisfying. I could easily bury myself in work, in order to avoid facing some serious problems in our marriage and family life.

Routinely, a limousine would take me to the airport early on Monday morning and bring me home again on Friday night. I would collapse over the weekend, quite insensitive to how exhausted Mary, my wife, must have been from dealing with our four young children in my absence. In those days, Mary and I communicated very little, and often found ourselves barely on speaking terms.

In our parish there was a married couple that fascinated us. Whenever we were with them, their strong mutual love seemed to include us also. (We incorrectly assumed that their exceptional relationship resulted from having far more compatible personalities than ours.) When they invited us to go with them to an evening program in the parish, we gladly accepted without hesitation.

The program that evening was very simple. A young woman talked briefly about the immense and personal love that God has for each one of us, and her desire to respond to his love by doing his will in each present moment, without being preoccupied with the past or the future. I was particularly struck by experiences she shared of trying to live the New Commandment of Jesus in efforts to be love for the person next to her in each present moment—and to immediately begin again whenever she failed. For me, the idea of actually *living* the Gospel in normal daily situations was quite novel, yet something that made a lot of sense even for a businessman.

The following Monday I flew off on another business trip. When I returned on the weekend I was preoccupied with a plan to paint our garage door. I came back to find our garage door painted in the colors of the rainbow.

would not have enough time over the weekend to finish the job, I got an early start on Saturday morning.

As I began to paint the garage door, our children arrived. They were very curious and had endless questions. Feeling the pressure of limited time, I caught myself falling into an old pattern of saying, "Ask your mother," or, "I can't talk now. Ask me later." Then something clicked: I understood that the only thing of real importance in that moment was to be totally present to our children.

I laid down my paintbrush and turned to the children to really listen to each of their questions, and to answer with great care and attention. To give up my plan to live for the children was extremely difficult. To give up my life for my neighbor seemed easy in theory, but to give up my personal priorities was, and continues to be, a great challenge.

At the end of the day I was exhausted from the effort it took to give the children's questions priority over the garage door—which, in fact, was finished by evening. Yet I felt a particular joy which could only have come from a loving God, who can never be outdone in generosity. In this first experience of trying to live the Gospel I understood clearly that I had begun an adventure which could transform all aspects of my life.

Behind the experiences shared by that young woman many years ago, Mary and I have found a deep and rich spirituality in the Catholic Church known as the Focolare Movement. In this spirituality, which generates wherever it is lived, we have come to understand the love and wisdom of the church for all people, and the effects of the presence of Jesus among those united in mutual love—in his name—in marriage, in families, among families, in the workplace—in every human situation. We also found that, even when we suffer (often from our own failures), we have the opportunity to unite ourselves with Jesus who cried out, "My God, my God, why have you forsaken me?"

Mary and I are deeply grateful that we were introduced to the evening when we were introduced to this charism in the church.

Justification for an all-male priesthood

I am writing in response to your editorial titled "The Anglican Church's Ordination of Women" which ran in the April 11 issue of *The Criterion*.

I have spent much time looking for the justification for an all-male priesthood in the Catholic Church. If the only reason is that "Christ was male," then maybe I will never find that justification.

Christ's maleness was only one of his many characteristics. If being so specifically Christ-like is so crucial to the church, then all priests should also be born in Bethlehem of a virgin mother and carpenter father. Perhaps they should all have bronze skin and Jewish heritage.

Point of View

Is it a baby or only a body part?

by Fr. John R. Dowling

In the last few years, a totally new concept has arisen in the debate about abortion. Many people have recently begun to claim that the unborn child is merely a part of the woman's body. The following will show how illogical this reasoning is and how detrimental this reasoning can be to people who adhere to it.

A woman may rightly do what she wants with any part of her body that has been removed through surgery (appendix, gall bladder), due to an accident (severed leg), or lost through natural causes (teeth or hair). However, she may not do anything she wants with her baby after the baby has been removed from her.

No one humans have the same DNA (deoxyribonucleic acid). Every cell in human being's body has the same DNA as every other cell. Every cell in a mother's

Isn't it really more important that a person has a Christ-like personality rather than a Christ-like anatomy? Faith, compassion, and forgiveness should outrank testosterone level. Finally, please remember that Christ was created by God and a woman; no man was involved.

Amanda Couture

Indianapolis

Hedonism has affected our youth

Excellent column about being counter-cultural ("From the Editor," April 15). The hedonistic philosophy has infected all of our youth, to some extent.

Margaret N. Mark

Indianapolis

body has the same DNA as every other cell. Every cell in the unborn child has a different DNA cell than the DNA cell of the mother.

If a child were part of a woman's body, then a man who impregnated a woman and left her would certainly be justified in refusing to pay child support. His reasoning would be that since the woman says it is a part of her body, how can he be responsible for creating a baby from a part of her body. In other words, if a child were a part of a woman's body—a man can't give life to a part of someone else's body—one no would have a father, only a mother.

Moreover, if a woman claims to have total rights over her body and believes that she alone can decide whether to bear or abort a child, then she cannot expect to receive child support from a man who cannot make a decision about this "body part" of hers.

The idea that an unborn child is merely a body part of a woman would be laughable if the consequences were not so serious, not only for the unborn child but for the father and mother as well.

(Father Dowling is associate pastor of Holy Ghost Church in Knoxville, Tenn.)

LIGHT ONE CANDLE

What is a Catholic?

by Fr. John Catoir
Director, The Christophers

Jesus said, "By their fruit you will know them." A true Catholic is one who lives a life of love and is united in faith with the Catholic Church which is rooted in continuity with the primitive church in Jerusalem.

A Catholic is one who believes with the church. Authentic beliefs are referred to as doctrines, like this most cherished dictum: Jesus Christ is true God and true man. The list of Catholic doctrines are summarized in the Apostles' Creed.

Doctrines, however, are not the end of the thinking process; they are only the beginning. They set the stage for interpretation. Dogmatic theology, therefore, is the interpretation of these various doctrines which were handed down to us from revelation. Theologies may differ but the doctrines remain the same.

For instance, St. Augustine dominated the theological horizon of the early church with a theology that emphasized original sin and the depravity of human nature. Later in the 12th and 13th centuries that approach gave way to the intellectual optimism of the schoolmen or scholastics who were under the leadership of St. Thomas Aquinas. St. Thomas never denied the doctrine of original sin, but he did shift the debate from an exclusive preoccupation with sin to a wider critical reflection on revelation. He went beyond the Scriptures, using the writings of the fathers, other theologians,

and even philosophers to interpret revelation.

St. Thomas Aquinas even went so far as to include the ideas of pagan philosophers. At first his new approach, which was called scholasticism, drew the condemnation of the magisterium, but eventually St. Thomas was exonerated and elevated to the status of "Doctor of the Church."

Both Augustine and Thomas Aquinas were orthodox theologians, even though they approached the faith from slightly different perspectives. Their Catholic faith was the same but their theological interpretations differed.

The lesson here is that you can be a good Catholic and still disagree with certain theological opinions. But if you want to remain Catholic you cannot deny any of the official doctrines of the church.

There are not only different schools of theology, there are also different theological categories. Biblical theology interprets Sacred Scripture, but biblical theology is not the whole of Christian theology since some theology had to exist before the Scriptures were written, otherwise how could the Bible have been written in the first place?

Ascetical theology focuses on the inner transformation effected by the presence of faith and grace in the human heart and mind. Patristic theology interprets the faith expressed by the early church fathers. Systematic theology embraces every component of the theological spectrum, as it attempts to understand Christianity as a whole.

What is a Catholic? A Catholic is one who is united in faith with the church. A Catholic is also one who knows that orthodoxy without charity is not Christianity.

(For a free copy of the *Christianity News Note* "Understanding the Bible," send a stamped, self-addressed envelope to: *Christophers*, 12 E. 48th St., New York, NY 10017.)



CORNUCOPIA

Doing the 'Right Thing'

by Cynthia Dewes

Little Arthur has every reason to expect satisfying results. It's simple: If he yanks hard enough, he can wrest the ball away from Baby Daisy so that he can play with it. He may have to pull some hair, but that's O.K. too.

Arthur is genuinely surprised when Mom stops him in mid-grab and returns the ball to Daisy. And he's genuinely hurt when she looks disapproving besides.

He's astonished because he thought he was doing the Right Thing, and he didn't expect to be thwarted, let alone admonished for his actions. He



wanted the ball, ergo he got the ball. His reasoning hasn't progressed to a consideration of what Daisy or God (Mom) might think of the deal.

Kids get down to business quickly, without much of the angst that adults experience when making decisions. Their actions are not usually hindered by clouds of philosophical argument. But like adults, they always do what they think is right.

Leon thinks it's right to live with his girlfriend because he's "not ready for marriage." He's convinced himself and her that playing married is O.K. because it saves all parties the pain of a possible divorce. Not to mention the thought of raising children, sharing finances, and losing hours at the Scandinavian fitness spa.

Theresa believes it's right to take computer paper and other office supplies

home from work. After all, they'll never miss the small amounts she needs, and at the pitiful wage they're paying her she deserves a perk or two.

Clyde thinks it's O.K. to cheat on his wife once in awhile when he's out of town on business, as long as she doesn't find out. He wouldn't want to hurt her feelings.

Rosie and David have decided the best way to afford a bigger house is to put the baby in day care. She needs to separate from Mommy sometime and it might as well be now.

Since he finished high school Tom has lived at home where his parents pay for everything while he "finds" himself and mulls over the meaning of life. Neither he nor they want to be embarrassed by a possible failure when he goes out into the world.

If "to err is human," surely "to rationalize" is even more human. Like little Arthur we tend to put self interest ahead of moral beliefs, the common good, love for others, or even good sense.

"What's right" can mean anything from what feels good at this moment to what we believe is God's will. And sometimes we even fudge on that. Rationalization is the key.

Some may argue with this theory of behavior, saying that it permits relative morality, waters down personal responsibility, and rejects the idea of sin. Rather than do what we think is right, they say, we actually make bad decisions or act out of evil intention willfully.

But I believe even Hitler thought he was doing the right thing. Through a particularly convoluted process of rationalization, he truly believed in the Final Solution and his other psychotic efforts.

The Church has always talked about the necessity of "forming a correct conscience." Maybe both "to err" and "to rationalize" are human, but they are also potentially sinful.

vips...

The Arts Council of Indianapolis has awarded a mini-grant to Catholic Social Services. CSS Adult Day Care will fund intergenerational art projects with the grant. Carol Tharp-Perrin, muralist, and Dr. Larry Ginhard, cross-disciplinary artist, will present four, two-hour sessions to Adult Day Care clients and grade school students. All Saints and St. Thomas Aquinas grade school students will participate in the project.

St. Philip Neri parishioners honored longtime parishioner Tom Redmond on April 9 for years of dedication to St. Philip youth, the Indianapolis East Deaneys parish, and the Catholic Youth Organization. Redmond coached CYO sports at St. Philip for a quarter century and ran the parish bingo fund raiser for three decades. He also has served as a eucharistic minister. CYO honored him with the Monsignor Busald Award in 1970 and the St. John Bosco Award in 1972 for outstanding service to youth. During the party at St. Philip's Monsignor Busald Hall earlier this month, Redmond received a "Sagamore of the Wabash Award" from Tim Jettles, executive assistant to Gov. Evan Bayh, for distinguished community service.

The Daughters of Isabella initiated new members into the recently structured Batesville All Saints Circle. Several Past regents were honored at the initiation, including State Regent Mary Lou Caradonna, Area Coordinator Theresa Horan, State Treasurer Regent Marilyn Strasburger, and State Regent Sister Carol Mause. Father Louis Bartko, chaplain to the Daughters of Isabella, was in attendance. Conferral of degrees were extended to those individuals who have faithfully served the Catholic organization and acted in direct accordance with its principles of unity, charity, friendship and sanctity.

Rebecca Jayne Henry and John R. Basch were married on April 27, 1944 at the U.S. Army Chapel in Charleston, S.C. The couple, who will celebrate their 50th

wedding anniversary on April 30 and May 1 with family, are members of St. Barnabas Parish. Mr. and Mrs. Basch have seven children: Susan Lloyd, Shirley Linne, Barbara Basch, John Basch, Jerry Basch, Bill Basch and Mark Basch. They are the grandparents of 11.

Friends of the Damien Center hosted a fund-raising event that raised \$40,000 to benefit the Damien Center. Attitudes: A Fashion Event to Cut Off AIDS, was held on April 16. Through the sale of corporate tables and generous donations of more than 800 people in attendance, more than \$40,000 will be put to good use at the center. The Damien Center provides psychosocial services to HIV/AIDS sufferers and their families. The event was sponsored by Friends of the Damien Center, Lite Rock 97 WENS and Indianapolis Monthly Magazine.

check-it-out...

Hospice of Indianapolis will hold a training class for volunteers beginning on May 4, 1994. If you wish to utilize your special talents, skills and life experiences to aid terminally ill patients, volunteer with Hospice of Indianapolis. The organization provides care and support to patients and families facing a terminal illness. For more information, call Doty Metcalf, volunteer coordinator, at 317-484-9400.

The annual Athenaeum Turners May Fest will be held on May 7, beginning at 6 p.m. at 401 E. Michigan St. The yearly event, featuring food, music and May wine, is an old European custom brought to this country by German immigrants over 150 years ago. The Athenaeum Turners were organized in Indianapolis in 1851 before the Civil War. Music will be featured. The event is open to the public. Admission is \$3. Reservations for the dinner can be made by calling 317-636-0390.

The St. Thomas More Society of Indianapolis will hold its 1994 Red Mass on May 6 at 5:30 p.m. at St. John Church, 126 W. Georgia St. Father David Coats, vicar general for the Archdiocese of Indianapolis, will preside at the Mass. The Red Mass is attended by federal and state judges, lawyers and officials of all faiths for the purpose of invoking God's blessing and guidance in the administration of justice. The general public is welcome. A dinner buffet will be held after the Mass at the Indianapolis Convention Center. For more information, call Craig Doyle at 317-264-5000 or Ben Blanton at 317-237-0300.

Cathedral Grade School, class of 1944, is searching for missing classmates for a 50th-year class reunion that is being planned. If you were a member, or know of one, please contact Bud Hagner at 317-782-4306 or Rosemary Mohr at 317-257-1125.

The St. Agnes Academy All School Reunion will be held on June 5 beginning with Mass at St. Peter and Paul Cathedral, 14th and Meridian Sts., at 10:30 a.m. Brunch will follow at the Marriott Ballroom, located at Fall Creek Blvd and N. Meridian Sts. Please mail in a \$14.50 reservation check with your maiden name, married name, year of graduation and phone number, payable to St. Agnes Academy Alumni Association, by June 1. Send to Ursula Schierenberg, 6703 Lowanna Way, Indianapolis, IN, 46220, or call 317-849-4603.

Fatima Retreat House, 5353 E. 56th St., will hold a "Retreat for HIV+ persons," held May 9-12. The retreat is an opportunity for persons who are HIV+ or living with AIDS to come together in a spiritual experience for a time of healing and reconciliation. It is a time for wholeness and peace for those who are ill. The retreat is a non-judgmental and inclusive time to deepen one's relationship to God. For more information, call the AIDS Task Force at 317-236-1569.

The staff of The Criterion is in search of family vacation pictures from members of the archdiocese. The pictures will be used in the Vacation/Travel Guide supplement to be published on May 27. If you have any such pictures, please send them, no later than May 16, to The Criterion, c/o Elizabeth Bruns, P.O. Box 1717, Indianapolis, IN 46206. All pictures will be returned.



Grinstein Funeral Home, Inc.

The oldest Funeral Establishment in Indianapolis — Founded in 1854
"Centrally Located to Serve You"

1901 E. New York Street Indianapolis, IN 46201 (317) 632-6374

CREATE MEMORIES

Starting at
The Village Dove

WE CARRY

- Dresses • Rosaries
- Rosary Cases
- Statues • Jewelry
- Music Boxes • Purses
- Cards • Veils • Ties
- Prayer Books
- And Much More!

— CATALOG AVAILABLE UPON REQUEST —

THE VILLAGE DOVE
722 E. 65th Street
Indianapolis, IN 46220
(317) 253-9552

THE VILLAGE DOVE
7007 S. U.S. 31
Indianapolis, IN 46227
(317) 881-6296



GEORGETOWN WOODS



Seniors -
designed
for
your
lifestyle.

All the convenience and security features you need, in a beautiful new community designed for active senior living.

- Affordable rates
- Fitness and recreational facilities
- Intercom and emergency call system
- Library and beauty/barber shop
- Carports and personal storage area
- All utilities paid
- Indoor postal station and laundry facilities
- Prescription delivery service
- 3 well appointed floor plans
- Elegant lobby, community room and lounge areas

Equal Housing Opportunity

For More
Info. Call

317/388-9513

'Who will be saved?' is a hot topic in Tell City

Our image of God as just accountant or loving parent colors our understanding of who will go to heaven

by Peg Hall

One of the largest crowds in the 13-year history of "Theology Night Out" programs at St. Paul Church in Tell City assembled to hear the answer to the question, "Who Will Be Saved?"

Speaking to about 150 people on April 14, Franciscan Father Thomas Richstatter, who teaches at St. Meinrad School of Theology, noted the presence of the Rev. Don Wilson, pastor of Methodist churches in the local Perry County communities of Cannelton, Tobsport and Rome.

"It will look good on the resume," Father Richstatter said, "that the pastor of Rome came to hear my talk."

He said that our image of God, whether as a just accountant or a loving parent, "colors our very understanding of who will go to heaven or hell. The accounting metaphor is so natural to Catholics that we do not even know that it is there. We believe that we earn heaven by doing good deeds and lose our place in heaven by sin."

"Yet Catholics may be surprised to learn that not all Christians think this way," Father

Richstatter continued. He said that a Gallup Poll found that "twice as many Protestants as Catholics would say the only hope for heaven is through personal faith in Jesus Christ."

Father Richstatter said, "Jesus himself pointed out the limits of the accounting metaphor" through the parable of the laborers in the vineyard (Mt. 20:1-16) and others.

He said, "One major difference between 'God is a loving parent' and 'God is a just accountant' is that in the parent metaphor reward is not based on the work accomplished. . . . Parents love a new-born infant who has not accomplished anything. . . . Sometimes a child who is sick or in trouble seems to get even more love and attention than the other children who are well and achieving their life goals."

In the story of the prodigal son, Father Richstatter said, "Actually, it is the father who is prodigal, too. Who would give half of his possessions as an inheritance while still living, especially if he knew they would be squandered? It seems to me that the father in the story loves his children beyond what a

good father ought. Can it be that our Father in heaven loves us even more than a father should?"

Father Richstatter said, "No one needs to tell us that there is evil in the world. . . . that there are men and women who do evil things. The metaphor 'God is a just accountant' assures us that in the end they will get their due."

"Sometimes, though, our assurance is a little too self-righteous. It is often other people whom we want to see in hell: the Hitler, the Stalin—and sometimes the people next door," he said.

He continued, "Who goes to heaven? Using the accounting idea, the answer is simple: all those who act justly in this world. Using the parenting image, the answer is also simple: God wants all God's children, all those whom God loves, to go to heaven."

"This is not to say that good works are unimportant, or that it is OK to sin, or that God does not respect our free will," he said. "But it does invite us to look at the issue in a different way. For example, it changes the reason we avoid sin and perform good works. We do not perform good deeds in order to purchase heaven by our own merits. . . . Once we know that we are loved, it is normal to want to return that love."

Father Richstatter said, "Several of my Baptist friends told me that the first prayer

they remember learning was the hymn that goes, 'Jesus loves me, this I know, for the Bible tells me so.' This prayer has shaped their beliefs about God in a beautiful way."

"A finding of the Gallup Poll disturbed me. Among the various Christian groups in this country, Catholics were the least likely to believe 'God loves me a great deal' and the least likely to say 'God loves me.' Are Catholics receiving more bad news than gospel good news?"

He said, "Although the church definitely teaches the existence and eternity of hell, the church has never taught that anyone is actually in hell. That judgment is up to God alone."

"Our American culture is so permeated with the spirit of individualism that it is difficult to imagine that we are all in this together," he said. "We do not often think of all creation being saved."

Father Richstatter concluded with the story of the rich young man who went away sad after Jesus told him to get rid of his possessions in answer to the young man's question, "What must I do to inherit eternal life?"

Then Jesus said to his disciples, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God."

Madison students raise money, awareness for Mexican missions

Group will go to Oaxaca work at various sites that need assistance

by Peter Agostinelli

Some young men and women from the Madison area have been planning a project that will bring help to some citizens of an impoverished Mexican city.

The group will travel to the city of Oaxaca to work at various sites in need of assistance. They'll work at children's homes and nursing homes, as well as at private homes.

The effort is part of a mission project called the Maryknoll Care and Response Program. The trip will last from May 29 through June 13.

The group includes 14 high school students, most coming from Shaw Memorial High School in Madison. Sponsoring the trip is the Prince of Peace Catholic Church Youth Council.

Judy Koehler, whose daughter is one of the students going on the trip, will be one of two parents accompanying the group. She said the mission will provide valuable help for the people of Oaxaca, as well as good volunteer experience for the students.

But Koehler—also the trip's main organizer—thinks the main goal will be raising student awareness of how they can contribute to other people's lives. And it will provide the experience for them to return and teach others about their mission.

Koehler added that it may also help some students with career decisions. It will tie in with a career day Shaw plans to hold in May.

"I think it's just as much for their exposure and something they can apply to other areas of their lives," she said.

The students will keep journals and attend facilitated discussions about their work. They also will photograph projects and videotape segments for an educational presentation to share with their parish and possibly the archdiocese when they return.

Father John Meyer, pastor of Prince of Peace Parish in Madison, will also accompany the group, which will wrap up its journey with a visit to the Shrine of Our Lady of Guadalupe in Mexico City. Father Meyer hopes to celebrate Mass there June 12.

Father thinks the mission project will be a good formation experience for the students. He also said he's been pleasantly surprised by the student interest and participation in the project.

"Whatever we can do in the area of missions is a true calling that we have to the youth in our community," Father said.

The students have been working for several months to raise money for the trip. They have held fund raisers, including a car wash, pancake breakfast and Mexican dinner. Also, students have approached Prince of Peace Parish and the local community for financial support.

Koehler said the students have received some additional training as preparation for the trip, including some Spanish language instruction and lessons in Mexican culture and history.

KITCHEN SAVE 50%, 60% SALE EVEN 70% OFF

● We have accumulated a large inventory of custom & stock cabinetry in solid oak, cherry, hickory & maple. This inventory must be liquidated to make room for new shipments and to pay our suppliers.

Now is the time to get your new dream kitchen at the lowest possible price.

● All cabinets new & in factory sealed cartons	● Free professional kitchen and bath design
● Many styles & finishes	● Total kitchen & bath renovation
● Full factory warranty	● Free delivery
● All work guaranteed, licensed and insured	

Typical 15' oak kitchen as low as \$968! Call now for a FREE in-home estimate.


Special discounts while supplies last! **(317) 925-2525**

2525 Lafayette Rd. Serving Indiana Since 1967

PLEASE VOTE IN THE MAY 3RD REPUBLICAN PRIMARY

Jean Leising for Congress

- ✓ Less government spending
- ✓ Lower taxes
- ✓ Reduce national debt
- ✓ Less government regulation
- ✓ Term limits
- ✓ Welfare reform
- ✓ Opposed to gun control
- ✓ Opposed to socialized medicine
- ✓ Reasonable environmental safeguards
- ✓ Pro-Life
- ✓ Better schools
- ✓ More jobs



•Mother •Farmer
•State Senator •Nurse

SHE'LL fight for US!

Dear Voter,

Please vote in the May 3rd Primary Election. In Indiana, any registered voter may request either a Republican or Democratic ballot at the voting poll.

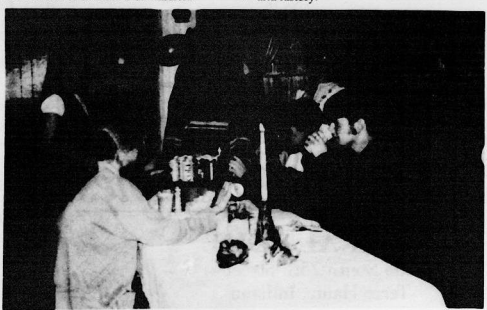
To vote for Jean Leising, please ask for a Republican ballot.

Your vote in this Primary Election is very important.

Thank you for your vote.

Jean Leising

Paid for by Jean Leising for Congress, Jim Saner, Treasurer.



FUNDRAISER—Students raised money for their mission trip to Oaxaca, Mexico, by holding a Mexican dinner for the Madison community. (Photo courtesy Judy Koehler)

SPOTLIGHT ON TERRE HAUTE DEANERY

Pastor says parishioner spirit, effort brings life to Sacred Heart Parish

by Peter Agostinelli

The people of Sacred Heart Parish in Terre Haute are lucky to have an interactive pastor like Father Tony Volz.

They're also fortunate to have such a self-starting attitude about their parish and their faith.

"They're not used to Father doing it all or Sister doing it all," Father Volz said. "And that's good. I just try to take the time and listen to people and hear what their needs are and point them in the right direction."

"But once they latch onto something, they take ownership and they go with it. I know we're not the only parish that does that well, but that's one thing that really strikes me here."

There are other striking things about Sacred Heart Parish. One is its K-8 school, which has risen from near-death in recent years to a thriving institution with an expanding enrollment.

And like the other parishes in Terre

Haute, Sacred Heart is diverse. Parishioners are young and old. They're factory workers and college professors.

Father Volz says the school and mixed congregation are intact despite the occasional economic troubles that have plagued Sacred Heart's neighborhood on the city's north side. The parish is the farthest north of all the parishes in the city.

"I think Terre Haute has struggled on the north end. All of the industry seems to be growing south," Father Volz said.

"But there's a good spirit here. A lot of young families are coming here. And it's neat how we can come together and not be judgemental and simply get along."

"In a sense we live day to day. We have the money that we need to run the parish, but there's really not any extra floating around. I always used to worry about that, until someone asked me, 'Why should we be any different than most of the people in the parish who go day to day?'"

Many Sacred Heart parishioners are attracted to the city by employers such as Eli



NEWER PARISH—Sacred Heart Parish in Terre Haute is one of the younger parishes in the city. Established in 1924, the parish serves about 500 households on Terre Haute's north side. (Photo by Peter Agostinelli)

Lilly. Others come to work at Indiana State University or the Rose-Hulman Institute of Technology, both located in Terre Haute.

Father Volz said Sacred Heart doesn't really draw the students from those colleges. They're more likely to attend the downtown Catholic church, St. Joseph University Parish, which offers campus ministries. But Sacred Heart counts university teachers and staff among its parishioners.

Father Volz served as pastor of St. Ann Parish, also in Terre Haute, until Providence Sister Connie Kramer was installed last year as parish life coordinator. Sister Connie now tends to St. Ann's pastoral care. Father Volz is the priest moderator and celebrates Mass there on Sundays.

There's a good relationship between

Sacred Heart and the parishes of St. Ann and St. Benedict. One example is their work in youth ministry under one youth minister, Janet Roth.

Roth introduced youth ministry programs when she started nine years ago. Few youth programs existed before then, said Father Volz.

Roth said the people involved in youth ministry participate in activities such as local service projects and trips to the Nazareth Farm in Tennessee, where they assist poor in the various Appalachian communities.

They also donate their help to soup kitchens and Habitat for Humanity.

"They help out whenever they can, and I think that's a really healthy aspect of

(Continued on page 9)

Powell-Stephenson
LUMBER COMPANY

**Built
With Quality,
Backed
By Knowledge.**

2723 S. 7th Street • Terre Haute, IN 47802
(812) 235-6263

Sacred Heart Parish
Year founded: 1924
Pastor: Father Tony Volz
Address: 2232 North
13 1/2 Street,
Terre Haute IN 47804
Telephone:
(812) 466-1231
School: Sacred Heart
School (K-8)
Number of students: 97
Church capacity: 500
Number of households:
500

Kay's FLOWER SHOPPE

Flowers For Every Occasion

1020 Lafayette Ave., Terre Haute, IN
(812) 232-0118

McCLURE'S
CARPET, FURNITURE & DRAPERY
CLEANING
812-234-9799
Special Savings

This coupon entitles you
to a special savings from prices offered to the general public.
Amount of
Savings: **McCLURE'S CARPET CLEANING 10% OFF**

SACRED HEART PARISH
Terre Haute, Indiana

SPRING FLING FESTIVAL
May 5th - 8th

— May 6th, Friday —
Fish Fry Dinner 4:00 - 7:30 p.m.
Teen Dance 9:00 p.m. - Midnight

— May 7th, Saturday —
Spaghetti and Meatballs Dinner 4:00 - 7:30 p.m.

\$1,000.00 RAFFLE

• Beer Garden • Adult Games • Food
• Carnival Rides • Crafts • Antique and Craft Vendors

**Need A Vacation?
Someone To Take Care Of Mom & Dad?**

We Have The Answers
*The Lakeview Nursing and Rehabilitation Center
(Respite Care Program)*

What Is It?

- Short Term up to 30 days of care
- Nursing Supervision of care and Medication Administration
- Planned Activities including crafts and social events
- Call for additional information

The Lakeview Nursing and Rehabilitation Center
500 Maple Avenue, Terre Haute, IN 812-234-7702

"Where Resident, Family,
and Staff Become One"

Callahan & Hughes

FUNERAL HOME
605 South 25th Street
Terre Haute, Indiana

David Callahan (812) 232-1365

church," Roth said. "It's a blessing as far as I'm concerned."

Roth also considers the support and encouragement she gets from the parishes' staffs to be a blessing. She says she couldn't do her work without them.

Sacred Heart recently held a ministry day with St. Ann. Parishioners who volunteer in different ministries gather for a retreat and are thanked for their work.

The parishes do other things together, like joint celebrations during Holy Week. It's the type of collaborative work that contributes to good ministries and activities, Father Volz said.

"We are not combined—we all have separate identities," Father said. "But yet we've realized that for several years now the parish leaders have been working together between the two parishes (Sacred Heart and St. Ann), and we think it makes sense to do some things together."

"Not to unsociolate—that's not the goal at all. But it's my philosophy that you can do more together than by yourself."

About 500 households make up Sacred Heart's congregation, making for about 1,000 people in all.

Father thinks one challenge for Sacred Heart will be bringing back some former members who have lost their connection with the church. He says he has found inactive Catholics when tending to the sick, sometimes finding out that they were members of Sacred Heart years ago.

"And that's a good way to bring them back and help them through their crisis," Father said. "It takes that sometimes for people, which is too bad."

Sacred Heart builds for the future in operating what Father calls the "wonderful grade school across the street." It's a small but strong school that, thanks to some restructuring work over the past several years, has seen significant growth.

Sacred Heart School's resurgence came at a good time, because it was on its last legs just a couple years ago. Better marketing and a parish-wide effort to improve the school structurally have contributed to its renewal.

Father said, "People have gotten behind it. We've gone from 64 students to 97 in the last two years. For us, that's a lot. And we're planning to go to about 120 students in a couple years."

"It was kind of at a low-ebb when I came, and we could have gone either way with it. It was amazing—all these people came out of the woodwork and said they wanted to work with it."

Sacred Heart's Rite of Christian Initiation of Adults program saw a great turnout this year. Some Catholics who already are members have participated in the program as a way of updating themselves. Some have gone through RCIA two or three times, he added, because they love the faith community and faith sharing. Also, some later serve as sponsors for people participating for the first time.

An annual parish tradition will return May 5-8 with the Sacred Heart Spring Fling. The parish fair is a major fundraiser for Sacred Heart and features rides, games and food.

Father thinks the Sisters of Providence—four of whom staff various positions at Sacred Heart—have been a key to strong parish life. One of them, Sister David Ellen Van Dyke is principal of the school. Sister Adele Beacham serves as director of religious education.

Sister Adele is organizing one of the biggest projects at Sacred Heart, a new program in adult faith formation. A number of adults are serving on a team that will help steer their direction.

The small group setting will be an important part of the programs, Sister Adele said.

"I get a sense from them that it's not a major thrust to just put on a lot of programs," Sister Adele said. "But a couple of the people on the team have experienced the RCIA program, and they know what that kind of gathering can mean to them spiritually."

The effort will be another step the parish takes in its program of total Catholic education.

Father Volz thinks adult faith formation will be especially important because it's something the parish never had.

"We do such a good job with the younger folks. Well, learning never stops," he said.

Easter brings lessons, fun for Mitchell parish

by Sr. Mary Lee Mettler, SP

Easter lasts 50 days. Impressing this fact on the families of St. Mary Parish in Mitchell was one of the purposes of a Family Day Celebration held at the church April 17, the Third Sunday of Easter.

Simple but meaningful activities were designed to help participants understand the miracle of Easter, God's most astonishing miracle, and the promise the resurrection holds for eternal life. The other was to celebrate the family in the Year of the Family.

A rainbow of large celophane lollipops.

Parish plans for future with facilities

by Peter Agostinelli

Renovation work in the Sacred Heart School building in Terre Haute, will be old news once other parish renovation projects begin. Parish leaders are in the preliminary stages of talking with the archdiocese and an engineer about a possible expansion of its church building. Father Tony Volz, Sacred Heart's pastor, said the extent of the work will be shaped by financial and other considerations.

Talk about expansion and renovation started when small groups of adults were meeting to discuss what makes good liturgies. It was part of a project to help parishioners contribute to the development of worship services.

Next should find them working on raising the funds for a renovation project. The project should be underway by 1996.

"People decided in their studies of what makes good liturgies that they don't have enough gathering space, so they want to put on an addition to the church," Father Volz said. "That's very exciting to us."

Another development came when a house located next door, along with the property, was donated to Sacred Heart. Parishioners are gutting and remodeling the house, while plans are being drawn for its use. It will be used for parish meetings and social events.

Developing stewardship programs is one other project on the horizon for Sacred Heart Parish. Maintaining spiritual life as well as the facilities will be the key to insuring a solid future, Father said.

"We want to plan for the next 50 years. It's been around for 50, and we want to go the next 50 and try to provide the structure," Father Volz said, adding that the parishioners will be the key.

"What impresses me about Sacred Heart is the spirit of volunteerism. We have a lot of people involved. Their life is labor, and they consider their religion as labor too. That's kind of how they give back to God—it's that notion of stewardship that we're trying to develop."



Father Tony Volz

set up by Mark and Tina Schroll, greeted parishioners from the lawn near the driveway as they arrived for liturgy.

At the end of the day, children took home candy from the "pot of gold" at the end of the rainbow. Children recalled having made the lollipops, with the help of their parents, one Sunday long before Easter.

Trees were ornamented with large embellished eggs and butterflies, constructed from plywood by Wayne Love and David Payton. They were decorated by Melissa Bott, Heather and Erica Cousineau, Joan and Diane Budd, Linda Neves, Connie Kurka, Rhonda Rider and Sister Mary Lee Mettler.

Racing lanes festooned with balloons allowed children of various ages to carry plastic eggs on plastic spoons. At the finish line, each child was declared a winner. Susan Arvin and Mary Jo McClinic oversaw the event.

Nancy Clair had children hunt plastic eggs filled with candy and other small prizes. Dallyce Tailon and Linda Knight had older youth roll fresh eggs down a hill with kitchen spoons, declaring whole-egg-survivors the winners. Just as a chick hatches from an egg, so Jesus came forth from the tomb. Eggs rolling down a hill recall the stone rolled away from Jesus' tomb.

Student magicians Nicole Castrale and Erin Murphy kept children fascinated while Missy Tinchin was a hit painting



MISSION COLLECTION—Auctioneer Phil Lynch helps the children of St. Mary Parish in Mitchell raise money for their mission collection. (Photo courtesy of Providence Sister Mary Lee Mettler)

symbols of the resurrection on kids' faces. Auctioneer Phil Lynch raised nearly a hundred dollars to help the children with their mission collection, which is earmarked this year for St. Mary's Church in Fort Wayne that burned last fall.

A petting zoo in pens created by Bill Scherschel with the aid of his grandsons, A.J. and Justin. The attractions were a calf, brought by Bill, Justin and A.J.; a goose, duck and hamster brought by Tony Spaulding; a puppy brought by Scherschel and the Johnstons; and bunnies brought by Marcia Odulio and her children Sophia and Garrett.

Official photographers were Dymple Green and Doctor Benito Odulio.

SOFFITS & ROOFING

GUTTERS & SIDING
Deal With the Owner

You save sales commission
• Brand names & highest quality workmanship
• NO GIMMICKS • NO GIVEAWAYS
• 100% FINANCING

Midwest Remodeling
A Division of Harris Home Improvement Co.
788-1138 1-800-290-5030
528 Turtle Creek St. Dr.
Indianapolis, IN 46227



15%
OFF
Till 5/31/94

We are pleased to announce that

JIM COMELLA

is working with

Tom O'Brien Chrysler, Plymouth, Jeep, Eagle

at 5102 N. Keystone Ave.

Indianapolis, IN

(317) 253-1221

Come and see Jim for your best deal on new or used cars.

vans & mini vans. Voyager, Town & Country, Grand Cherokee

Vote For

RICHARD
"DICK"
HAMM
Republican
STATE REPRESENTATIVE
56th DISTRICT



Paid For By The Friends Of Richard L. Hamm

Health care issue is topic at Cardinals Dinner

Six cardinals who head U.S. archdioceses call for universal coverage as well as respect for life

by Joe Siccardi
Catholic News Service

WASHINGTON—Health care was at the forefront of discussions April 16 at the fifth annual American Cardinals Dinner in Washington.

Sister Carol Keehan, recipient of this year's Encouragement Award from the nation's cardinals, made sure of that.

Sister Carol, a Daughter of Charity who is president and chief executive officer at Providence Hospital in Washington, said she was encouraged that "our cardinals think we will even still be around when reform is over."

But on a more serious note, she added, "The strong interest and voice of the church's hierarchy has been a great help in

the effort to keep the health care debate focused."

The U.S. cardinals who head archdioceses—Cardinals Joseph L. Bernardin of Chicago, John J. O'Connor of New York, Bernard F. Law of Boston, James A. Hickey of Washington, Roger M. Mahony of Los Angeles and Anthony J. Bevilacqua of Philadelphia—all have brought the church's views to private and public meetings with those involved in formulating the proposed health care bill.

They have emphasized the need for universal coverage, as well as respect for the value and dignity of life from conception to natural death.

Cardinal Hickey, in introducing Sister Carol, praised the heroic efforts of the staff at Providence—as well as the efforts

of others involved in the Washington Archdiocesan Health Care Network—to bring quality health care to the poor and marginalized.

During the last three years, Providence Hospital has given nearly \$24 million in charity care and donated another \$21 million in uncompensated care to the community.

"The Daughters of Charity and the staff of Providence Hospital and Carroll Manor . . . are the ones who keep our mission alive," said Sister Carol. "They are the ones who are there for our patients 24 hours a day and whose vigilance assures that the sick and injured are treated with joy, care and respect."

Sister Carol expressed concern that the

"health care reform frenzy" will result in rationing and merchandising health care. It's a worry she raises whenever given the opportunity.

The annual American Cardinals Dinner was established by the board of regents of The Catholic University of America to honor the U.S. cardinals, benefit academic programs at the university and provide the award to a recipient who exemplifies work in the tradition of Christian service.

Close to 800 people attended the \$1,000-a-plate black-tie affair, with more showing up for a Mass celebrated by the six cardinals at the Basilica of the National Shrine of the Immaculate Conception.

Haitian parliamentary leaders meet with nuncio about crisis

by Catholic News Service

PORT-AU-PRINCE, Haiti—Haitian parliamentary leaders urged Catholic Church authorities to help forge a political settlement in the Haitian crisis precipitated by the military overthrow of the Haitian president, Father Jean-Bertrand Aristide, three years ago.

The president of the Haitian lower house, Frantz Robert Monde, met April 21 with Archbishop Lorenzo Baldissari, the papal nuncio to Haiti, to discuss possible new solutions to the crisis.

"We met the representative of the pope and we told him that the Vatican and the Catholic Church should help the Haitian community to put an end to this crisis," Monde told Catholic News Service.

He also said that "Haiti is a Catholic country and should benefit from the cooperation of the Catholic leaders all around the world."

Officials at the nunciature declined to comment on the meeting.

"We are here to observe, but if we could do something we'll do our best," said a Vatican diplomat who asked anonymity.

Leaders of the parliament also met with members of the Haitian bishops' conference

to obtain the support of Haitian Catholic leaders for a solution.

But grass-roots church organizations criticized the parliament's effort to include the Vatican in the search for a solution to the political and economic crisis.

"Our people want democracy back. They elected a president and this president has been overthrown by the army, that's the problem," said Father Jerod Juste.

The organization of Haitian Catholic religious in a statement asked Haitians "to still believe in God" and to be skeptical about what some Catholic leaders say. The conference also criticized violence in Haitian society and urged "bishops and the papal nuncio not to stay mute on attacks against human beings."

Haitians are living under the fear of gunmen and the military. The U.N. mission to Haiti reported recently that at least 49 people were assassinated in a two-week period.

The country's economy has been battered by an economic embargo imposed by the international community as pressure for the reinstatement of Father Aristide as president.



ACTIVE U.S. CARDINALS—The six U.S. Catholic cardinals who head archdioceses gather for a group picture before the fifth American Cardinals Dinner April 16 in Washington. The six are (left to right): Cardinals Roger M. Mahony of Los Angeles, Joseph L. Bernardin of Chicago, James A. Hickey of Washington, Bernard F. Law of Boston, John J. O'Connor of New York and Anthony J. Bevilacqua of Philadelphia. (CNS photo from Catholic University)



Be An Angel

Gift your home or farm to the Church and continue to enjoy the use of the property as usual.

With a Life Estate Arrangement you can make a gift of your home or farm now while retaining the right to live on the property and collect any income it generates. You will receive a current income tax deduction and may save estate taxes as well. At death the property passes to your parish or the archdiocese outside probate.

Enjoy the satisfaction of making this uniquely personal gift in your lifetime. Consult your attorney and financial advisors for details.

For information on making a gift to your Church, call: Sandra Behringer, Director of Planned Giving, 238-1428 or 1-800-382-9836 ext. 1428 (TX only).

G. H. Herrmann Funeral Homes

1505 South East Street
Indianapolis, Indiana 46225
632-8488

5141 Madison Avenue
Indianapolis, Indiana 46227
787-7211

1605 South State Road 135
(Olive Branch Rd. at State Rd. 135)
Greenwood, Indiana 46143

787-7211

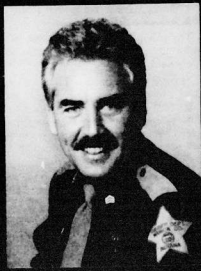


A Professional Lawman

JOHN LAYTON For Marion County Sheriff

JOHN LAYTON

is a twenty year veteran of the Marion County Sheriffs Department. Experienced, dedicated, and ready to serve the people of Marion County.



PAID FOR BY THE LAYTON FOR SHERIFF COMMITTEE
SUZANNE WELLS, TREASURER

Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1994 by Catholic News Service.

Catholic families want help from their parishes

by H. Richard McCord Jr.

Last year she and her husband reached their 20th wedding anniversary.

Sadly, they also reached the end of their marriage.

In a letter, she told me that she sought help through her parish for their collapsing marriage—but she found nothing.

"Trying to resolve the difficulties in a marriage alone does not work," she wrote. "We need people and encouragement and support. We need to feel like someone does care about saving the family—not just the ones that look nice, but the ones who hurt."

Her story is typical, not necessarily because she found no help, but because she sought it primarily in her church, in the parish she calls home.

Catholic families want help from their parishes.

The Notre Dame Study of Catholic Parish Life found in 1988 that nearly 50 percent of church-going parishioners wanted family programs to help them deal with concerns such as alcohol dependency, economic pressures and marital problems. Most said those services weren't available in their parishes.

This is not for lack of good intentions in parishes, however. Perhaps what is needed is a strategic vision and plan.

But where to begin?

>The primary approach: Offer continuing support to married couples, helping them sustain their commitment and avoid marital and family breakdown.

>The second approach: Reduce the painful effects of divorce on children and adults, and help these families rebuild their lives.

In this article, I'll offer thoughts on strengthening marriages. In a subsequent article, I'll discuss ministering to families after divorce.

Society's prevailing assumption is that marriages cannot last a lifetime. The church may be the one institution left which can show, in teaching and pastoral activity, that marriage matters to couples, children, society, and the church.

How do we show that?

Helping couples to prepare for marriage is a key place to start. Dioceses and parishes, through Pre-Cana classes, Engaged Encounter weekends, counseling sessions, the use of self-scoring instruments, and interviews with a priest, are putting forth a lot of effort at this stage of family formation.

However, there are other stages of married life that require just as much attention.

For example, a parish could make an effort to identify newlyweds, welcome them to the community, and organize social events, support groups, or pro-

grams that address issues important to them.

Typically, newly married couples run into difficulty because they lack skills in communication, conflict resolution and financial management.

Older, more experienced couples might be linked in parishes with newlyweds, serving them as mentors.

Such relationships hold great potential for sharing wisdom, encouragement, solace and practical advice.

That's an effective way for the church to keep marriages and families healthy in their formative years.

Divorce occurs for many reasons such as infidelity, abuse or abandonment.

All too often, however, a marriage just seems to run out of energy. Neither spouse wants to expend the energy to keep the relationship alive. And nobody else offers encouragement or positive help to the couple who is struggling with their marriage.

This situation is especially prevalent during a marriage's middle years. It cries out for the church's ministry.

Marriage Encounter is a ready response. Couples describe the Marriage Encounter weekend as an experience of falling in love again.

During the intensive weekend and in support groups, which are a suggested follow-up, husbands and wives learn how to put Christ at the center of their marriage and how to open up new channels of communication.

Marriage Encounter operates in most dioceses, but people often don't know about it.

One person who wrote to me said, "We, as a church community, need to advertise our support of ongoing marriages as well as our support for failed ones. I believe there should be resources available for married couples to help them before their marriages get to the point of breaking down."

But when a marriage gets into serious difficulty and even when a couple may have separated, there is still hope and an opportunity for ministry.

For instance, could your parish or group of parishes make a professional counselor's services available to offer therapy from a Christian perspective to estranged couples?

There is also a program called The Third Option, which has spread from the Diocese of Syracuse, N.Y.

This program's philosophy is simple: Divorce is not inevitable; reconciliation is possible.

The Third Option operates through support groups led by trained married couples who overcome serious marital problems.

It is not counseling. Rather, it teaches

ways to handle problems and rebuild relationships. It welcomes both individuals or couples.

Retrouvaille (Rediscovery) is similar. This outgrowth of Marriage Encounter invites couples into an intensive weekend and 12 follow-up sessions.

Retrouvaille is led by teams of couples and a priest. It emphasizes forgiveness, rebuilding trust, relearning communica-

tion, and improving conflict-resolution skills.

Could your parish promote Retrouvaille or a similar ministry for saving marriages?

If we want stable, healthy families, we must support marriages.

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

Busy schedules weaken a family's relationships

by Br. Cyprian L. Roue, FMS

A woman I'll call Hortense was sick with many things. Her major problems were loneliness and depression. She told me this story about her homelife.

"What?" Hortense's shock was apparent. "You're home tonight?"

"No, not really, Ma," Zaria rushed. "I've just come to change."

With a smile of guilt and repatriation, she brushed her lips past her mother's cheek and rushed to her room.

Hortense thought back to teaching high school composition 25 years ago—an interlude between college, marriage and family. A student had handed in a paper with a line she never forgot. It read:

"Home is the place where family members come to change. They meet one another briefly as they rush off to more exciting, more important things."

"You really don't believe this, do you?" Hortense had asked the student.

He looked surprised. "Oh, you really read it?" He quickly added, "That's the way it works in my house."

Hortense swore those things would never be that way for her family. There would be dinners and Sunday breakfasts with everyone, and a worship bench that everyone at the 11 o'clock Mass would think of as their family's bench.

Now, on Friday night, she was alone in the entrance of her large house—her husband away on business, her three sons at their friend Marvin's place watching basketball teams fall one by one.

Zaria sailed out of her room. She pecked her mother on the cheek again and flew out the door, slamming it.

Hortense stood alone. Sadness and disappointment were customary companions. She went into the den, turned on the television and fell asleep, awakening when the door opened. It was her husband Rayford coming home early to surprise her.

They sat down, holding one another. He felt her sadness and knew its reason.

"We thought it would be different, didn't we?" he said. "We thought we would have enough to make family things possible. We have a houseful of beautiful, good children who love us and one another, and are always away."

They sat together, holding one another, thinking the same thoughts about how things own those who think they own them. Everybody's got to own a personal telephone and a personal television.

Not that these things are bad, just that all of them make their own demands.

Then one day parents look up to find their babies grown, and the notion that everyone belongs to everybody else seems far away.

Their society had done its best to make everybody free of everybody else. Except that everyone, knowing only how to hang out in the sanctuary of their individuality, had lost the notion that humans absolutely need family.

This family made its way back to unity because it was blessed by a negative event: the mother's depression. This forced them to find faith in one another. They talked. They prayed for strength for and from one another.

Before they were able to achieve this, the mother and the father talked to each other and shared their needs. They then took the children singly and shared their need for each. The next step was to share family dinners at least three times a week, Sundays being fixed.

The children first responded because of concern over their mother's depression. Eventually, however, they realized they really cared to be together.

(Marist Brother Cyprian Roue is a research associate in the Department of Psychiatry at Johns Hopkins University School of Medicine and a dean of Students at the Graduate School of Social Work at the University of Maryland in Baltimore.)

DISCUSSION POINT

Families must prioritize family time

This Week's Question

Please share an insight about making family life work in the 1990s.

"Setting your priorities and making family time a priority... People complain that they don't have enough time, but the problem lies with their priorities and choices." (Lori Negro, New Berlin, Ill.)

"It takes team work... Things work well around here when everyone gives of their time and does what needs doing. It is also important to have patience when things aren't running smoothly." (Toni Cecchetti, Stockton, Calif.)

"It takes open communication so you can talk about problems without them becoming arguments. It's important not to be afraid to seek outside help... to clear up miscommunication that seems too big for the couple to handle." (Denise Lightfoot, Peoria, Ariz.)

"It takes the husband and wife agreeing on the

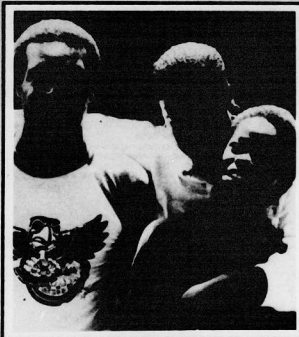
direction of the family... When you don't have agreement on the goals and boundaries, then you send conflicting signals to the other members of the family." (Jordan Colletta, Alpharetta, Ga.)

"I teach in public high school. Sixty percent of our kids do not live with their parents... I am working now with a child who said she wants to die because no one cares for her... Families need to pray and worship and do things together if they are to survive in the 1990s." (Kay Abeyounis, Wilmington, N.C.)

Lead Us Your Voice

An upcoming edition asks: As a youth minister, why do you think youth are attracted by the church's message on justice?

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

Third-graders describe their families as loving

What do you like best about your family?

Third-grade students at Holy Name School in Beech Grove answered the "Kids' Views" question this week by telling stories of how kind and loving their parents are to them.

Here are a sampling of their essays:

What I like best about my family is that they love me! My family is special. My mom helps me with my homework, does dishes, takes me to my Scout meetings, does laundry, and does supper. My dad does fun things with me! My brother helps make supper. That's why my family is so special. I love my family very much.

Kenny Spurlock

My mom helps sick people. We are family. She is beautiful. It's just the two of us. She's nice, kind, shares and cares. I love her!

Josh Joseph

My family is understanding. They are very special to me because they put me in school. They are sweet and nice. They help a lot. You would want my family too!

Angela Grant

My family loves to do things together. We

go to the movies, we go shopping, and we go hiking too! I love my family.

Nicole Abell

What I like best about my family is they're nice, kind, sweet and loving. I can trust my family. Even when times are tough, my family is always there for me. I love my family.

Brittani McFerran

My mom makes me happy when I am sad. My dad takes me places. My four sisters are sometimes nice. My brother is nice to me all of the time.

Mark Sahm

My family members are nice and helpful. My family shares. They love each other. They are my favorite family.

David Young

My family is special to me. My family cares for me and I care about them. My family loves me and I love them. My family is sweet and nice. I like my family a lot.

Joe Killian

I like my family because they are nice to me. They go shopping. They let me call my friends. They let me go play. They are my favorite family.

Amy Van Meter

My family is special because my mom

US Together In Beech Grove Park



FAMILY FUN—Holy Name third-grader David Oechsle of Beech Grove likes to play at the park with his family. (Artwork by David Oechsle)

goes shopping for me. My dad cooks meals for me and washes my clothes. They give me something to do, like pick up my brother and sister's room.

Jacob Howe

My family is nice. My dad takes me places. My mom helps me.

Donald Griffin

My family is special because they do special things for me and go out of their way for me.

Lisa Knorr

I like my family because they are nice and kind. They help me and play with me. They love me too.

Tim Plathiko

My family loves me. They are nice to me. They take me to places I want to go. They are sweet. They think about me.

Mitchell Allen

We like to clean the house together and talk together. We like to have fun together and help each other.

Pat Garber

My family is nice and kind. They will help when you need help. They work hard and do

a lot of things. They will take a lot of trips with you. They will teach you a lot of things.

Ashley O'Brian

I like my family because they are nice to me. They are sweet to me. They help me with problems. We are all nice to each other. I really like my family because they give me what I need. I really like them.

Matt Lamping

I like my family because they are good and caring. They feed me three meals a day. They give me nice clothes, and they are nice to me.

Kristina Brown

What I like best about my family is that they love me. When we eat out, they're the ones that buy it for me. They always try to make me happy. When I do something wrong they try not to yell at me. I love my family very much.

Samantha Gaither


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

MAKE US PAY FOR RUNNING THIS AD.

**HOME
CREDIT LINE
EQUITY**

A LARGER LINE OF CREDIT
LOWERS YOUR RATE.
NO CLOSING FEES.
NO APPLICATION FEES.
TO APPLY, VISIT A BRANCH
OR CALL 1-800-348-2647.

WE'LL PAY YOUR INTEREST FOR 30 DAYS, UP TO \$200.

THE ANNUAL PERCENTAGE RATES IN EFFECT AS OF MARCH 29, 1994 ARE: 8.25% FOR LINES OF \$3,000 TO \$19,999; 7.75% FOR LINES OF \$20,000 TO \$24,999; 7.25% FOR LINES OF \$25,000 TO \$49,999; AND 6.75% FOR LINES OF \$50,000 AND GREATER. THE APRs ARE VARIABLE, SUBJECT TO CHANGE MONTHLY, AND ARE BASED ON THE WALL STREET JOURNAL PRIME RATE AS OF THE 25TH DAY OF THE PREVIOUS MONTH. THE MAXIMUM APR IS 24%. INTEREST ACCRUED DURING THE FIRST 30 DAYS AFTER YOU CLOSE THE LOAN, IF ANY, WILL BE WAIVED UP TO A MAXIMUM OF \$200. YOUR ACTUAL INTEREST SAVINGS WILL BE REPORTED ON YOUR FIRST MONTHLY STATEMENT. THE CREDIT LINE IS SUBJECT TO AN ANNUAL FEE OF \$40, WHICH IS WAIVED FOR THE FIRST YEAR. THERE ARE NO APPLICATION FEES OR OTHER COSTS TO OPEN YOUR ACCOUNT. PLEASE CONTACT YOUR TAX ADVISOR REGARDING THE DEDUCTIBILITY OF THE INTEREST ON YOUR CREDIT LINE. SUBJECT TO CREDIT APPROVAL AND COLLATERAL REVIEW. PROPERTY INSURANCE IS REQUIRED. OFFER ENDS JULY 31, 1994. MEMBER FDIC. 

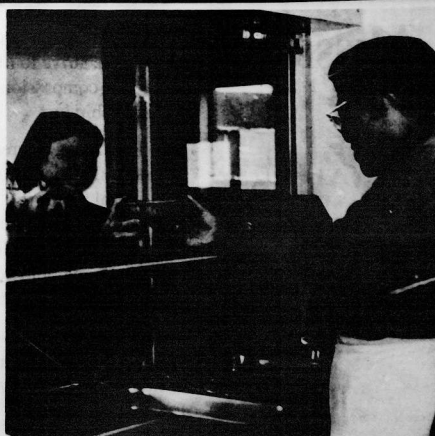


The right bank can make a difference.[®]

Archdiocese of Indianapolis

Catholic Charities Strategic Planning Process

April 1994



The archdiocesan strategic plan calls for the Church in central and southern Indiana to continue its "work for peace and social justice through service and advocacy." As a first step in accomplishing this goal, the plan calls for a separate planning process and a distinct statement of mission, values, and goals for Catholic Charities — the archdiocesan agency charged with coordinating all social ministries of the Church.

Under the leadership of Thomas Gaybrick, Secretary for Catholic Charities, and a team of experienced professionals, the first steps of a strategic plan for Catholic Charities have been created. The draft mission, values, and goals, printed here for your information, will be the subject of three consultation meetings scheduled throughout the Archdiocese at the following times and locations:

*Monday, May 16, Providence High School,
707 W. Highway 131, Clarksville, IN, 7 p.m. (local time)*

*Tuesday, May 31, Simeon House I, 1801 Poplar Street,
Terre Haute IN, 7 p.m. (local time)
Lower level dining room*

*Wednesday, June 1, Catholic Center, 1400 N. Meridian Street
Indianapolis, IN, 7 p.m. (local time), Assembly Hall*

You are invited to attend one of these meetings. Through them, members of the Church in central and southern Indiana will have an opportunity to discuss the draft and to offer their suggestions on how to make it fully responsive to the social service and advocacy needs of the people Catholic Charities serve.

To help you prepare for these important gatherings, please take a few moments to review this draft carefully and to complete the response form. If you plan to attend one of the consultation meetings, please bring this feedback form with you. If you are unable to attend one of the meetings, please mail your form by May 13 to:

*Kathy Kaplan
Office of Planning
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, Indiana 46206-1410*

Your comments and suggestions about this draft will help the members of the Catholic Charities planning team improve the plan.

Above
Indianapolis Colts Carlos Etheredge and Kipp Vickers (the two "big kids" in the photo) spend time with children at St. Mary's Child Center. The center is devoted to the service of children who need special help. It offers a preschool for children at risk for developmental delay due to medical or environmental causes. It also offers a diagnostic clinic for school-aged children with learning problems. The center served 313 children under 18 years of age in 1993. Patricia Welch, Ph.D., is the executive director of the center.

Photo by Charles J. Schisla, Catholic Communications Center

Top Left
Joyce Overton (center), program director of the Semi-Independent Living Program (SILP) and the Refugee Program of Catholic Social Services, works with several SILP clients on "Communication and How To Listen." SILP currently serves 16 clients, age 18 and above, by providing them with life-skills training each month. The average client is enrolled in the program for three years.

Photo by Marianne Downey, Catholic Social Services

Top Right
Janie Wickeliffe, cook at Holy Family Shelter, serves food to Daughter of Charity Sister Nancy Crowder, the shelter's director. Last year, more than 30,000 meals were served to residents. Holy Family Shelter provides emergency shelter for homeless families, day care for the children, medical care and dental care, and transportation assistance for residents in their search for employment. In 1993, the shelter sought the face of the Lord in 508 families (1,590 individuals).

Photo by Margaret Nelson, The Criterion



Draft: 4/25/94

Mission

We, the Church in central and southern Indiana, strive to live the Gospel by embodying the compassion of Christ and exercising leadership in:

- Promoting awareness of human needs and social justice issues in light of Catholic social teaching
- Advocating policies and action that protect human life and dignity
- Providing human services rooted in Catholic social values.

We commit ourselves to generosity, accountability, openness, and responsiveness to the human needs of diverse people and communities.

1. Does this mission statement describe the purpose of Catholic Charities?
2. Is there anything missing from the statement that you think should be included?
3. Should anything be deleted?
4. How does this statement of mission affect the agency or ministry in which you are involved? How does it affect the whole?

Values

We value...

- Action grounded in prayer
- Compassion and respect for those in need
- Advocacy which addresses the causes of poverty, oppression, and injustice
- Cooperation with others both within and outside of our faith communities
- Learning from the life experience of those whom we serve
- Openness and honesty in our communications with one another and with the people we serve.

1. Are these the values that we strive to carry out the mission of Catholic Charities?
2. Are there other values that should be included?
3. Should any values be deleted?
4. How are these values expressed in the agency in which you are involved?
5. How should they be expressed in Catholic Charities as a whole?

Goals

1. Inspire and educate the community to action on behalf of social justice
2. Coordinate and enhance the social ministries and programs of the Archdiocese to make them more responsive to community needs
3. Advocate and implement policy and actions that protect human life and dignity
4. Develop the human, physical, and financial resources needed to carry out the mission of Catholic Charities

1. Do these goals clearly and accurately express the major long-range objectives in the ministry?
2. Are there goals that should be included?
3. Should any goals be deleted?
4. How will the implementation of these goals affect the agency of social ministry in which you are involved?
5. How will they affect Catholic Charities as a whole?

Your comments:

early and accurately
Catholic Charities?

this mission state-
added?

mission affect the
you are personally
Catholic Charities as

Your comments:

ould emphasize as
on of Catholic

ould be added?

d in the ministry or
ved?

in Catholic

Your comments:

ately reflect our
the social service

added?

f these goals affect
which you are

Charities as a



YOU ARE SEEING THE FACE OF CHRIST



CHRIST THE LEARNER

When we see the face of Christ in children, in the learners, in the innocent, in the future of God's Kingdom, we also see Christ in ourselves.

And in reaching out to our learners with our time, talent and our gifts, we become more like Christ.

Through Catholic schools in Southern Indiana, thousands of schoolchildren have received a quality education in a moral and spiritual atmosphere. All because of you and others providing time, talents and treasure to the United Catholic Appeal.

Whether it be Catholic education, family support or aid for the less fortunate, the Church plays many roles in the lives of the people of Southern Indiana.

In considering your gift for the United Catholic Appeal, please reflect upon your personal blessings because a generous gift is giving not just out of what is left over.

Any gift given in the spirit of our "United As One" campaign will be gratefully accepted and prudently managed.

SEEK THE FACE OF THE LORD

+ Daniel M. Buechlein

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



UNITED
CATHOLIC
APPEAL

FIFTH SUNDAY OF EASTER

The Sunday Readings

Sunday, May 1, 1994

Acts of the Apostles 9:26-31 — 1 John 3:18-24 — John 15:1-8

by Fr. Owen F. Campion

As has been the case for four weeks already, the weeks of Easter, the church begins its teaching, this weekend with a reading from the Acts of the Apostles.

The reading centers on Paul, one of the most important figures in all of Christian history. Once Paul had persecuted Christians. However, in a marvelous encounter with the Risen Lord, he himself became a Christian and spent some time in Damascus, the ancient Middle Eastern city that today is the capital of modern Syria.

In the story told in this reading, Paul returns to Jerusalem, but the Christians fear him. After all, when he last lived in Jerusalem, they were the victims of his scorn and surely of his persuasiveness with others.

Barnabas, a member of the Jewish tribe of Levi but a native of Cyprus—and a convert to Christianity who had sold all his possessions and put the proceeds at the apostles' disposal—befriended Paul. He escorted Paul among the Christians and in effect, stood for the convert.

The Christian community accepted Paul, and Paul went about Jerusalem proclaiming Jesus as Lord just as once in the same place he had denounced Jesus.

All was not well. Paul had enemies outside the Christian circles. These enemies conspired against him. Paul's Christian friends took him to Caesarea, the old Roman seaport not far from modern Tel Aviv, and there he went to Tarsus, his hometown, another Mediterranean port.

The reading says the church was "at peace." Still it is important to note that Christians still could be confused, and that there were persons around who were not friends of Christ.

For its second reading this weekend, the church presents the First Epistle of John. Typical of this moving book of the New Testament, this weekend's reading gracefully but powerfully reminds its readers that they are "little children." They need God. Furthermore, they may have been burdened

by sin. It is of no matter if they have repented and turned to Jesus. Then all is forgiven. Then they can be one with God.

St. John's Gospel again supplies an Easter weekend with a compelling, eloquent testimony to the Lord. In this reading Jesus tells us that he is the vine; we are the branches.

Only by living in Jesus can people grasp divine grace for their spiritual needs and only in Jesus can they attain eternal life.

Reflection

These readings of Eastertime all stress the concept of the church. Each weekend, we hear a reading from the Acts of the Apostles, from the section so strong with its references to the community of faith and witness that is the church.

Then there are the readings from the Gospel. Last week we were told that we are the flock of the Good Shepherd. This week we are reminded that we are part of the living, fruit-bearing vine that is Jesus.

Vines were very important in the Jewish culture of the Lord's times since they were grapevines that ultimately produced wine, in an era never unlearned in nutrition and botany, wine was thought to possess a life-giving quality.

Wine was, of course, consumed as a beverage, but it also was poured over wounds. When thus applied to wounds, infection ended. We know now this is because of the antiseptic properties of the alcohol content, but the wine itself was marvelous in ancient estimation.

Jesus, the Risen Lord, tells us today that he is the source of life. He is God, with all God's power. He produced wine from water at Cana. He changed wine into the Precious Blood at the Last Supper.

This weekend, the church tells us that Jesus is the only source of everlasting life. We are inseparably joined to Jesus if we are of faith and love.

Jesus lives in the community of the church. The church possesses and conveys the Lord's power, authority, and compassion. It still has its human elements. But it is of God.



Daily Readings

Monday, May 2

Athanasius, bishop

and doctor

Easter weekday

Acts 14:5-18

Psalm 117:1-4, 15-16

John 14:21-26

Tuesday, May 3

Philip and James, apostles

Easter weekday

1 Corinthians 15:1-8

Psalm 19:2-5

John 14:6-14

Wednesday, May 4

Easter weekday

Acts 15:1-6

Psalm 122:1-5

John 15:1-8

Thursday, May 5

Easter weekday

Acts 15:7-21

Psalm 96:1-3, 10

John 15:9-11

Friday, May 6

Easter weekday

Acts 15:22-31

Psalm 57:8-12

John 15:12-17

Saturday, May 7

Easter weekday

Acts 16:1-10

Psalm 100:1-3, 5

John 15:18-21

THE POPE TEACHES

Labor of love acquires dignity

by Pope John Paul II

Remarks at audience April 20

Continuing our catechesis on the lay faithful, we now consider the nobility of human work as a sharing in the creative activity of God (cf. Genesis 1:26) and the way in which it relates to the saving mission of Jesus Christ.

The Second Vatican Council recalls that people's daily activities are a path to holiness.

These activities offer an opportunity for perfecting the individual's qualities and capacities, for helping fellow citizens, for promoting the genuine progress of society, and for imitating Jesus of Nazareth, the divine carpenter (cf. *Lumen Gentium*, 41).

When work is motivated by love of the family, it acquires an even greater dignity. In this regard, the unpaid and often demanding work of those—especially wives and mothers—who "bear the daily burden and responsibility for their homes and the upbringing of their children" (*Laborem Exercens*, 9) should be more widely recognized and supported by society.

All those who work in union with the life, mission and paschal mystery of Jesus Christ are engaged in a profoundly apostolic activity.

Through their labors they share in the Son's saving "work," which spiritually transforms the world, as it awaits "the glory that is to be revealed in us" (Romans 8:18).

SAINT OF THE WEEK

Pope Pius V had to implement decisions of the Council of Trent

by John F. Fink

Almost all of the popes in the first 500 years of the church's history have been declared saints. However, during the past 900 years, only three popes have been raised to sainthood—Celestine V, pope in the 14th century; Pius V, who reigned in the 16th century; and Pius X, who was pope in the 20th century. St. Pope Pius V's feast is celebrated tomorrow, April 30.

Pope Pius V is the pope who had to implement the decisions of the Council of Trent. This was the council that finally came to terms with the corruption that had existed in the church, at the highest levels, for so many years and that resulted in the Protestant Reformation. The council was first convened in 1545 and lasted for 18 years, until 1563.

Michael Ghisleni, the future Pope Pius V, was born in 1504 and became a Dominican at the age of 14. After a distinguished career as a Dominican priest, he was made a bishop and a cardinal. He was chosen pope in 1566, largely through the efforts of St. Charles Borromeo, the Bishop of Milan who was the person most responsible for the successful completion of the Council of Trent. Charles saw in Cardinal Ghisleni the reformer the church needed.

Once he was crowned, Pius V went right to work with reformation. He made a drastic purge of the Roman Curia and ordered all bishops to reside in their dioceses. That might not sound like much, but it was common then for bishops not to reside in their dioceses. He also ordered priests to reside in their parishes.

Pius V ordered the founding of seminaries for the proper training of priests. He reformed the liturgy by establishing the Tridentine Mass that continued, with some changes through the centuries, until Vatican II. He published a new breviary in 1568, restoring Scripture to its rightful place.

He then tried to do something about teaching the truths of Catholicism. The catechism that was ordered by the Council of Trent was completed during his pontificate, and he ordered translations to be made in foreign tongues. He established the Confraternity of Christian Doctrine (CCD) classes to teach religion to the young and decreed that catechetical instruction was a duty of all parish priests.

But Pope Pius V had other things on his mind, too. For five years he tried to make peace with Queen Elizabeth I of England, but was unable to do so. So in 1570 he issued a bull of excommunication against her. The result was the loss of England to the Catholic Church and an aggravation of the difficulties of English Catholics.

He was more successful in his fight against the Turks. He was able to organize a force of 20,000 soldiers that defeated the Turks in one of the greatest maritime battles of all time in the Gulf of Lepanto, off Greece, on Oct. 7, 1571. The Ottoman fleet was completely defeated and Turkish power in the Mediterranean was ended.

It has been written that, from the time the battle began, Pope Pius V prayed unceasingly—often with his hands uplifted like Moses on the mountain. Prior to the battle he had proscribed public devotions, especially the praying of the rosary, for victory. After the victory, he inserted the words "Help of Christians" in the Litany of Our Lady.

Unlike some of the popes that preceded him, Pope Pius V lived a holy life. He spent long hours in prayer, fasted rigorously, and refused many customary papal luxuries. He served the sick and poor by building hospitals and gave money that might have gone to papal banquets to the poor of Rome.

He died on May 1, 1572, reigning as pope for only six years but putting his mark on the church for centuries. He was canonized in 1672.

MY JOURNEY TO GOD

Church?

A building,
Church,
Our church,
The temple of God.

Standing on the corner,
Dressed in red brick and brown stone,
Crowned with seven crosses of gold,
Shining beacons calling forth to all.

And, within it's spacious interior,
Great beauty can be found,
Beautiful murals,
White marble altars,
Stained glass windows magnificent
to behold,
All giving endless glory to our God
of old.

This building stands through
winter's cold,
Summer's heat and storms,
In the beauty of early spring,
The fading colors of fall.

But, is this really church?
We would have to answer no.
For church, our church,
Is the many people there,
Each a holy temple of the Lord.

As family we come together,
To worship,
To hear the word proclaimed,
Feeding at his holy table,
To gain the grace and strength we need.



So, church is not the building,
Nor it's inner beauty,
It is us, the people gathering,
Learning how to serve,
To share together as one.

The building is our beacon,
The temple is our soul,
Each telling us that church,
Our church,
Is us.

by Paul Jackson

(Paul Jackson is a member of St. Benedict Parish in Terre Haute. This poem was inspired by the parish church and the people of his faith community.)

Entertainment

VIEWING WITH ARNOLD

'The Paper' investigates the lives of reporters

by James W. Arnold

The press has been getting lousy press in movies. Since the glory days of "All the President's Men," the high marks have become low marks, and the press itself has turned ("Wolfman" like) into the "media."

All that changes in "The Paper."

After seeing it, you probably still won't want your daughter (or son) to marry one, but you might concede that some journalists will save their souls (granted, after a long stretch in purgatory).

"The Paper" joins the ancient and modestly proud tradition of newspaper movies. (At one point, the hero is even encouraged to shout, "Stop the presses!") so they can replace the front page. Yes, there are still newspapers and they still matter in people's lives.

Even a big city tabloid like the movie's fictional *New York Sun*, whose front page usually consists of a photo and a one-or-four word headline ending in an exclamation point.

Lots of reasons to scorn such papers, and most are conceded in the movie. They're juvenile, brash and breezy, concerned more with crime, scandal and disaster than politics or foreign policy, but they suffer with indignity for a city. But they deal with ordinary humans, in their stories and their (mostly subway) readers. They're always been in the throbbing bloodstream of American journalism, and—despite perennial life-death financial crises—probably always will be.

They also try to tell the truth and get the

story mostly straight, which distinguishes them from their outrageous cousins on the supermarket checkout stands, whose ancestors are British.

David Koepf's script—like the bright, clipped, easy-to-digest language of the tabloid itself—is rapid-fire, without a wasted opportunity or word (except for many starting with "F"). In easily his best film to date, director Ron Howard keeps story and characters hurtling forward, up, down and around, as entertaining as rollercoaster ride but probably not Great Art.

"The Paper" would make a great pilot for a TV series, except you could never sign up the cast. Consider just the top four:

►Michael Keaton as Henry, the hotshot metro editor, tempted to move uptown to the responsible, dead-serious (and very smug) *Sentinel*.

►Marisa Tomei, as his pregnant reporter-wife, worried the baby will shut her off from everything she loves.

►Robert Duval, as Bernie, the acerbic, driven editor-in-chief, finally forced to confront his workaholicism.

►Glen Close, as Alicia, the superwoman managing editor facing a competitive career crisis.

The actors inhabit their roles and give them life—if not quite real life, then movie life. They're not cartoons, they have a pulse, and they're complicated mixtures of strength and weakness.

Even more impressive is the way "The Paper" takes familiar story elements and forces them into moral corners where both characters and audience must pay attention, feel, think, decide. Some high-brow critics may not care for this, preferring the cynicism often falsely associated with journalists. But if "The Paper" is middlebrow, the brows arch at an impressively high apex.



'8 SECONDS'—Actor Luke Perry, best-known as a TV star, dusts himself off after a tough ride in "8 Seconds," a fact-based movie about world champion bull rider Lane Frost of Oklahoma. The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from New Line Cinema)

Scene after scene goes beyond its plot point to provide moral insight, large or small. E.g., Bernie learns he has prostate cancer, but the scene is really about the doctor's lack of human feeling, and Bernie's realization that he's alone and estranged from the only family he has, his adult daughter.

In a key scene, the reporters pursue a cop into a dingy precinct men's room to get the quote they desperately need. They get it, but the scene is really about the besieged cop's love for justice.

"The Paper" has about 500 plots, many involving moral choice, but the central one is about a crime story with racial overtones. What if you're running a story that was right at deadline, but proves to be wrong an hour later? Do you go to the expense of a new press run, or do you take refuge in the fact that a paper only has to be right every 24 hours?

Mostly, though, it's a movie for fun, constructed to crank up suspense to cable-snapping tension as the crucial deadline approaches and all the mini-conflicts converge. The finale is too contrived for real art; its "truth" is of the imagination, with all the panache and

excitement we carried in our heads while working on the high school paper.

Among favorite moments: the tiny cub photographer (Amelia Campbell) trying to snap pictures during a media feeding frenzy-mob scene outside a courthouse, and the veteran columnist (Randy Quaid) being pursued by an angry civil servant ("Seinfeld's" Jason Alexander) he has accused of corruption. "Why me?" shouts Alexander. "Because you work for the city," the gleeful writer shouts back. "And it was your turn!" (Spirited newspaper comedy-drama, rich with life and moral observation; language, sex situations; recommended for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Cops and Robbers	A-III
Serial Mom	A-IV
Sirens	A-III
Sunday's Children	A-III
I—general patronage; A-III—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive.	

'A Place for Annie' dramatizes another face of AIDS

by Henry Herx and Gerri Pare
Catholic News Service

A pediatrics nurse takes one of her tiny charges into her home and her heart in "A Place for Annie," a "Hallmark Hall of Fame" presentation airing Sunday, May 1, from 9 p.m. until 11 p.m. on ABC.

Abandoned by Linda, her AIDS-infected mom (Mary-Louise Parker), infant Annie had suffered heroin withdrawal, and—testing HIV-positive—faces a grim future.

Divorced nurse Susan (Sissy Spacek) will not allow the fragile baby to be dumped in a state institution to wither and die. With a skeptical OK from teen-age son David (Jack Noseworthy), Susan becomes her foster mom and secures a loving nanny (Joan Plowright). They see the toll through several physical crises her first year, but are unprepared to lose little Annie when the dying natural mother reclaims her child and gains legal custody.

Unable to imagine Annie living in her mom's transient hotel room, Susan persuades antagonistic Linda to move into her home, where both mother and child will have someone to care for them.

At least Annie is still with her, but Susan is hard-pressed to be kind to a mother whose former drug addiction has so jeopardized an innocent child.

Linda, for her part, hides her guilt behind angry outbursts and it is only with time that the two women are able to put personal resentments aside in Annie's interest.

In the conclusion, Linda exhibits newfound wisdom and Annie's prognosis changes dramatically. Director John Gray handles this fact-based story in a no-nonsense manner as the characters eventually bring out the best in themselves and each other despite dire circumstances.

"City Boy"

The "Wonderworks Family Movie" returns to the public broadcasting schedule with the turn-of-the-century adventures of a Chicago youth in the Pacific Northwest in a drama called "City Boy," airing Monday, May 2, from 4 p.m. until 6 p.m. on PBS.

Adapted from Hoosier author Gene Stratton Porter's 1904

novel "Freckles," the story tells of Nick (Christian Campbell), a 17-year-old orphan with a maimed right hand, who has left the big city in search of the man he thinks may be his father.

Along the way, he is befriended by a logger (James Brolin) and given the job of guarding the Lumberlot, a majestic stand of timber prone to pirate loggers.

There are plenty of colorful events as Nick learns to be an outdoorsman, experiences the beauty of nature in the great woods, makes friends with the loggers and nearby townspeople, fights a gang of timber thieves, is betrayed by a young tough (Christopher Bolton), and finds tentative romance with a local lass (Sarah Chalke). Mostly it's a rugged, old-fashioned, sentimental tale of an orphaned lad yearning for a family he never had and at long last coming to feel at home in a place where he belongs.

Filmed in Vancouver locales, the nature photography and hard-bitten look of the times provide a visually interesting backdrop for the story's action.

Writer-director John Kent Harrison gets sturdy performances from veteran Brolin and young Campbell.

This 90-year-old tale has enough spunky action, youthful innocence, and heartfelt sentiment to hold the interest of teen-agers and any elders who feel a nostalgia for the values of the past. But because of some realistic violence, it's one that parents should view with their children.

"Kingdom of the Ice Bear"

The Arctic, one of the last great frontiers of the world, is the subject of a three-hour rebroadcast of a "Nature" presentation called "Kingdom of the Ice Bear."

The first hour, "The Frozen North," introduces viewers to the harsh conditions of life for the animal world on and under the ice of the Arctic Ocean.

The grandest of these creatures is the powerful polar bear, and a memorable portion of the film is devoted to the nurturing and training of three bear cubs by their mother.

The natural history of Arctic wildlife also includes the chain of life consisting of predators and their prey. Although there are no gory details, younger members of the family may get upset by such scenes as a fox killing birds or a bear stalking a seal.

The second hour, "The Land Beyond," focuses on the

animals dwelling on the Arctic tundra beyond the treeline. The film follows the migrations of caribou herds and the wolves which prey on them, the lemmings who live underground and feed on the area's sparse vegetation, and varieties of exotic birds and their strange nesting habits.

Lastly, "The Final Challenge" examines how the traditional hunting culture of the Eskimo was in harmony with the ecological needs of this frozen world. A region rich in natural resources, the Arctic is rapidly being changed by industry and mining operations.

"Ice Bear," filmed by BBC's Hugh Miles ("The Flight of the Condor"), conveys magnificently the natural spectacle of a stark but beautiful world of snow and ice.

"Making Welfare Work"

Looking at ways to help families rise above the poverty line is "Making Welfare Work," airing Friday, May 6, from 9 p.m. until 10 p.m. on PBS.

Hosted by veteran journalist Walter Cronkite, the program examines initiatives taken by various states aimed at achieving cost-effective welfare reforms.

Some, like California's Greater Alternatives for Independence, are based on lowering the benefits of welfare recipients who refuse to take any available job. Others, like the Denver Family Opportunity program, take a long-term approach in training participants to succeed on the job while also providing day care for their dependent children.

After listening to various experts offer pro-and-con assessments of these programs, Cronkite concludes that none of them is the answer to President Clinton's declared goal to "end welfare as we know it."

With 14 million Americans on welfare rolls, the burden is hurting middle-class taxpayers. But as some of those on the program point out, it's a sign of the times as the workplace shucks high-paying jobs with good benefits for minimum-wage jobs with no benefits.

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

QUESTION CORNER

Study church teachings on purgatory

by Fr. John Dietzen

Q In your column about Mass stipends and purgatory, you say that the teaching of the church "is not and never has been that purgatory involves time of any sort, at least in our sense of that word."

I am amazed that you are ignorant of the revelations some saints and others received about this. I have a book that describes visions people have had about purgatory, how so many people are falling into purgatory and hell like leaves off a tree.

You owe it to your readers to tell them how the Blessed Mary has said purgatory can last thousands of years unless we pray for the poor souls there. (Florida)



A As I have pointed out several times in past years, it is essential to carefully distinguish between what is the

FAMILY TALK

Spouse must adjust to disability, retirement

by Dr. James and Mary Kenny

Dear Mary: A few months ago my husband was retired due to a heart condition. We are in our early 60s. His activities are limited by his medical condition, yet his mind is as good as ever.

He fluctuates between being inactive and depressed on the one hand and becoming restless and anxious, pacing around the house. How can I help him? (Pennsylvania)

Answer: Most people would agree that your husband has reason to be distressed. He has lost his work, and he has an illness which incapacitates him and perhaps gives rise to fears of dying. Within a short period his entire life has changed.

Your own ability to ease his pain is limited. For you this must be frustrating. You can help him come to grips with his situation, but only he can find new directions and peace in his new life.

Your patience and understanding, while just being available, might be the greatest help at this time. He does not need lectures about being more optimistic. He does not need examples of others who live well with disabilities. In time such things might inspire him. But healing takes time.

Whenever someone leaves a job, the scheduling of time becomes a challenge. When you work full time, many of your waking hours are accounted for. Now both of you must structure all the hours of your day.

You might begin to help him structure some of his time. You might go out for lunch each week on the same day. You might have friends over one evening per week. If you both enjoy shopping or movies, you might schedule such a trip each week.

Start small, find activities you both enjoy, and add to them as your interests grow. Scheduling the activities is important because they won't be dependent on his mood.

As your husband begins to seek more interests, you might plan together more broadly. Your challenge is the same as other retirees.

- What do you want to do with the rest of your life?
- Are there dreams which you might now realize?
- Are there old interests which you can now pursue?
- What new interests will you develop?

Confiding in you might help him deal with fear. Perhaps he wants to talk about dying but does not know how. You might need to introduce the topic. If you don't know how to get started, tell him exactly that. Tell him that you love him and that you too think about death. Telling your own thoughts and fears might prompt him to share his.

Both of you might welcome the opportunity to think more deeply about faith, about the teachings of Jesus, and about the meaning of being a Christian. You might want to join a discussion group or Bible study group. You might find books, articles or videos to open your thinking.

Find support for yourself. You will burn out quickly unless you have support. Visit with your friends on a regular basis. Keep up some activities which you enjoy. Hospitals or doctors who have served your husband might direct you to a support group for your situation. Prayer and work are other outlets which might give you support.

Change is the most difficult challenge people face. You and your husband are being forced to make major changes. Be patient and supportive. Look forward to new interests and activities. And keep up your own support system.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Bensenville, Ill. 60015.)

© 1994 by Catholic News Service

teaching of the church and what has sprouted up through the centuries in folk devotions and private "revelations."

This is especially important in the areas you mention. Particularly from the Middle Ages on, popular imagination has run wild, with one group or culture after another trying to top the last story about the horrors of purgatory and hell.

Many Christians—some saints and some not—have claimed to receive apparitions and visions which supposedly support certain of these graphic descriptions of the afterlife.

We need to remember first of all that none of these sorts of "revelations" have a claim on our faith. They may or may not be true.

The church has approved relatively few of them, like Lourdes for example. It has declared a good number as having no evident supernatural foundation, such as Bayside in New York and Necedah in Wisconsin, and it has said nothing one way or the other about the vast majority.

One may believe any of them if one wishes, as long as there is nothing contrary to the Catholic faith involved, or one may ignore them and still be a good Catholic.

My intention in this column is to give the official teachings of the church in these matters. It is not my place to judge the validity of any alleged revelations made privately to anyone, which, as I said, have nothing to do with what we must or must not believe.

Your reference to people "falling into hell like leaves" is another perfect example of what I'm talking about.

That eternal separation from God is a possibility for human beings is part of Catholic doctrine. Tradition would just it that God's salvation, won in and through Jesus Christ, must be freely accepted; no person is saved against his or her will.

The church does not teach, however, that anyone has actually frustrated the saving grace of our Lord in this way. In other words, no church teaching has ever said that anyone is actually "in hell."

In fact, the official prayers of the church regularly pray that all are saved. The oldest of our eucharistic prayers explicitly asks God to bring believers "and all the departed" into the light of his presence. (Eucharistic Prayer II).

Eucharistic Prayer IV begs eternal life for "all the dead whose faith is known to you alone."

That same petition occurs repeatedly in the official prayer of the universal church, the Liturgy of the Hours, when, without distinction, we ask eternal life for "those who have died" (for example, Evening Prayer, Wednesday, Week II).

One of the great theologians of our century, Father Hans Urs von Balthasar (he died, if I recall correctly, on the night before he was to be made a cardinal by Pope John Paul II), wrote that we not only may hope that all people will be saved; we have a duty to do so.

Only thus, he said, do we avoid great pride and express our solidarity with Christ who died for all. In this he, and most theologians, are comfortable within the teaching of the church.

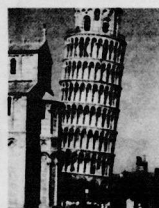
Clearly, some views you describe about people falling into eternal damnation by the thousands may, so to speak, "scare the hell" out of someone. But they have little connection with official Catholic doctrine.

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

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

© 1994 by Catholic News Service

All Inclusive Tour of The Treasures of Italy



15 Days: July 21 - August 4, 1994

Visiting

Rome • Pompeii • Sorrento • Capri • Assisi • Venice
Verona • Stresa • Pisa • Florence

Audience with Our Holy Father

Tour Highlights

- Roundtrip Air Transportation from Indianapolis
- Accommodations at First Class Hotels
- Most Meals
- Escorted by Professional Tour Director
- Comprehensive Sightseeing Throughout
- All Hotel Service Charges and Local Taxes

\$2595
from Indianapolis

Send me additional information.

Name _____

Address _____

City/State/Zip _____

Telephone _____

Mail to: Mr. John F. Fink, Editor in Chief, The Criterion, P.O. Box 1717, Indianapolis, IN 46206
Telephone: 317-236-1570 Fax: 317-236-1593

Sponsored By

THE CRITERION

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, location. No announcements will be taken by telephone. No pictures, please. Notices must be in our office 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., 46216.

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 317-356-9058.

April 29-30

Holy Rosary, Seelyville, will hold a garage sale from 8:30 a.m.-7 p.m. on Friday, and from 8:30 a.m.-3 p.m. on Saturday, in Schellie Hall, one block east of Seelyville light on 40. Lunch will be available. For more information, call the parish office.

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.T.A. Spring Craft Bazaar will be held from 8 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.

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," series, will present organist Kristin Lensch at 3 p.m. All concerts are free and open to the public.

☆☆

St. Patrick Church, 950 Prospect St., will hold a spaghetti supper in the auditorium from 1:5 p.m. to 5:5 p.m. for adults, \$3 for children. Advance tickets available or at the door. For more information, call 317-631-5824.

May 2

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a voga class from 7:30-9 p.m. Call 317-788-7581 for more information.

☆☆

Children of Divorce program will be held 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

May 2-4

Sacred Heart Church, 1530 Union St., will hold three evenings of spiritual renewal from 7-8:30 p.m. each evening. The theme is "Build Up the Kingdom," with Father Larry Voelker. For more information, call the parish office at 317-638-5551.

May 3

Benediction of the Blessed Sacrament will be held in the Divine Mercy Chapel (located next to Ritter High School) at 7:30 p.m. Confessions are scheduled for 6:45 p.m. For more information, call Mary Ann at 317-926-1963.

☆☆

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a catering parish support group meeting from 7-8:30 p.m. For more information, call 317-788-7581.

☆☆

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a spiritual book discussion on Gerald May's "Will and Spirit," from 7:30-9 p.m. Call the Benedictine Center at 317-788-7581 for information.

☆☆

Lunch-time parenting classes will be held 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.

☆☆

© 1994 Catholic News Service



© 1994 CHS Graphics

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

☆☆

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

☆☆

The prayer group of St. Lawrence, 6944 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

☆☆

The HIV-coping skills class will be held at 7:30 p.m. at St. Paul's Episcopal Church, 10 W. 61st St. The Damien Center is a sponsor of this class for loved ones, family and friends of HIV-infected persons. For more information and registration, call Judy Lowery at the Visiting Nurse Service at 317-236-0445, ext. 106.

☆☆

Fatima Retreat House, 5553 E. 56th St., will hold a reflection day, "The Joys of Mary," with Father James Byrne, pastor of Immaculate Heart Church in Indianapolis and Franciscan Sister Norma Rockledge, of Marian College. For more information, call Fatima at 317-545-7681.

(continued on page 21)

Catholic Charismatic Renewal of Central Indiana

Charismatic Mass

(Mass held on the first Friday of each month at selected parishes)

Date: May 6, 1994

St. Monica

6131 N. Michigan Rd.

Indianapolis, IN 46208

6:30 p.m. March for Jesus: Presentation & Music

7:30 p.m. Mass begins in cafeteria,

then proceeds to church

Celebrant: Fr. Joe Moriarty

For information Call 317-571-1200

Promote Keepers: 6/3 & 6/4 March for Jesus: 6/25



TOURS TO ITALY

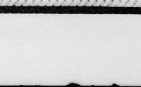
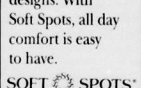
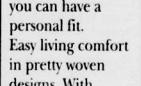
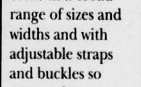
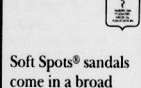
Escorted, First Class

Venice, Florence, Rome, Naples, Abruzzo, etc. Attend Pope's Audience and pray at the tomb of St. Anthony (Padua) and St. Francis (Assisi). Join your group in Chicago. A real educational and religious tour. Exquisite Italian food! 16 days, June and September. \$2750, everything included.



Call: Italian Heritage Tours
Reynoldsburg, Ohio
1-800-829-7029

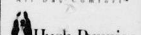
EASY FIT, EASY LIVING



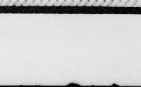
Soft Spots® sandals come in a broad range of sizes and widths and with adjustable straps and buckles so you can have a personal fit. Easy living comfort in pretty woven designs. With Soft Spots, all day comfort is easy to have.

SOFT SPOTS®

ALL DAY COMFORT



Located on the
Lazarus Concourse
Washington
Square Mall
897-3902



HOME IS WHERE THE HEART IS

Imagine a new home where you are surrounded by friends and where you have more time to do the things you want to do because someone else is taking care of all the chores. Chores like cooking, housekeeping, flat laundry, leaf raking, snow shoveling and gutter cleaning. Can you put your heart

Greenwood Village South has a variety of apartments and cottages where you can live independently but with the assurance of 24-hour security service. And there is the peace of mind of guaranteed nursing care with our 24-hour emergency response service and long-term nursing care accessible in our on-site Health Center should you ever need it.

If just thinking about this makes you feel home is where the heart is, why not find out how very affordable Greenwood Village South retirement can be?

Return the coupon or call us today at (317) 881-2591 to arrange a visit.

Cottages Now Available.

GREENWOOD VILLAGE SOUTH

Please send me information on retirement living that's close to home.

Name _____

Address _____

City/State/ZIP _____

Telephone _____ Age _____

Single _____ Married _____ Widowed _____

Mail to: 295 Village Lane, Greenwood, IN 46145-2440

Or call: (317) 881-2591

Managed by Life Care Services Corporation



(continued from page 21)

May 4

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

☆☆☆

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

☆☆☆

Positively Singles will hold a planning meeting at 7 p.m. in the library of St. Pius Church, near 71st and Keystone. For more information, call Carson Ray at 317-575-4749 during the day and 317-994-0415 in the evening.

May 5

The Ave Maria Guild will hold its spring card party for the benefit of St. Paul Hermitage from 11:30-3 p.m. in the Beech Grove Benedictine Center gymnasium, 1402 Southern Ave., Beech Grove. Salad, dessert and beverages will be available.

☆☆☆

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

☆☆☆

St. Roch, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome.

May 5-7

St. Cecilia Parish, Oak Forest, will hold a rummage sale from 9 a.m. to 5 p.m. on Thursday and Friday; \$1 bag sale from 9 a.m. to 12 p.m. on Saturday. For more information, call 812-934-4165.

☆☆☆

St. Andrew Parish, 4040 E. 38th St., will hold a spring rummage sale on Thursday and Friday from 8 a.m. to 6 p.m.; \$1 bag sale on Saturday from 8 a.m. to 1 p.m. For more information, call the parish office.

May 5-8

Sacred Heart Church, Terre Haute, will hold its annual Spring Fling Weekend. Activities include Jonah Fish Fry from

4-7:30 p.m. and a Teen Dance from 9 p.m. to 12 a.m. on Friday; a spaghetti dinner from 4-8 p.m. on Saturday. A craft fair will be held throughout the weekend. For more information, call 812-466-1231.

May 6

St. Nicholas School, Sunman, will hold a Kentucky Derby Festival from 5-10 p.m. Cincinnati Style Chili supper is featured. For more information, call 812-623-2348.

☆☆☆

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.

☆☆☆

Sacred Heart Church, 1530 Union St., will hold its "First Friday" prayer service and discuss at 8 a.m. in the chapel. For more information, call 317-638-5551.

May 6-8

Mt. St. Francis Retreat Center will hold a serenity retreat, "Back to the Basics," an orientation for alcoholics. The retreat will begin at 7 p.m. For more information, call 812-923-8817.

☆☆☆

Fatima Retreat House, 5353 E. 56th St., will hold a Tobit retreat for engaged couples. For more information, call Fatima at 317-545-7681.

May 7

The Beech Grove Benedictine Center will hold a retreat on "Mary of Nazareth," from 9 a.m.-4 p.m. Call the Benedictine Center at 317-788-7581.

☆☆☆

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

☆☆☆

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m. in the church.

☆☆☆

The Young Widowed Group will gather at The Porch Restaurant, located in the Hyatt Regency, 15 Capitol Ave. at 7 p.m. Call Vince at 317-898-3580.

May 8

St. Paul's Episcopal Church, 61st and Meridian Sts., will present a choral masterworks concert at 4 p.m. Admission is free. For more

information, call Frank Bole at 317-253-1277 or 317-259-4682.

☆☆☆

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

☆☆☆

St. John Church, 126 W. Georgia St., will hold a Tridentine Mass at 9:30 a.m.

☆☆☆

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.

☆☆☆

Mary, Queen of Peace Parish, Danville, will sponsor an All-You-Can-Eat-Breakfast Buffet in the lower level of the church. Adults, \$4.50; kids 6-12, \$2.50; kids under 5 free. For more information, call Karen Beal.

☆☆☆

Positively Singles will meet at Chili's Restaurant, 82nd and Dean Rds., then to Clearwater Crossing for a movie. Call Cheryl Wright at 317-578-4254 during the evening and at 317-269-1877 during the day, for reservations and details.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Michael, 6 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6138, Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K. of C. Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

Fr. Hesburgh receives award for interreligious understanding

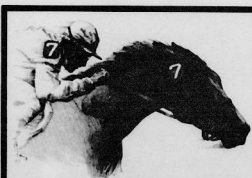
NEW YORK (CNS)—Holy Cross Father Theodore M. Hesburgh, former president of the University of Notre Dame, was named the first recipient of what is intended to be an annual award for interreligious understanding presented by a new foundation honoring the late Rabbi Marc M. Tanenbaum.

The award was presented April 20 before a packed house of more than 1,000 people at the New York synagogue. Park Avenue, where Rabbi Tanenbaum was affiliated.

At the same event, New York Mayor Rudolph W. Giuliani, a Catholic, discussed his view of the relation of faith and politics in what was billed as the first

annual Tanenbaum Memorial Lecture. Former CBS news anchor Walter Cronkite was master of ceremonies.

Rabbi Tanenbaum, who attended the Second Vatican Council and participated in discussions leading to adoption of the statement on relations with non-Christian religions, "Nostra Aetate," remained a leading figure in Jewish-Christian dialogue until his death in 1992. Much of his career was spent as an executive of the American Jewish Committee, serving for many years as interreligious affairs director and as director of international relations.



St. Nicholas School **DERBORAMA** Raffle based on Kentucky Derby

Friday — May 6, 1994
5:00-10:00 p.m. (EST)

ST. NICHOLAS SCHOOL HALL

St. Nicholas Road
3 miles west of Sunman, Indiana

- Big Raffle of \$1500.00 • Games
- Easy access & parking for handicapped
- CHILI SUPPER**
- Featuring Cincinnati Style —
- Cheese Conies • Homemade Pies and Cakes

HORSESHOE TOURNAMENT & AMUSEMENTS

Everyone Come & Enjoy The Evening With Us

WESTLANE BINGO

2720 Westlane Road
(71st & Michigan Road)
317-290-9971

Sponsored by: Council of Citizens
with Low Vision International
License #94B174442202-01

PLAYING EVERY SATURDAY & SUNDAY

	Saturday	Sunday
Doors Open	5 p.m.	1 p.m.
Warm-ups	6 p.m.	2 p.m.
Regular games	7 p.m.	3 p.m.

ADMISSION PACKAGES \$10, \$15 & \$20
All include 10 regular games plus
Early Jackpot, Bonanza and Super Jackpot
Additional 18 cards for regular
games only \$3

REGULAR GAMES PAY \$100-\$300
Depending on Admission Package

\$1000 SUPER JACKPOT COVERALL
\$500 EARLY JACKPOT COVERALL
\$250 BONANZA COVERALL

GUARANTEED \$6000 PAYOUT
FOR EVERY SESSION



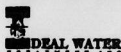
1st Prize

EASTGATE

Just 500 North Shadeland Avenue, Indianapolis
Provided by Tom Catterson, President - 352-9361

2nd Prize \$3000 Water Treatment System

Courtesy of



Gary Canada

3rd Prize Las Vegas Package - 3 days, 2 nights

Air Fare & Hotel Provided
Limited to your choice of one of three strip hotels
Courtesy of Gerry and Linda Gilliatte - 638-3355

4th Prize \$1000 Gift Certificate from



of Carmel

5th Prize



RL QUALITY AIR SPECIALISTS, INC.

ST. MARY'S child CENTER, INC.

14th ANNUAL RAFFLE — 1994



1994 Chrysler LeBaron GTC Convertible

(Clip and Mail)

St. Mary's Child Center, Inc. 1994 RAFFLE

DONATION \$10** PER TICKET

Tickets Printed Courtesy
of FineLine Printing

of Tickets _____ x \$10.00

Amount Enclosed \$ _____

Name _____

Address _____

City _____ State _____ Zip _____

Phone (____) _____

Please clip and mail this coupon and
your check or money order for \$10.00
made payable to:

ST. MARY'S CHILD CENTER, INC.
901 N. Dr. Martin Luther King Street
Indianapolis, IN 46202
(317) 635-1491

Youth News/Views

'Stories We Tell' gives youth time to dialogue with others about faith

by Mary Ann Wyand
First of two parts

"Stories We Tell," the 1994 Archdiocese of Indianapolis Youth Conference, gave teen-agers from central and southern Indiana time away from their busy lives to focus on faith, family and friends and a chance to tell their stories on April 23 on the scenic campus of St. Mary of the Woods College near Terre Haute.

It was billed as a conference, but the day evolved into a mini-retreat as the teen-agers made new friends and enjoyed talking and praying with Archbishop Daniel M. Buechlein.

The bishop spent an hour and a half talking with the teen-agers before celebrating Mass with them in the Church of the Immaculate Conception.

Mixed in with conference presentations on teen issues were opportunities for participants to stroll the beautiful and historic grounds of The Woods, which is the motherhouse for the Sisters of Providence. The archbishop also walked on the campus with a group of teen-agers.

The conference opened with music from the movie "Sister Act" as keynote speaker and Christian musician David Kauffman and master of ceremonies Lauren Wilson of St. Luke Parish in Indianapolis welcomed youth from every deanery in the archdiocese as well as from the Diocese of Lafayette.

Chancellor Suzanne Magnant and Providence Sister Barbara Doherty, president of St. Mary of the Woods College, offered welcomes on behalf of the archdiocese, the college, and the Sisters of Providence. Later the chancellor dined with teen-agers on the stage.

Kauffman's upbeat style of music, ministry and vocal talent enthralled the teen-agers as he sang about faith, friends and respect for life.

In a song called "A Story to Tell," written for this conference, Kauffman told the youth, "Everybody's got a past pain or two, everyone's got another road they would choose, everyone's got a wish in the well, and everyone's got a story to tell."

During his keynote presentation, Kauffman asked the teens to consider:

►What's the best thing that ever happened to you?

►What's the worst thing that ever happened to you?

►What got you through that experience?

►Who is your hero or she-ro and what characteristics of your hero or she-ro would you want to have?

►If you could do something for the world today to make it better, what would it be? Will you do it?

Hopes and dreams expressed by the teens included prayers for world peace and an end to poverty and pledges to work to combat violence and pollution.

Teen-agers talked openly about grief experiences in their lives, lamented the violence in society, and told inspirational stories about people who have loved and supported them.

"To tell your story is to make your story a part of my story," Kauffman told the youth during this emotional sharing session.

Beth Ann Newton from the archdiocesan Office of Youth, Young Adult and Campus Ministry told me she hopes during this conference people will embrace the idea of story telling and tell stories about our families, our friends and ourselves, and also tell stories about our church and our God and about God's son, Christ, who came a long time ago and whose story we still tell," he said. "Remember that Jesus said, 'Go, your faith has healed you.'"

By the end of the day, while the teen-agers were enjoying an evening concert, hayrides and a dance, the conference participants had made lots of new friends.

"The highlight of the day was meeting and talking with Archbishop Buechlein," a teen-age boy said during a sharing time at the concert. Another conference participant said she learned that, "I want to go to college here."

Julie Szolek-Van Valkenburgh, archdiocesan coordinator of the Office for Youth, Young Adult and Campus Ministry, said she likes to introduce teen-agers to the Catholic colleges in the archdiocese.

"I'm proud of the steering committee and all of the people who worked together on the conference," Szolek-Van Valkenburgh said. "It was a wonderful day. I really appreciate the way the archbishop shared his own story and shared the Catholic story with them in a way they could understand. The kids felt comfortable talking with him. It meant a lot to the young people to be able to talk with the archbishop."

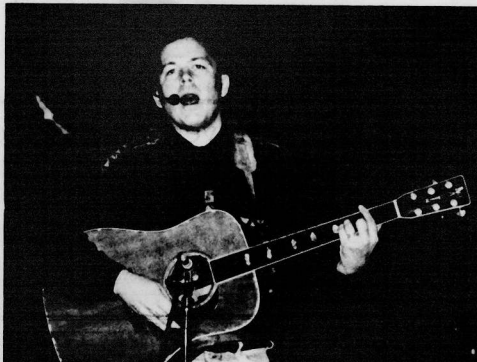
(Next week: A conversation with the archbishop.)



A WALK AT THE WOODS—Archbishop Daniel M. Buechlein enjoys a walk with two teen-age Archdiocesan Youth Conference participants on April 23 on the scenic campus of St. Mary of the Woods College during a break before he celebrated Mass with teens from throughout the archdiocese. (Photo by Mary Ann Wyand)



FUN TIMES—Archdiocesan Youth Conference participants have fun on the stage of the Conservatory auditorium at St. Mary of the Woods College on April 23 during the opening ceremony for "Stories We Tell." The teens also enjoyed a concert, dance and hayride following conference workshops and a Mass with Archbishop Daniel Buechlein.



MUSIC MAN—Christian musician David Kauffman of New Orleans sings about faith, friends and respect for life during the opening ceremony of the Archdiocesan Youth Conference on April 23 at St. Mary of the Woods College. Kauffman wrote a song called "A Story to Tell" especially for this conference. (Photos by Mary Ann Wyand)

Brebeuf's 'Carnival Daze' helps boost financial aid

Brebeuf Preparatory School will host its second annual "Carnival Daze" from April 29 through May 1 on the Jesuit campus at 2801 West 96th St. in Indianapolis.

The carnival features a wide range of entertainment, food and amusement rides and is open to the community.

All the school's proceeds from the event are directed to Brebeuf student financial assistance and faculty development.

Brebeuf students, faculty members, staff, parents and alumni have taken a major role in organizing this year's event.

Students in the freshman, sophomore, junior and senior classes as well as members of sports teams and school organizations will operate games or food booths to benefit their groups. Members of the Student Council and National Honor Society will serve as volunteers and coordinators.

Brebeuf students have been selling advance discount tickets for the 20 midway rides operated by Crown Amusement, a Michigan-based company.

Other activities include an entertainment stage featuring local music, dancing and comedy acts. Papa John's Pizza and WHHH-FM Hoosier 96 will sponsor a pizza-eating contest between teams from Indianapolis-area schools from 8 p.m. until 9 p.m. on April 30.

In conjunction with the carnival, Brebeuf will offer a community craft fair featuring 50 booths in the school gymnasium from 10 a.m. until 8 p.m. on April 30.

Free parking for the carnival and craft fair is available at the Quads Complex on Purdue Road south of 92nd Street. A shuttle bus

service will transport carnival-goers to and from the school.

Carnival hours are from 5 p.m. until 11 p.m. on April 29, from 11 a.m. until 11 p.m. on April 30, and from noon until 6 p.m. on May 1.

Visitors are admitted to the midway area free of charge. Tickets for a six-hour session of unlimited amusement rides may be purchased before the carnival at Brebeuf and O'Malley's Grocery Store at 86th Street and Township Line Road at a special discounted advance price of \$8 a person. Tickets purchased at the gate are \$12. Individual ride tickets also are available.

Cathedral High School senior Sean Haeteli will appear as a guest soloist with the Indianapolis Maennerchor at 4 p.m. on May 15 at the Faith Missionary Church, located at the corner of 91st Street and College Avenue in Indianapolis.

Sean, who sings bass, was a finalist in the 1994 Prelude Academy vocal competition. He is currently starring in "Phantom of the Opera" at Cathedral High School. He will sing Sarastro's aria from Mozart's "Magic Flute," the "Overture Aria" from Puccini's "La Bohème," and "Old Man River" from Jerome Kern's "Showboat."

Cathedral High School will sponsor a boys' basketball camp during the weeks of June 6, 13 and 20.

The camp is open to all boys who are entering the fourth grade through the ninth grade this fall. For information and a brochure, call Cathedral basketball coach Howard Renner at 317-542-1481.

Campus Corner

IUPUI students minister at Covenant House, Fla.

by Elizabeth Bruns

Six students from Indiana University/Purdue University at Indianapolis spent their spring break in a different way than most college students. The group travelled to Ft. Lauderdale, Fla., not for fun in the sun, but to do what they could to help residents of Covenant House.

Covenant House is a crisis intervention program for homeless and runaway kids under the age of 21. Since opening its Ft. Lauderdale site in 1985, the agency has helped over 14,000 kids, more than 60 percent of them from South Florida.

Covenant House relies primarily on private support to shelter nearly 100 youths a day and to provide aftercare to another 50

kids daily. During the time of the IUPUI trip, March 12-20, there were about 80 residents at the 104-bed facility.

Valerie Sperka, part-time program coordinator for the Indianapolis Newman Centers, was happy with the experience the group had at Covenant House. "We were all saddened with some of the things we saw, but at the same time, happy that places like Covenant House exist. Anyone of us could be there, given the right circumstances. The experience has opened all of our eyes," said Sperka, a parishioner of St. Christopher in Speedway.

Michael Woody, a graduate student studying microbiology and immunology, said that the trip made him appreciate the good relationships in his own family. "I

realize how nice it is to have a daughter and take care of her... I still have a hard time understanding how all those parents could let their kids get away like that," said Woody.

Woody explains that although many of the residents come from physically or mentally abusive homes, some of the runaways are products of the effects of divorce. "They (the residents) would go to live with one parent and have a falling out, then they'd go to the other parent and have a falling out. They ended up having nowhere to go—so they left because they didn't get the attention they wanted."

Nathan Colbert, an organizational communication major, was sorrowful about what he saw. "There was a 20-year-old resident who couldn't remember the last seven years of his life—he had so many physical and emotional scars," said Colbert. "He had been doing drugs so heavily that there wasn't much left of his brain."

The IUPUI students agreed they were amazed that so many young people could be homeless, hungry and penniless. Covenant House has an outreach van that travels around the city of Ft. Lauderdale packed with food, blankets and other supplies. Many of the students got an opportunity to help pick up some runaways and get them back to Covenant House.

"When I went on the outreach van, I felt



PROTECTION AND SAFETY—The Covenant House symbol serves suffering children of the street. There are Covenant Houses located in New York, N.Y., Ft. Lauderdale, Fla., New Orleans, La., Anchorage, Alaska, Hollywood, Calif., and Houston, Texas.

like I was in a totally different world," said Diane McDowell, an occupational therapy student. "It didn't even feel like it was America."

The IUPUI group, ranging from juniors to graduate students, were: Julie Trugg, Nathan Colbert, Sarah Ziliak, Michael Woody, Ross Lemley and Diane McDowell. Colbert is a member of St. Rita Parish and Ziliak is a parishioner of St. Simon. Both parishes are in the Indianapolis East Deanery.

Several Butler University Catholics receive outstanding honors

Congratulations to the following Catholic Butler University students who will appear as 1993-94 inductees into *Who's Who in American Universities and Colleges*: Ellen Kolberg, Eddie Manuszak, Susan Ogrenza, Cassandra Pixey, Renee Tabben and Julie Yancich. Yancich was also selected as the overall outstanding Butler female student. Congratulations also go out to Michelle Bachtel and Craig Helmreich, who were named outstanding female and male freshmen students at Butler.

☆☆☆

Marian College has been selected as one of 30 private liberal arts colleges and universities in the nation to receive a \$22,000 grant from the Council of Independent Colleges (CIC). The grant will provide funds to hire Marian's first full-time director of mentoring and community service. Grant recipients also will collaborate on service learning activities through CIC's new Learning and Service Alliance.

Marian has both a formal mentor training program and a service project called "Mentoring in the City." The latter, the

recipient of Governor's Collegiate Voluntary Service award in 1993, pairs Marian students with students from Secora, Roncalli and Ritter high schools. The high school students are trained as mentors to junior high inner-city youngsters.

☆☆☆

The Butler Newman Center is in search of students who need affordable housing for the 1994-95 fall semester. If you are interested in living at the Butler Newman Center next semester, call Sherry at 317-632-4378.

SERVICE OPPORTUNITIES

MAINTENANCE JANITORIAL

Full time with benefits.

Apply in person
9:00 AM - 3:00 PM
Monday through Friday

St. Matthew Catholic Church
4100 East 56th St.
Indianapolis, Indiana

NANNY/CARE GIVER For Northeast side family's three children. Unique situation with a separate house in a private setting. Married couple a possibility with additional groundskeeping work available. Non-smokers only. Send resume to:
3439 E. 86th St., Ste. 15A, Indpls., IN 46240

■ PRINCIPAL ■

Holy Family Catholic Elementary school in New Albany, Indiana is searching for a qualified candidate for the position of Principal. Candidates must be an active Roman Catholic, hold at least a Master's Degree in Education, and hold a current Indiana Elementary Administrator's License.

Holy Family school is a K-8 school with a near capacity enrollment of 425 and a faculty of 20. Holy Family offers a full range of extra curricular programs and has shown leadership in piloting innovative programs. Kinder-Care and After-Care programs are available, and future plans include a Pre-School program.

New Albany, IN is located in Floyd County on the Ohio River in the Louisville Metropolitan Area. There is a diverse population with a cross-section of stable socio-economic groups.

Application deadline: May 16, 1994.

For application, please contact:
Sr. Lawrence Ann Liston, SP
Office of Catholic Education
1400 N. Meridian Street, Box 1410
Indianapolis, IN 46206
(317) 236-1430

Equal Opportunity Employer

Opening Elementary School Principal

St. Joseph Catholic School
Corydon, Indiana

Grades 1-8, enrollment of 128 and 10 faculty Tri-Parish Community. Students from rural and small town settings. Modern plant located in scenic town - 30 minutes from Louisville.

Qualifications:

Active Roman Catholic, Master's in Education, Administrator's License.

Contact:

Sr. Lawrence Ann Liston, SP - Office of Catholic Education
1400 N. Meridian St., P.O. Box 1410
Indianapolis, IN 46202

317-236-1430 • In Indiana 1-800-382-9836 x1430

Deadline: June 1, 1994

TWO POSITION OPENINGS

PRESIDENT PRINCIPAL

CARDINAL RITTER JUNIOR-SENIOR HIGH SCHOOL

Indianapolis, Indiana

Enrollment 450

Opening: July 1, 1994

APPLICANTS CONTACT:

Sr. Lawrence Ann Liston
Office of Catholic Education
1400 N. Meridian Street
Indianapolis, IN 46202
317-236-1435



St. Christopher parish in Speedway, Indiana, is a large, vibrant, young parish seeking a high-energy D.R.E. who is a self-starter and able to work independently as well as collaboratively!

Send Resume To:
Janice M. Burger
Board of Total Catholic Education
Chair, Search Committee
3502 Louise Ave., Indianapolis, IN 46234

Synod on Africa focuses on culture, women, evangelization

Also encourages dialogue with Muslims and denounces birth control programs that target Africa

by John Thavis
Catholic News Service

VATICAN CITY—The need for local freedom in inculturation and a forceful proclamation of the church's social teachings emerged as important themes in the midterm report of the special Synod of Bishops on Africa.

The document also called for strong support of women's rights, both in society and in the church. It encouraged the sometimes-difficult dialogue with Muslims in Africa and denounced international birth control programs that target the continent.

The report, called a *relatio*, summarized the first two weeks of individual speeches and set the thematic agenda for two weeks of small group meetings to follow. It was read to synod participants April 22 and made public in summary form.

The report said inculturation was clearly "an overriding concern" at this synod, the key to bridging the gap between professed faith and daily life in Africa.

"The universal church should continue to give the churches in Africa and Madagascar the necessary trust and freedom to accomplish this great task," it said. Traditional religions can make a special contribution, as a "reservoir of African religious and cultural values," it added.

Specific areas of inculturation listed by the *relatio* reflected synod speeches earlier in the week.

Several bishops, for example, discussed ancestor veneration and its implications for Christianity. South African Bishop Nkomo Paul Nkhomo of Witbank noted the "potential richness" of such traditions, which affected almost all aspects of the African's life. But the church must also recognize that ancestor worship and the intermediary role of witch doctors have also caused much suffering, he and other bishops said. They called for serious study so that Catholic teaching is not just seen as one among equally valid approaches to the world of spirits.

Inculturation in the liturgy was another focal point in synod talks. Bishop Peter K. Sarpong of Kumasi, Ghana, said local churches in Africa should not be tied too closely to the format of the Roman Mass. He said a recent Vatican document on inculturation tended to underline uniformity in liturgy, which is not helpful to anyone.

Some bishops and auditors spoke of overcoming a "dependence syndrome" in the African church, which needs to rely more on its own financial resources and develop its own type of pastoral structures—specifically seminaries—that move away from the European model.

The *relatio* urged the inculturation of church structures and the development of more self-reliant communities, along with appropriate new ministries for lay people. It identified "living Christian communities" as a crucial form of evangelization in Africa. These small groups can "take up questions related to marriage" and the exclusion of couples involved in irregular unions from the sacraments, it said.

The pastoral problem of Africans who have married according to local tradition but not in the church had prompted several bishops to ask for greater flexibility in recognizing the validity of the traditional African marriage.

African problems of war, tribal conflict, the arms trade, mistreatment of women, the swelling ranks of refugees and efforts at democratization all came to the fore during the two weeks of synod talks. The *relatio*, saying evangelization must take place in the real world, emphasized that "the proclamation of justice and peace is at the heart of the mission in Africa."

"The condition of woman in Africa leaves much to be desired. The church is to uphold her liberation in society; new recognition is to be given her in the church," the report said, reflecting a point made by several bishops.

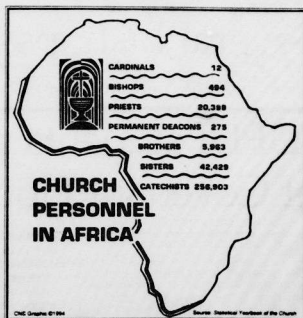
A Nigerian observer to the synod, Kathryn Hauwa Hookway, said African women still face discrimination in such areas as widow's rights, the place of girls in the family and the female genital mutilation still practiced among some peoples. The reality for many women is illiteracy, long daily treks for water, fuel and food, and little access to land or credit, she said. The church's lack of response is one reason why many women have turned to sects and small Christian churches, she said.

The *relatio* also appealed for a reduction or cancellation of the foreign debt that is strangling many African economies, a problem highlighted by many synod participants. Zambian Bishop Medardo Joseph Mambwe of Chipata told the assembly that foreign debt was fundamentally an ethical issue that has unduly burdened the continent's present economic efforts and its future. His talk was one of few to be greeted by applause.

The synod report condemned birth control programs that are pushed by international organizations with "no thought for the spiritual welfare of families." Several bishops echoed the remarks of Pallottine Father Henri Hoser, an expert on family problems in Rwanda and a synod observer, who said "contraceptive propaganda" portrays the child as an aggressor.

The theme was taken up by Pope John Paul II, who asked African bishops to work with their governments in anticipation of an upcoming International Conference on Population and Development. Vatican Secretary of State Cardinal Angelo Sodano said a draft U.N. document prepared for the conference tries to present abortion "almost as a human right."

The report said that on the basis of synod speeches



relations with Muslims in Africa were "generally good," but that negative signals were cause for concern. That was illustrated by Bishop Vincent Mijwok Nyirer of Malakal in strife-torn Sudan, who said it was hard to dialogue with "someone who is killing your brothers and sisters."

Nevertheless, the synod report said, "there was unanimous commitment to dialogue with Islam, and evangelical service with them even in cases of great difficulty."

The *relatio* summarized consensus positions on several other topics:

►Missionaries: Missionaries are still needed in Africa, but the accent should be on closer collaboration with local churches, it said. On the specific and sensitive issue of religious recruitment among Africans, the report was blunt: "Africans are not to be recruited in order to maintain numbers in diminishing European institutes."

►Layity: The report said the laity need access to better programs of formation in doctrine, the Bible and morality, with special attention offered to women and children. Collaboration with laity should be emphasized in seminary programs.

Some bishops had described the African church as overly clericalized. Henry Nelson, a Ghanaian and head of the Pan-African Association of Catholic Laity, told the synod that lay people want to help with the church's mission but must have a formation that goes beyond intellectual preparation.

►Communication: The *relatio* said mass media belong to the people and "no government or authority has the right to monopolize them in order to advance their own interests."

The report reflected serious concern by many bishops about what they termed the immoral content of programs, videos and magazines that arrive in Africa. "The media pose a real challenge to the family, with children and youth as victims. Pornography and violence are invading Africa through the cinema and through videocassettes or by satellite," it said.

TRI-COUNTY ASPHALT

Serving Indiana Since 1948

— FREE ESTIMATES —

• RESIDENTIAL DRIVEWAYS • SEALCOATING

Discounts for senior citizens and non-profit organizations

LICENSED & BONDED BY THE CITY OF INDIANAPOLIS

CALL: 317-849-9901
317-356-1334
317-862-2967

Rumors
Cafe
Mother's
Day Brunch

- Baked Ham
- Fried Chicken
- Barbequed Ribs
- Catholic Tenders
- Macaroni & Cheese
- Whipped Potatoes
- California Blend Vegetables
- Greens
- Fresh Fruits & Salads
- Assorted Desserts

Sunday, May 8th, 1994
11 am - 4 pm
\$10.95

Children under 10 1/2 price

Call and make your reservations early!
Breakfast served from 8 am - 10:30 am

Located on The North Meridian Inn
1530 North Meridian St.
Indianapolis, IN 46202
(317) 634-6100

S.A.C.R.E.D. MEETING

FIRST SATURDAY
May 7, 1994

ST NICHOLAS CHURCH
SUNMAN, IN

8:00 AM Charismatic Mass, followed by the Fatima Rosary and a S.A.C.R.E.D. meeting. Come at 7:30 for praise and worship music.

Come for prayer, fellowship and sharing
Come for a teaching of Catholic doctrine (video)
Come for practical wisdom to help live our Christian life
THIS MONTH'S VIDEO

"CATHOLIC FUNDAMENTALISTS"

KARL KEATING

FROM "DEFENDING THE FAITH III"
CONFERENCE AT THE
FRANCISCAN UNIVERSITY OF STEUBENVILLE

Every Sunday, S.A.C.R.E.D. also brings to you the following on WRBI - 103.9 FM in Batesville:
10:30 AM "DAILY BREAD" with FR AL LATER
11:30 AM "THE CHOICES WE FACE" with RALPH MARTIN

See the Touch of Rose Collection by Roman



THE VILLAGE DOVE

In Broad Ripple
722 E. 65th St. • 317-253-9552
Southport & U.S. 31
7007 S. U.S. 31 • 317-881-6296

CD
Maturing?

7.70%
Minimum interest guaranteed 1st year

NO FEES! NO SALES CHARGES!

The sensible alternative to volatile stocks and bonds.
Also available for IRAs and other qualified plans!

Call now for more information!

(317) 359-9621

Ask for Jim Sorg or Dianna Phipps

SE

SORG/EHRMAN
INSURANCE Agency, INC.
1709 N. Shadeland Ave., Indianapolis, IN 46219

Issued by American Investors Life. An "A" (excellent) rated company with assets of \$1.8 billion.

Several bishops say girls can serve at altar

Others want to wait until after next meeting of U.S. bishops

by Jerry Fitteau
Catholic News Service

WASHINGTON—In the week following news of a Vatican ruling that church law permits female altar servers, several bishops publicly gave a green light to the practice, but at least one diocese was told only males should serve until further notice.

Use of female altar servers was believed to be widespread already in many U.S. and Canadian dioceses long before the Vatican ruling.

Cardinal Roger M. Mahony of Los Angeles issued guidelines for training altar girls April 18.

"Pastors should see that the face of the server ministry reflects the face of their parish and maintain an appropriate balance as far as male and female servers are concerned," Cardinal Mahony said.

He said girls could begin serving July 1.

He noted that the Vatican ruling said bishops should hear "the opinion of the episcopal conference" before permitting female servers in their own dioceses. The July 1 date will let him do that, he said, since the nation's bishops will be getting together for a retreat-style assembly in mid-June.

He expressed the hope that girls who serve at the altar might be more attracted to religious vocations, just as such service has traditionally been considered a stepping-stone for boys to priestly and religious vocations.

Archbishop Francis T. Hurley of Anchorage, Alaska, said April 13, "the statement from the Holy See clarifies the term 'altar servers.' It now clearly includes female servers."

"Women, including some who are in their teens, read at Mass and serve as eucharistic minister," he added. "Women in parishes in Alaska where there is no priest for Sunday preside over the Sunday eucharistic service. To include women and girls now as altar servers is just another step in ordered development of liturgical life."

An archdiocesan news release on Archbishop Hurley's statement commented, "Women and girls have been serving (at the altar) in some parishes of the archdiocese for many years."

Archbishop Remebert G. Weakland of Milwaukee, in a brief statement April 14 in his archdiocesan newspaper, the *Catholic Herald*, said, "I have not yet personally received the document. But those churches that have begun the practice may continue and those who have not but are interested may begin to do so."

Bishop Thomas J. O'Brien of Phoenix told his diocesan newspaper, *The Catholic Sun*, that he plans to approve use of female servers in all parishes, but it might be fall before diocesan age and training guidelines and other information is distributed.

In the Diocese of Arlington, Va., however, Father Robert J. Rippey, chancellor, announced that "the traditional norm of male servers is to be retained for all liturgical acts" until the bishop issues a policy directive "after the National Conference of Catholic Bishops has dealt with the matter in its upcoming meeting in Washington in November."

The bishops are scheduled to have a retreat-style gathering in San Diego in June. Their next regular business meeting is in November.

Mercy Sister Sharon Ewart, NCCB associate general secretary, told Catholic News Service April 22 that the

conference officers had not yet reached a decision as to when and how the conference consultation would take place. The June gathering or the November meeting were among possibilities, she said.

The letter on female altar servers came from the Vatican Congregation for Divine Worship and the Sacraments. It was dated March 15, addressed to heads of bishops' conferences and signed by Cardinal Antonio Maria Javere Otaz, prefect of the congregation, and Archbishop Geraldo M. Agnello, secretary of the congregation.

Cardinal Mahony's six-page "Altar Server Guidelines" included a two-page list of blessing for those entering into the ministry and a bibliography as well as instructions on eligibility, training and responsibilities of altar servers.

"Ideally servers should be fully initiated Catholics," the guidelines say. They permit servers who are not yet confirmed, however, so long as they have received baptism and first Communion. About fifth grade is a recommended minimum age, but it is up to "the pastor's discretion."

As assistants to the priest and deacon, "servers should be active and full participants in the celebration with the understanding they are leaders of the assembly," the guidelines say. "The server models the activity of the assembly and by singing, praying and keeping silence can enhance the worship of the assembly."

The guidelines outline the responsibilities of a server before, during and after Mass and point out the need to train servers additionally for specialized roles in more solemn celebrations.

They call for youth servers to wear "albs or cassock and surplice" and for parishes to have "an ample supply of sizes to insure all servers are properly vested in the same way at any given liturgy."

Gov. Casey hails 'tremendous progress' in pro-life movement

Pro-life TV ads, Cardinal O'Connor honored by Right to Life Committee

by Tracy Early
Catholic News Service

NEW YORK—Gov. Robert P. Casey of Pennsylvania said in a New York address that the pro-life movement, contrary to widespread perceptions, is "making tremendous progress."

"The tide is moving inexorably in our direction," he said.

As evidence, Casey cited measures limiting abortion in his own state, refusal of Pennsylvania and other states to follow a White House directive on funding abortions for poor women, failure of the federal Freedom of Choice Act to pass and other developments.

"We're winning this battle by the argument," said Casey, who is in his last year as governor.

Although many people thought the abortion question was settled by the 1992 elections, Casey said, pro-life issues "have never been more central than now."

The governor called on the pro-life community to work for two goals: keeping abortion out of any national plan of health care, and seeking the resignation of the head of the Food and Drug Administration, David Kessler, for his role in getting the abortion pill, RU-486, into the United States for testing.

Casey, serving as honorary chairman, spoke at the "First Annual Proudly ProLife Awards Dinner" of the National Right to Life Committee, based in Washington.

Wanda Franz, a University of West Virginia psychology professor who is committee president, gave awards to Cardinal John J. O'Connor of New York, former chairman of the bishops' Committee on Pro-Life Activities, and Nancy S. DeMoss, head of the Arthur S. DeMoss Foundation. The foundation, named for Mrs. DeMoss' late husband, sponsors pro-life television ads.

Four DeMoss ads, which use the theme "Life—What a Beautiful Choice," were screened for the dinner audience. Singing a solo of "Amazing Grace" was 16-year-old Gianna Jessen, who appears in one of the ads and who is a survivor of an abortion performed during her mother's 29th week of pregnancy.

DeMoss gave credit to advertising professionals who created the ads, but said they had to remain nameless "due to pressure from the abortion industry and its friends."

But she said more than 98 percent of the "tens of thousands" of letters received in response to the campaign had been positive.

DeMoss, a Protestant, expressed thanks to "my Lord and Savior Jesus Christ, who came into my heart and life a few years ago." She said Protestants owed a special debt of gratitude to Cardinal O'Connor because he set an example of speaking out "when others have remained silent."

Charging that the print and electronic news media are "arrayed against us," Casey praised the DeMoss ads for taking the battle into the communications world. Their effectiveness, he said, has been confirmed by "the stridency of the opposition."

Casey called Cardinal O'Connor a "fighter for everything good, and most of all the right to life." He said that in his hometown of Scranton, Pa., Cardinal O'Connor, who was bishop there briefly, remained a legend.

Cardinal O'Connor gave credit to his staff for service

to the pro-life cause. The staff ensures no awards are given in the Archdiocese of New York unless recipients are pro-life, he said.

Citing Jesus' statement about the unclean spirits that could be cast out only by "prayer and fasting" (Mt. 9:29), Cardinal O'Connor stressed the role of prayer in the fight against abortion.



FANFARES
... the Special Event People
DIVISION OF CATHOLIC PRO-LIFE
A full service catering company encompassing menu design, theme and decor planning.
Creating menus within your budget.
For menu ideas and information,
call our event coordinator at (817) 899-6792.

To the members of St. Malachy, St. Susanna, and Mary Queen of Peace Parishes:



★★★★★★★★★★
Patricia BALDWIN
for
Hendricks County Prosecutor
★★★★★★★★★★

- ★ Member and former Parish Council Member, Mary Queen of Peace parish, Danville
- ★ CCD Teacher
- ★ Former Board member and officer, Catholic Social Services
- ★ Right to Life
- ★ Trial lawyer
- ★ Sound Manager
- ★ Fiscally responsible

Authorized and paid for by the Pat for Prosecutor Committee, Ronald K. Stegemoller, Chairman, and presented with the approval of Patricia Baldwin, Republican Candidate for Hendricks County Prosecutor.

BOOK REVIEWS

Borders between life and death

RAISING THE DEAD, by Richard Selzer. Whittle Books (New York, 1994). 118 pp., \$17.50.

Reviewed by Frank Allen
Catholic News Service

Without warning, at home in his study in Connecticut on March 31, 1991, Dr. Richard Selzer fell into a coma. On the 23rd day of his mysterious illness, in a hospital's intensive care unit, he "died."

After a miraculous rebirth, months of bizarre hallucinations and arduous convalescence, he learns that he has been diagnosed with Legionnaire's disease.

Through a detailed meditation on his visit to the "borderland between life and death" and return to the "bright amazement" of life, we learn in Selzer's new book what it's like "raising the dead."

The recreation of his coma and description of 10-minute "death"—he calls it "strange and painless," like "stepping through a door held politely open for him"—are memorable moments in his narrative of what happened to him.

"Then he hears a wingbeat, and feels something fugitive, immaterial, a beige veil being drawn from his face, slowly at first then faster, until the final whisk is like a slap. A moment later he draws his first breath."

Legionnaire's disease, sometimes fatal, is caused by a bacterium which thrives in mist sprayed from air-conditioning ducts. It often entails a massive pneumonia associated with collapse of the respiratory system.

Born June 24, 1928, in Troy, N.Y., Selzer is associate professor of surgery at Yale University's medical school. He has published many essays and stories which probe complex interrelationships of healing, mortality and therapy.

With imaginative insights into the distress of disease, Selzer, describing ever-changing physical deterioration with clinical accuracy, takes us on a wise odyssey to a total "poverty of body" and a deepened spiritual recognition of the value of life.

Physicians are not supposed to become ill. In our society they are the symbol of technological authority. To be returned to infancy for these "warriors of medicine," to undergo role reversal, is not only painful but an attack on identity.

"How can it be," he asks, "that a lifetime of treating the sick has not prepared him at all for the role of the patient?"

(Selzer talks about himself in the third person because it provides "a blessed bit of distance" between himself and the ordeal.)

As Thoreau wrote about his famous encounter with nature, Selzer's personal humanistic journal, as though written by a modern-day Lazarus, relates the "burden and thrill" of an individual's deepest crisis, engagement with submerged levels of being and a search for lapsed wholeness.

Subtitled "A Doctor's Encounter with His Own Mortality," there's a steady compassion in Selzer's unflinching gaze at a damaged body-mind-spirit, and it is not always pretty. (Diarrhea and incontinence were long-term problems.)

"It is not death that he hates," he says. "This borderland between, where terror and discomfort prevail. To return to life is to embark upon yearning again."

He learns that the creative need to retell his story and the healing process itself are closely related.

Selzer's exceptional courage in facing up to humiliation and uncertainty of disease, in accepting the "burden and thrill" of life, are what gives this "chronicle of an illness" the feeling of the Psalms.

(Allen, now a university administrator, taught English literature for many years.)

(At your bookstore or order prepaid from Viking Penguin, Distribution Center, 100 Fabrice Road, Newbern, Tenn. 38059-1334. Add \$2 for shipping and handling.)

Books of interest to Catholic readers

By Richard Philbrick
Catholic News Service

WASHINGTON—Here is a list of books of particular interest to Catholic readers.

"A Moral Emergency: Breaking the Cycle of Child Sexual Abuse," by Jade C. Angelica, Sheed & Ward, \$10.95, 169 pp.

Specialist in the treatment of child abuse presents a history of the problem, statistics concerning it, the legal issues it engenders, and comments on it rooted in theology.

"Women of the Gospel," by Passionist Father Isaiah Powers, Twenty-Third Publications, \$5.95, 153 pp. Vignettes about 28 women mentioned in the Gospels which cast light on problems such as: rejection, disappointments, irrational ambition and shyness.

"The Parables of Calvary," by Father Stephen C. Rowan, Twenty-Third Publications, \$4.95, 48 pp. Reflections on the seven last words of Jesus as they relate to the faith journeys of adults.

+ 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 arch-diocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

+ ANDERSON, Alice Mildred Johnson, 77, St. Rita, Indianapolis, April 15. Mother of Harry B. Anderson, Jr. and Mary Catherine Yates, grandmother of six, great-grandmother of six, great-great-grandmother of one.

+ CATHCART, Donald O., 68, Holy Spirit, Indianapolis, April 16. Husband of Joyce H. Cathcart, Charles, Thomas, Robert, Joseph, William and Patricia Cathcart Duncan, grandfather of 15.

+ CATTERSON, Robert E., 79, St. Pius X, Indianapolis, April 13. Husband of Helen B. Catterson, Michael, Tom, Patricia and Nancy Lovely, brother of John, Mary Jo, Rickley and Dorothy Breen, grandfather of one.

+ CLOUSER, Esther Hill, 80, St. Monica, Indianapolis, April 16. Mother of Ramona Johnson, Theresa Werthington, Barbara Jester, Cecilia Gillin, Rosella, Ronald and Jon, sister of William Hill and Saranna Laughner, grandmother of 23, great-grandmother of 29.

+ COOK, Gerald M., 55, Our Lady of the Greenwood, Greenwood, March 24. Husband of Joyce A. Cook, father of Jill McClure, Gana and Amanda; brother of John, Bruce, Stephen and Mary Millett.

+ FEDERLE, Ralph, 49, St. Louis, Batesville, April 20. Father of Anna, brother of Howard "Ben", Paul, Carl, Ruth, Gail, Marlene Greive and Joann Holzer, stepson of Ruth Federle.

+ GICK, Lawrence G., 67, St. Paul, Greensburg, April 16. Husband of Evelyn, father of Philip J. and Charles F. Cook, brother of Richard, Wm. Ethel Matwysk, Joyce Cornett and Yvonne Risk, grandfather of six.

+ HERLEY, Cora M., 72, St. Augustine, Jeffersonville, April 17. Mother of John C., Thomas M. and Ann H. Wilkinson; sister of William J. Marra, Michael P. Marra, Alice Delchanty and Lillian Kapthammer, grandmother of two.

+ HINES, Frances Marie Ross, 76, Holy Angels, Indianapolis, April 17. Mother of Martina Hines Knox and Arthur James Hines; sister of Josephine Buchanan, Gertrude Cabel, Rebecca Tucker and Thomas Tucker, grandmother of four.

+ JACOB, Ralph J., "Jake", 65, St. Simon, Indianapolis, March 27. Husband of Lavonne "Bernie" Butler Jacob, father of Debbie Stearns, Diane Dowd, Vicki Traub, Pam Padgett, Sherry Blumhann, Gary, Terry and Larry, brother of Edna Wigand and Susan Hopt, grandfather of 9.

+ JONES, Eugenia "Jean", 91, St. Rose of Lima, Franklin, April 13. Mother of William P. Jr., Donald L., Robert P., David R., Jeanne Jell and Nanci M. Rogers, grandmother of 20, great-grandmother of seven.

+ KORKIJS, Marianna Caks, 84, St. Peter and Paul Cathedral, Indianapolis, April 9.

+ MCCOILL, Ruby, 76, St. Lawrence, Lawrenceburg, April 18.

+ MEYER, Cornelia, 66, St. Anne, Hamburg, April 21. Wife of

Wilbur, mother of Shirley Kieker, Wanda Lecher, Donna Kieker, Eugene Meyer and Bernard Meyer, sister of Cyril Schebler, Mary Lou Medler, Evelyn Laker, Joan Lecher and Betty Wesseler, grandmother of 10.

+ MODICA, John, 67, Good Shepherd, Indianapolis, April 13. Father of John Jr. and Kathy Johnson, brother of Mary Stah, grandfather of three.

+ MOKANYI, Sally "Baba", 96, St. Mary, Greensburg, April 24. Mother of Nick, Aleck, John, Mary Posak, Sally E. Lichota, Lena Lathrop and Kathryn Strong, grandmother of 31, great-grandmother of 44, great-great-grandmother of three.

+ OESTERLING, Leona, 92, Holy Family, Oldenburg, April 8. Mother of Helen Enneking, Kathleen Fohlman, Herbert and John B. Oesterling; sister of Ursula Brinkman, Romilda Waldman and Paul "Pete" Meyer, grandmother of 26, great-grandmother of 45.

+ SPAULDING, Coletta "Ginger", 80, Our Lady of Lourdes, Indianapolis, April 9. Aunt of several nieces and nephews.

+ STER, Ann G. "Jerry", 67, St. Bartholomew, Columbus, April 10. Wife of Peter, mother of Daniel, Thomas and Carolyn Messerle; daughter of Madeline Christian Gleason VanMarmer, sister of David, Patricia Fitch and Sally Connors, grandmother of three.

+ STRIGEL, Edward R., 84, St. Mary of the Knolls, Ellettsville, April 20. Husband of Norma, father of Eddie, David, Mary Smith, Linda Walker and Patsy Schellenbert, brother of Andrew A., grandfather of 30, great-grandfather of 36.

+ VOGELSCANG, Cora, 84, St. Paul, New Albany, April 12. Sister of Ralph Gutzwiler, Marie Weber and Irma Osterbock.

+ WOODWARD, Margaret J., 60, St. Anthony of Padua, Clarksville, April 17. Mother of John M. and Patricia Burnett, sister of Joseph C. Toom, William Toom and Anna Bowman, grandmother of five.

Franciscan Sister Floribert Hein dies at 94 years old

A Memorial Mass was celebrated on April 26, at the Motherhouse in Oldenburg for Franciscan Sister Floribert Hein. Sister died on April 24. She was 94 years old.

Born in Evansville, Ind., Sister Floribert entered the Oldenburg Franciscan community in 1917 and professed final vows in 1922.

Sister Floribert taught at St. Mary, Aurora, Holy Name, Beech Grove, St. Andrew, Richmond, and St. Vincent de Paul, Bedford. She also taught in Ohio, Missouri, New Mexico and Illinois schools. Sister retired to the Motherhouse in 1969.

Sister Floribert is survived by one sister, Greg Chamberlain, of Evansville, Ind.

Memorials may be made to Sisters of St. Francis, Oldenburg, Ind. 47036.

Monsignor Raymond T. Bosler tells it like it was, is and should be.



Mgr. Bosler with Archbishop Paul C. Schulte during Vatican Council II.

New Wine Bursting Old Skins

Memories Of An Old Priest Longing For A New Church

Msr. Raymond Bosler, founding editor of the Criterion, shares thoughtful and informative memories about the Church before Vatican I, the Church as he sees it today, and the church he hopes will evolve in the future.

A captivating memoir by a man who has known both the "old" and the "new" Church and who was an expert witness to the excitement of Vatican II.

Msr. Raymond Bosler may be "an old priest longing for a new church," but his memoir vibrates with the vitality of youth on every page. With clarity and wit he describes the Church as he knew it before Vatican II, the Church as he sees it today, and the Church he hopes will be filled with "new wine."

ONLY

\$8.00

PLUS \$1.50 POSTAGE & HANDLING

PICK UP \$6.00

ALSO AVAILABLE AT

Krieg Bros. and The Village Dove

To: The Criterion

P.O. Box 1717, Indianapolis, Indiana 46206

I enclose my check for \$9.50 for the book "New Wine Bursting Old Skins."

Name

Address

City/State/Zip

Or Charge My

VISA

MasterCard

Exp. Date

Card No.

Signature

MAY Mary's Special Month ROSARY



Featuring:
THE LARGE BEAD CLASSROOM & FAMILY ROSARY

24" in Black, Brown or Luminous..... \$5.25
Other Rosaries..... \$5.00
\$200.00

Many Rosary Booklets

including The Scriptural Rosary (a meditation for each Hail Mary of the Mysteries)..... \$7.95

Rosary tapes and CDs..... from \$6.95

(Mail orders add 5% Indiana State Sales Tax plus \$1.25)

Open:

Monday-Friday 9:30 to 5:30

Saturday 9:30 to 5:00

Parking South of Store

Krieg Bros.

Catholic Supply House

—Established 1892—

(2 blocks South of Monument Circle)

119 S. Meridian Street

Indianapolis, IN 46225

317-638-3416

1-800-428-3767

Signature _____

Marriage and African customs: What can the church accept?

African bishops at synod appeal for a more flexible approach

by John Thavis
Catholic News Service

VATICAN CITY—They were thousands of miles away from the Vatican meeting hall, but married couples quickly became protagonists at the special Synod of Bishops on Africa.

Almost as soon as the assembly got down to business in mid-April, Pope John Paul II and more than 300 other participants heard bishops appeal for a more flexible approach to couples married according to traditional African custom, many of whom are currently denied the sacraments.

The issue was shaping up as an important test of the limits of inculturation. It posed a question for synod fathers: How far can the Gospel and church teaching be adapted to fit the culture of African Christians?

For many African bishops, the marriage issue is crucial because of its vast pastoral dimensions. As Botswana Bishop Boniface Setlalekosi told the synod, the exclusion of so many couples from the sacraments because of "irregular" marriages represents an injustice in the church and shows that "something is wrong" with the current policy.

Another bishop formally proposed that the church recognize the validity of African traditional marriage under some conditions and urged the pope to name a commission to study the pastoral possibilities.

Vatican officials who took the synod floor emphasized the other side of the inculturation coin, however. The church cannot adapt to local practices that are sinful, they said, and in their view "marriage by stages" goes against church teaching about the permanence of the sacrament.

But African prelates are convinced the West has an incomplete understanding about traditional marriage,

and they took care to explain some of the subtleties on the synod floor.

First of all, the bishops are not proposing the church accept "trial marriage" or even "progressive marriage," said Bishop Raphael Ndingi Mwana'a Nzeki of Nakuru, Kenya. The traditional African marriage process is considered an extended but complete expression of mutual consent.

That was underlined in a 1992 document of the Inter-Regional Meeting of Bishops of Southern Africa, IMBISA, which said that while it is difficult to assess at what point the traditional African union become a marriage in the Western sense, the African marriage "is not reversible."

"It is a gradual process with a definite objective, and in this process some conditions should be fulfilled, such as bride wealth and birth of a child," it said.

Moreover, as Bishop Ndingi and others pointed out, marriage in Africa is usually not a decision of the spouses alone but a "covenant" between two families. African marriage is rarely seen as a private matter—something that may go against Western attitudes, but which also introduces a valuable community dimension, according to African bishops.

Father Joseph Olandehio Faniran, a Nigerian official of the Symposium of Episcopal Conferences of Africa and Madagascar, said that among his people, certain match-making rituals are preserved from past times when arranged marriages were the norm.

At the point when the couple decides to marry, for example, an emissary is dispatched to knock at the door of the bride's family, bearing a small tribute. Later, negotiations are held to work out the dowry payment and the size of the bride's trousseau.

He said cohabitation or sexual relations do not normally occur before marriage is finalized, and the validity of the union does not depend on the birth of a child. But that is not true in other parts of Nigeria, where the marriage is not official until a child arrives.

Fertility is a sensitive issue in the debate over traditional marriage. The 1992 IMBISA statement said that while infertility is a great sadness for the couple and their families, this suffering should be borne by the couple in love and faithfulness.

At the synod, Bishop Peter Sarpompong of Kumasi, Ghana, also challenged the view that fertility is essential for African marriage. If "the man or woman who cannot have children is held in disgrace and is regarded as cursed, then the value (of fertility) has been perverted," he said.

But traditional African marriage generally produces stable couples who raise families and are considered fully married by society and the state. It is the church alone that considers them public sinners, an attitude that tends to alienate the couples even further, bishops said.

Young couples who do want to abide by church teaching face the prospect of a "triple marriage: the traditional one, the Christian one and the civil one," said Antonio Cardoso, a synod lay auditor who heads the Mozambique Commission for the Family. To many, the Christian marriage still appears as a "strange method," he said.

What the church should—or can—do about the African marriage situation received some creative input at the synod. At issue was the nature of the sacrament itself and how much European history and culture has influenced its current form.

Kenya's Bishop Ndingi noted that "there is no concrete form of Christian marriage in the New Testament." Moreover, he said, the Council of Trent made clear the church has the theological possibility to reconsider the form of the sacrament.

The present canonical form of Catholic marriage, the mutual consent, has its origins in the Roman civil marriage. But the consent can be expressed in many different ways and contexts," he said.

As the synod approached the halfway mark, Ghana's Bishop Sarpompong said Africans were expecting their suggestions on marriage to be reflected in the propositions that come out of small group sessions in late April.

He said it was natural that Vatican officials view these kinds of questions with more doctrinal sensitivity, while Africans see them as basically pastoral issues. Both viewpoints deserve a hearing, he said. "That's why we have a synod."

Donor gives \$1 million to train teachers in Evansville

EVANSVILLE, Ind. (CNS)—A \$1 million gift from an anonymous donor will help the Evansville Diocese meet a major concern of delegates to the diocesan Synod '93—improving religious education for Catholics of all ages.

The gift, announced by Bishop Gerald A. Gettelfinger, will be used to "teach teachers of religion," to go along with the donor's stated desire to enhance the quality of religious education in the diocese. Only the interest from the million dollar endowment fund will be used.

Money will be available as scholarship grants to help parish catechetical leaders further their education at St. Mary-of-the-Woods College or St. Meinrad School of Theology, both in Indiana, or Brescia College in Owensboro, Ky. Participants also may choose extension programs.



"Help us
to help others"

Critical Need for

Refrigerators, Gas Stoves,
Washers
and all types of
Furniture & Bedding.

FOR FREE PICK-UP, CALL

687-1006



United Way
It brings out the best
in all of us.

The selection
of the
price funeral
you want
is left up to you.

The
LEPPERT & HURT
funeral company
740 East 86th Street
Indianapolis, Indiana
844-3966

Caring for Catholic families since 1881

Our Catholic funeral directors are available to answer your questions and provide the quality service you expect from central Indiana's leading mortuary.

**FLANNER
AND
BUCHANAN**
MORTUARIES & CREMATORY

Broad Ripple • Carmel • Fall Creek • High School Road • Mann Road
Morris Street • Shadeland • Zionsville • Washington Park East Centers

Offering Serenity Funeral Pre-Planning
(925-9871)

Catholic Cemeteries

Archdiocese of Indianapolis

435 W. Troy Ave. • Indpls., IN 46225
784-4439

The logical choice for those seeking
Catholic arrangements.

Gene Harris, Director

YES, I would like additional information on:
☐ Mausoleum entombment ☐ Ground burial
☐ Memorials ☐ Family Lot Areas
☐ Personal Reference File

Name _____

Address _____

City _____

St. _____

Zip _____

Telephone (_____) _____

RICHARD

YOUNG

YOUR STATE SENATOR

Working For
Southern Indiana

Democrat
District 47



Paid for by the Committee to Re-elect
State Senator Richard D. Young
Richard Young, Treasurer