

THE CRITERION

Vol. XXXIII, No. 33

Indianapolis, Indiana

50c

May 20, 1994

A vision of church's new catechism

(Editor's note: The long-awaited "Catechism of the Catholic Church" will be available on June 22. In preparation for its release, The Criterion is publishing two series of articles about it. Below is the first of a series by Father Jeffrey Godecker, archdiocesan director of Religious Education. On page 24 is the first of a series prepared by Catholic News Service.)

by Fr. Jeffrey Godecker

Archdiocesan Director of Religious Education

When I began to study "The Catechism of the Catholic Church," I asked Archbishop Buechlein what he wanted done with the catechism. He suggested that I develop my own vision for it. The following article, and the three that will follow it, represent my vision of the catechism based on two thorough readings of a draft of the catechism and a review of current theological issues.

1. What is most important about the catechism is not the book. The catechism says, "We are not a people of the book." What is important is the living reality of Catholicism as it is expressed in creed, sacraments, prayer and moral life. The book is an official framework for thoughtful and faith-filled expression of the tradition. If Catholicism is important then the framework which is the catechism is also important.

2. The catechism is for adults, not for children or teens. The catechism addresses the needs for adult formation as outlined in paragraph 19 of the Rite of Christian Initiation of Adults: integral presentation, suitable knowledge of doctrine, intimate understanding of the mystery of salvation, learning to pray, learning to live more deeply the Christian way of life, and learning to witness to the truth.

3. The catechism does not give methods to teach adults. The catechism is a resource book which should launch efforts for adult catechesis through process and methods which are effective for contemporary Americans. The most important methodology will be that of mutual dialogue and open discussion and prayer that

Catechism of the Catholic Church



Libreria Editrice Vaticana

The cover of "The Catechism of the Catholic Church"

treats both adults and the teachings of the church with equal reverence

4. The catechism indicates that it does not take into

account cultural needs. It is the task of preachers and catechists to do that. Hence the catechism requires a "translation" into the American culture with its pluralistic subcultures. But not only should the catechism be "translated," it must also be allowed to critique our culture and various subcultures. If the language is too magisterial and complex then we must find ways to translate it into language that touches the hearts and minds of its audience.

5. The catechism does not address issues about inclusive language. This will be a major stumbling block to some. But just as the fact that Thomas Jefferson was a white male slave holder does not invalidate the insights of the Constitution of the United States, and just as the patriarchal bias of the Book of Genesis does not invalidate all of the insights in this seminal book, so the decision of the church of Rome not to deal with this issue at this time does not invalidate the insights of the tradition. It is the task of preachers and teachers and the American bishops to work on this in conjunction with the insights and practices of those who attempt to practice inclusivity.

6. The catechism's division of creed, rite, code, and prayer offers each Christian an opportunity to reflect on the need for a holistic approach to Catholicism. Catholicism is not just about any one of those by itself but about all of them together functioning in harmony. Integration of creed, ritual, life, and prayer is the chief task of the Christian for 20th-century faith.

7. The catechism is important because we seem to have lost our sense of connection to larger realities than our own subjectivity. The catechism serves as a catalyst for reconnecting us to our history and to the great thinkers and saints of our tradition. We cannot live without a past that challenges our present lives.

8. The catechism is an example of the development of the tradition of the church. The thoughtful reader can easily see the development of thinking about Trinity, church, creed,

(See A VISION, page 24)

Four celebrate 50th anniversaries of ordination

Father Thomas P. Carey marks 60 years as priest

by Margaret Nelson

Four priests in the archdiocese mark their 50th anniversaries of ordination this year. They are Fathers James D. Barton, Joseph W. Dooley, Raymond R. McGinnis and Richard J. Mueller. Another, Father Thomas P. Carey, will observe his 60th anniversary as a priest for the archdiocese this Sunday, May 22.

Fathers Dooley, McGinnis and Mueller were ordained at St. Meinrad by then-Bishop Joseph Ritter on May 30, 1944. Father Barton, head of the archdiocesan Mission Office, marked his March 3 anniversary with a Feb. 27 celebration at St. Bridget in Liberty, where he is pastor. Further details of his ministry were included in the Feb. 25 edition of The Criterion.

(See FOUR CELEBRATE, page 3)



Father Thomas P. Carey



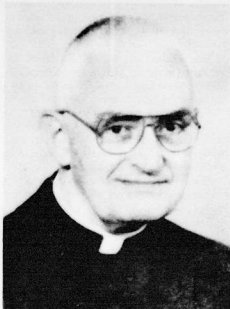
Father James D. Barton



Father Joseph W. Dooley



Father Raymond R. McGinnis



Father Richard J. Mueller

Looking Inside

Seeking the Face of the Lord: Why doesn't our society value human life? Pg. 2.

Editorial: The Catholic attitude toward homosexuals. Pg. 2.

From the Editor: What Father Hesburgh is doing these days. Pg. 4.

Viewpoints: Must Supreme Court nominees pass an appropriate litmus test? Two views. Pg. 5.

Parish profile: Three parishes in the Batesville Deanery. Pg. 8.

Faith Alive!: Life includes dependence and interdependence. Pg. 11.

Population: Vatican says development is the answer. Pg. 21.

Right to die: Key developments in the debate over 19 years. Pg. 28.

THE CRITERION

Serving the Archdiocese of Indianapolis

*****ALL FOR \$50C
0584-0-032 IF
IN THE DATA SERVICE
ATTN: STATE COUNCIL
3451 DUNCAN ROAD #100
LANCASTER, PA 17601-4216

SEEKING THE FACE OF THE LORD

Why doesn't our society value human life?

by Archbishop Daniel M. Buechlein, OSB

As I sit down to write, I hear at a distance the low hum and roar of the Indy cars on the track. It's the first day of qualifications and "500" festivities are building in the city. I remember while studying in Rome in the 1960s, when I would say I was from Indiana, the Italians would comment immediately on the 500 Mile Race. "The Race" was Indy's signature and still is for lots of folks. A lot more is developing. Last Saturday's *Star* commented on the rather startling progress made in this city during recent years.



As in other cities, an unfortunate development is also taking place in Indianapolis and it worries a lot of us. I am thinking of increasing violence. Every morning I dread hearing that yet another citizen has been murdered. Most murders are connected to burglaries, most are connected with drugs.

Did you know that almost three hundred of murderers are family members or acquaintances of the victims? People shoot each other these days simply to win an argument! Last week, shooting to kill was the solution to a fight over a girlfriend. We are not only horrified by the fact of frequent murders, but at the incredibly violent manner in which young lives have been taken. Slitting the throats of teens, a more recent phenomenon, seems demonic. By no means is this sad development confined to the city of Indianapolis.

What is happening? Pope John Paul II talks about "the culture of death" in our society. What does he

mean, "culture of death"? He describes the unbelievable phenomenon of a contemporary society that has lost its value for human life. When human life is not valued, the taking of human life because of anger, or for some personal gain, is a consequence.

How did our society come to such a state? What do we need to do to restore our common sense for the sacredness of human life? On the one hand, we must value the many beautiful developments that are taking place in our society and we must affirm these positive developments. On the other hand, we must develop our ability to step back and critically analyze what have been less than positive developments.

What negative factors lead a society to devalue human life? I don't have the answers anymore than anyone else, but I have some thoughts on the matter. I think we have lost a moral sense for the sacredness of human life in a number of ways:

1) We have slipped into a "me first" mentality in a large way. A widespread self-centered mentality destroys our human family. Why? Because "me first" says I don't need God and I don't need anyone else and that simply isn't true. The so-called "post Christian" world doesn't want an intrusive God (or Church) who makes demands that are sometimes inconvenient and even difficult. When I put "me" in the center, when I put myself in God's place, bad things happen.

2) The sacredness of life falls victim to the sad phenomenon of our broken homes. When, for whatever reason, family wealth becomes more important than family love, families come apart. The expectations of a good family life continue to rise to almost unreachable proportions. When the quality of family life

means parents must work themselves to fatigue, and family life in the home takes second place, the moral development of children suffers.

3) When society institutionalizes "adolescence" erratic behavior is predictable. Permissiveness in society travels under the banner of individual rights (at any cost). This phenomenon has had a profound effect on much of our public and private education. And outside of school, what is proposed to our youth and young adults and all of us in much of public entertainment promotes emotional, sexual and other physical violence. Untended youth are nourished at this font daily.

4) Public leadership endorses anti-life legislation. It is worrisome when we make laws to legalize what used to be illegal. I think of the pro-abortion legislation and rulings. If we are willing to terminate helpless life in its beginning where will it stop?

Assisted suicide is before us. Current government solutions to "protect" our youth from unwanted pregnancies and HIV infections are superficial. Our youth deserve more substantial protection from a culture of death. Youth may fight discipline, but they resent permissiveness. So do we. Caring love is sometimes gentle, sometimes tough, but always it is faithful about God and neighbor and the value of human life.

The value of human life is of one piece. We say the morality of human life is like a seamless garment... pull one thread, and we are in trouble. We have some mending to do if we want to restore a beautiful garment.

EDITORIAL COMMENTARY

The Catholic attitude toward homosexuals

by John F. Fink
Editor, The Criterion

Seldom have we at The Criterion received more phone calls over one article than we received about an article in the youth supplement "Reflections" that was part of our May 6 issue. This was a supplement written and edited by students in our Catholic high schools.

The article, by Melissa Hoop, was about the struggle that some teenagers have over their sexual orientation, specifically if they have to come to terms with the fact that they are homosexuals. I thought the article was a very Christian approach to the question of homosexuality.

Some readers, though, thought that a treatment of homosexuality had no place in a Catholic publication, especially written by a teen-ager. We were told that homosexuality is a disease that should not be accepted or "shown in the face of our youth." We were told that teens should not accept homosexuals as their friends because that's condoning homosexuality.

First of all, homosexuality is not a

disease. The Vatican has defined it as a disorder, much as poor eyesight or a lame leg is a disorder, but it's not a sickness. Homosexual orientation is not something that can be changed or cured through treatment of some kind.

Secondly, teens are the ones who have to face the problem of their sexual identity. Adolescence is always a difficult time and finding out that you're homosexual, and thus different from most of your friends, makes it that much more difficult. Homosexuality won't go away just by pretending that it doesn't exist. That's why the student editors thought it was important to include that article in their supplement.

Melissa's article was very clear in expressing the Catholic Church's teachings about the immorality of homosexual activity. It said, "Just as the church views heterosexual activity outside of marriage as morally wrong, the church also considers homosexual activity morally wrong because it does not fall within the sacrament of marriage between a man and a woman." So the article most definitely was not condoning homosexual activity, as some callers said it was.

But we should not shun or ostracize homosexuals or deny them their rights as human beings. Melissa closed her article by saying, "Homosexuals will always exist, therefore society should treat them with the respect that they deserve." That is the correct Catholic and Christian attitude.

That's the attitude that the church demonstrates when Archbishop Buechlein and other archdiocesan priests have an annual prayer service and blessing for those with AIDS, many of whom are homosexuals. Last week Catholic priests said Mass and participated in a retreat at Fatima Retreat House for those with AIDS.



UNITED CATHOLIC APPEAL

Appeal provides money for Catholic education

by Margaret Nelson

Education is one of the important areas that benefits from the archdiocese's United Catholic Appeal. The church sponsors Catholic schools and religious education programs for children, youth and adults throughout the archdiocese.

The educational goal of the strategic plan is to "teach and share Catholic beliefs, traditions and values." And the Office of Catholic Education (OCE) sees this as a "womb to tomb" responsibility.

The 70 schools throughout the archdiocese educate 21,000 students, with enrollment growing each year. Though the focus is on faith, these schools are respected for excellent academics, discipline and activities. In the archdiocese alone, Catholic schools save the state more than \$90 million a year.

Another 18,000 public school students attend religious education programs for Catholic children. Thousands of volunteer catechists, along with pastors and religious education professionals, carry out the teaching mission of the church by providing the basics of faith and preparing these children to receive the sacraments.

The training and certification of these other teachers is a major instructional and financial responsibility. Thousands of adults participate in parish, deanery, or archdiocesan educational programs.

The small staff in the OCE is responsible for support of these school- and parish-based programs, as well as adult education, selection of administrative staffs, training of educational leaders and providing management leadership and support to parishes and schools.

This year, the archdiocese began a "Limited Institutional Assessment"—of current programs, governance and admin-

That's the attitude the church on a national basis demonstrates when it encourages the organization Courage, a support group for homosexual Catholics who want to live in accord with church teaching. Cardinal John O'Connor of New York is Courage's most ardent champion among the hierarchy. Its next annual conference is scheduled for Aug. 18-21 at Immaculate Conception Center in Douglaston, N.Y. Courage now has groups in 15 dioceses in the United States and Canada.

Although there are many theories, no one really knows why some people are homosexuals. The Catholic attitude toward them is to accept them as persons and to help them in any way we can to remain chaste and abstain from expressing their sexuality. That was the message of Melissa's article.

Nine from archdiocese named to Order of Holy Sepulchre

Nine people from the Archdiocese of Indianapolis were invested as Knights or Ladies of the Holy Sepulchre Sunday, May 15, in Detroit.

05/20/94

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 lists.

CRITERION
P.O. BOX 1717
INDIANAPOLIS, IN 46206

THE CRITERION

Official Weekly Newspaper of the Archdiocese of Indianapolis

PUBLISHER
Most. Rev. Daniel M. Buechlein

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
Don Bramlage
Rebecca Bowman, secretary

PRODUCTION DEPARTMENT
Jane E. Lee, director
Louise Strumpf, Lara Back

Jo Ann Schramm, ctrl. circ. manager
Ann Petro, office manager
Phyllis Huffman, bookkeeping/acts. rec.

98 Catholic high school students to graduate

9 Catholic high schools schedule commencements

by Mary Ann Wyand

During commencement ceremonies at nine Catholic high schools in the Archdiocese of Indianapolis this May and June, 989 graduating seniors will receive diplomas and congratulations from school and archdiocesan officials.

Twenty graduates of Shawe Memorial High School in Madison had an opportunity to dine with Archbishop Daniel M. Buechlein on May 10 to celebrate their upcoming commencement at 2 p.m. on May 29 in the Shawe gymnasium.

Shawe's valedictorian is Elizabeth Grossman, and the salutatorians are Dominic Davis and Scott Tebbe.

Graduates also will hear speeches by Father David Coats, vicar general; Providence Sister Lawrence Ann Liston, director of schools for the archdiocesan Office of Catholic Education; and 1964 Shawe graduate Tom McKenna, a Carmel attorney, representing the Shawe alumni.

Shawe's baccalaureate Mass begins at 7:30 p.m. on May 27, also in the Shawe gymnasium, with Fathers John Meyer, Raymond Schafer, and Jim Schucki celebrating the eucharistic liturgy.

Our Lady of Providence High School in Clarksville will celebrate the commencement of its 40th graduating class at 7 p.m. on May 26 in the gymnasium.

Father Coats and Daniel J. Elsener, executive director of the archdiocesan Office of Catholic Education, will confer diplomas on 123 Providence graduates, mark the conclusion of their high school years.

Bradley Ott is the valedictorian for the 1994 graduating class, and Christopher Korte is the salutatorian.

Providence seniors will participate in the baccalaureate Mass at 11 a.m. on May 22 in the school gymnasium, with Father Michael Hilbertbrand as the celebrant. After the Mass, graduating seniors and their parents will celebrate the occasion during a baccalaureate brunch.

At Oldenburg Academy in Oldenburg, Archbishop Buechlein will celebrate the graduation Mass as 48 seniors participate in the 144th commencement of the Franciscan grade school at 4 p.m. on June 4 in the Chapel of the Immaculate Conception.

Oldenburg's commencement speakers are Krista Wenning, valedictorian, and Alasha Nobbe, salutatorian.

Franciscan Father Raymond Middendorf, chaplain for the Sisters of St. Francis of Oldenburg, will celebrate the academy's senior Mass at 1:40 p.m. on May 20 in the motherhouse chapel following an academic awards ceremony there.

In Indianapolis, 110 Bishop Chatard High School graduates will receive their diplomas from Archbishop Daniel Buechlein during the school's 30th commencement ceremony at 7:30 p.m. on May 31 in the school gymnasium.

Elsener and Father Mark Swarczkopf, dean of the Indianapolis North Deanery, will assist the archbishop during the graduation ceremony.

Bishop Chatard's valedictorian is Elizabeth Cottone and Angela Pastore is the salutatorian. During the commencement, one graduate will be recognized with the Bishop Chatard Medal for best exemplifying the goals and objectives of the school.

Chartrand graduates will participate in a baccalaureate Mass at 4:30 p.m. on May 22 at St. Matthew Church in Indianapolis. Father David Coats, Bishop Chatard's chaplain, and the priests of the Indianapolis North Deanery will celebrate the eucharistic liturgy.

The 150 graduates of Brebeuf Preparatory School in Indianapolis will receive their diplomas at 8 p.m. on June 2 in the Circle Theater downtown.

Brebeuf senior William Martin III was chosen as the commencement speaker by graduating seniors.

G. Joseph Peters, coordinator of school services for the archdiocesan Office of Catholic Education, will assist Brebeuf administrators as they confer diplomas. Brebeuf's baccalaureate Mass begins at 10:30 a.m. on May 22 in the Brebeuf Chapel with Jesuit Father Albert Bischoff, rector, as the celebrant.

Cardinal Ritter High School graduates

will receive their diplomas during a 7:30 p.m. ceremony on June 3 at the Murat Temple in downtown Indianapolis.

Archbishop Buechlein and Elsener will confer diplomas as 74 Ritter graduates complete their secondary education.

Ritter's valedictorian is Jennifer Medenwald. Other student speakers selected by the graduating seniors are Robert Davis Jr. and Joseph Nichols.

Father Joseph Schaedel, outgoing pre-

sident of Cardinal Ritter High School, will celebrate the school's baccalaureate Mass at 7:30 p.m. on May 25 at St. Michael Church in Indianapolis.

Cathedral High School's 1994 commencement for 187 graduates is scheduled at 1 p.m. on May 22 at the Circle Theater in downtown Indianapolis.

Commencement speakers include valedictorian Tony Hamilton, salutatorian Matt Jaimes, and English depart-

ment faculty member Dick Nuttall, who was chosen by the seniors to speak during the ceremony.

Archbishop Buechlein will celebrate Cathedral's baccalaureate Mass at 10 a.m. on May 21 on the school campus adjacent to Loretto Hall. Cathedral's principal, Father Patrick Kelly, as well as Father Jack Okon and Indianapolis North Deanery priests will celebrate the Mass.

Roncalli High School's 191 graduates will receive their diplomas during a 7 p.m. commencement ceremony on June 7 in the school gymnasium.

Archbishop Buechlein and Indianapolis South Deanery priests will assist school officials with the school's 25th commencement ceremony.

Roncalli's valedictorian is Kevin Finn and Katherine Schott is the salutatorian.

Father Daniel Atkins, Roncalli's chaplain, will celebrate the school's baccalaureate Mass at 6 p.m. on June 5 at Holy Name Church in Beech Grove.

Secena Memorial High School graduates will receive their diplomas from Archbishop Buechlein and school officials during the Indianapolis East Deanery high school's 38th annual commencement at 8 p.m. on June 2.

During the ceremony, Secena's 86 graduates will hear commencement speeches by valedictorian Kathleen Diekhoff and salutatorian Jennifer Shockley.

Secena's baccalaureate Mass begins at 3:30 p.m. on May 22 at Little Flower Church with Father Karl Miltz, school chaplain, as the celebrant. After the Mass, graduates and their parents will attend a senior banquet in the school cafeteria.



SHAWE GRADUATES—Archbishop Daniel Buechlein and his executive assistant, Marc Behringer (second from left), traveled to Madison on May 10 to visit with graduating seniors of Shawe Memorial High School. This year's class includes 20 students. The archbishop had dinner with the seniors and later presided over confirmation at Madison's Prince of Peace Parish. (Photo by Peter Agostinelli)

Four celebrate 50th anniversaries of ordination

(Continued from page 1)

Father Carey will celebrate by presiding at a 10:30 a.m. Mass of Thanksgiving at Christ the King Church on May 22. Father Frederick J. Denison of Frenchtown, Ind., will preach the homily. There will be a reception after the liturgy.

Father Mueller will preside at a 5:30 p.m. Mass at the cathedral on June 2, with two fellow archdiocesan jubilarians celebrating—Fathers Barton and Dooley. They will be joined by Holy Cross Father Richard Sullivan and Jesuit Father William Topmoecker. The public is invited to the liturgy. The jubilarians will greet guests before the Mass, beginning at 4:45 p.m.

The public is also invited to two open houses in Father Dooley's honor—one on Saturday, June 4, and another on Sunday, June 5—both at 2:30 to 8 p.m. The location is 8021 Guion Rd. in Indianapolis.

Father McGinnis will celebrate his golden jubilee with Masses at Providence Retirement Home in New Albany on May 28 and 29.

Father Joseph Dooley's first assignment was as assistant pastor at St. Mary Church in Richmond. Later that year, he began graduate studies at Catholic University.

In 1946, he became an instructor at St. Mary of the Woods College. And in 1947, he taught at Ladywood School in Indianapolis. In 1954, he became instructor at Marian College, living at St. Mary, continuing at the college until 1966. He spent his summers from 1956 to 1966 as a visiting lecturer in theology at University of Ottawa.

A judge in the court since the late '40s, Father Dooley became an examiner and also a synodal judge for the archdiocese at the Metropolitan Tribunal in 1957, and in 1976, defender of the bond there. He moved to St. Joan of Arc in 1958.

Father Dooley became pastor of St. Thomas Aquinas in 1966 and in 1971 he became co-pastor there. In 1978, he became pastor of St. Mary, Indianapolis, in 1981, pastor of St. Mary, Richmond.

In 1987, Father Dooley retired, but continued his ministry to the tribunal, and the diocesan apostolate. He also continued as chaplain of the federal penitentiary in Terre Haute and the Boys School in Plainfield.

An extensive world traveler, Father Dooley is now taking a week's trip to Costa Rica, where he has served as spiritual director for the national seminary.

Father McGinnis first served as assistant chaplain and instructor at Ladywood High School in Indianapolis. In 1945, he became assistant pastor at St. Peter and Paul Cathedral, later moving to St. Ann, Terre Haute, and serving as instructor at St. Mary of the Woods College.

In 1949, Father McGinnis took graduate

studies in Rome. In 1950, he became assistant at Immaculate Heart of Mary, Indianapolis. The next year, he moved to Holy Name, Beech Grove, while serving as assistant chaplain and instructor at Marian College.

In 1952, Father McGinnis became assistant at St. Lawrence, Lawrenceburg. He went to St. Joseph, Shelbyville, in 1953 also serving the mission at St. Paul, Decatur County. He went to Annunciation Parish in Indianapolis in 1954. In 1955, he moved to St. Anne, New Castle and served the Epileptic Village with St. Rose Church in Knightstown. It was then that he served at Holy Rosary, Indianapolis.

Father McGinnis became acting pastor at St. Mary, St. Mary of the Woods and pastor of Holy Cross, St. Croix, in 1957. While living at St. Leonard, West Terre Haute in 1964, he served as instructor at St. Mary of the Woods College. In 1968, he went to St. Martin, Siberia. He retired in 1980 and is now in residence at Providence Retirement Home in New Albany.

Father Mueller started out as assistant at St. John Church in Indianapolis, teaching at St. John Academy until 1955. In 1945, he became a secretary at the Chancery Office. He served on the Archdiocesan Music

Commission, beginning in 1947. He joined the Archdiocesan Liturgical Commission in 1958, serving as chairman in 1975.

In 1955, Father Mueller became founding pastor of Our Lady of the Greenwood Parish in Greenwood. In 1967, he was named pro-synodal judge of the Metropolitan Tribunal, becoming auditor in 1983. In 1973, he began his pastorate at Our Lady of Lourdes in Indianapolis. In 1982, he became associate pastor of St. Pius X.

Father Mueller moved to Holy Spirit in 1983 and then to Riley Towers in 1985. Since 1992, he has been in residence at Marquette Manor in Indianapolis.

After being ordained deacon by Bishop Joseph Chartrand and priest by Bishop Ritter, Father Carey served as assistant pastor of Holy Trinity in New Albany. He became pastor of St. Mary of the Rock in 1949. In 1951, Father Carey was named administrator of St. Joseph Parish in Indianapolis.

He became pastor of St. Thomas Aquinas Parish in 1962. And in 1963, Father Carey began his pastorate of Christ the King, Indianapolis, where he served until his retirement in 1980. The church was built while Father Carey was pastor there.

Evansville's Msgr. Clarke was ordained here 60 years ago

Msgr. Thomas J. Clarke will celebrate his diamond jubilee at a 1 p.m. Mass at the Evansville pro-cathedral on May 22. He was ordained for the Diocese of Indianapolis in 1934 and has served as a priest for the Diocese of Evansville since it was formed in 1944.

For more than 25 years—from 1945 to 1970—Msgr. Clarke was chancellor of the Evansville Diocese. At various times he also served as chief financial officer, personnel director, and chief judge of the tribunal for the diocese, chaplain at St. Mary Hospital, administrator of Regina Pacis nursing home, pastor of Sacred Heart Church in Evansville and rector of Holy Trinity pro-cathedral. He was named a domestic prelate (messenger) in 1953.

Two of Msgr. Clarke's sisters are Daughters of Charity: Sisters Marilake Clarke and Mary Joseph Clarke. Two other sisters live in Indianapolis—Evelyn Price and Pat DeVault—as do his brothers Dick, Ted, and Paul Clarke.



Msgr. Thomas J. Clarke

FROM THE EDITOR

What Father Hesburgh is doing these days

by John F. Fink

I know that some of my readers admire Holy Cross Father Theodore Hesburgh, the former president of the University of Notre Dame, and might wonder how he is doing these days. Thanks to the courtesy of Dan Felicetti, president of Marian College, I and a few others had a chance to visit with Father Ted prior to Marian's graduation at which he gave the commencement address and received his 128th honorary degree (see article in last week's issue, page 19). Although we are frequent correspondents, I hadn't talked with Father Ted for a couple years.



I began by congratulating him on being the first recipient of the Tanenbaum Award for interreligious understanding. He described the night he received the award on April 20 as truly impressive. More than 1,000 people packed the New York Synagogue on Park Avenue when he received it. Walter Cronkite was master of ceremonies and New York City Mayor Rudolph Giuliani talked on what was like being a Catholic mayor of a large city with diverse religious groups. Father Ted said the talk rivaled the one New York Governor Mario Cuomo gave at Notre Dame, although, he made it clear, he had argued with Cuomo about the contents of his talk.

I ALSO CONGRATULATED Father Ted on being named chairman of the Board of Overseers of Harvard University. He recalled the meeting at which he was asked to accept that position. He said he knew it was important when he was asked to leave the room. Two minutes later he was formally asked to serve. He said he reminded the committee that he will be 77 on May 25, that his eyesight is failing and he finds it difficult to read a lot of papers, that he

has many other commitments, and that some board members might object to a Catholic priest having that position at Harvard. Hannah Gray, the committee chairperson, said that all those things had been considered and, further, Harvard's president had already given his approval. So he accepted. He said that he would have been attending the board meetings anyway (he's been a member of the board for three years, the only Catholic priest ever to sit on that board since Harvard was founded in 1636), so he may as well chair the meetings.

THESE ARE ONLY A couple of the things he is involved with seven years after retiring as Notre Dame's president. He continues to be a member of some 50 boards or committees, some requiring more time than others, of course. He gives top priority to the five institutes he founded while he was Notre Dame's president and for which he is still chairman—the Jane Kroc Institute for International Peace Studies, the Kellogg Institute for International Studies, the Ecumenical Institute of Tantur in Jerusalem, the Center for Human and Civil Rights, and the Hank Family Environmental Research Center at Land O'Lakes, Wis. He is also serving a five-year term on the U.S. Institute of Peace, to which he was appointed by President Bush in 1992.

He still works from his office on the 13th floor of Notre Dame's Hesburgh Memorial Library, with its great view of the campus. When he goes to work, he takes the elevator to the eighth floor and then walks the rest of the way—exactly 100 steps. That's his main exercise these days.

I asked him how his eyesight is now. He told me the name of his problem (which my optometrist daughter would have recognized, but I didn't). As I understand it, it's a deterioration of the retina in his right eye. He said that, if he closed his left eye and looked at me, I'd be a blur. However, he said, he can still read with his left eye, well enough to continue to read the breviary every day.

That remark got us into a discussion of the practice of praying the Divine Office. Father Ted has little sympathy for

priests who say they don't have time to say the breviary. He said that the Office is much easier to pray today than before the breviary was revised, yet some priests have found reasons not to pray it. He said that he believes that he is as busy as most other priests and he has always said the entire breviary every day, not just Morning Prayer and Evening Prayer, although he admitted that it's often impossible for him to say Daytime Prayers at the specified times. The breviary, the Mass (which he has gone to great pains to say daily for almost 51 years), and the rosary are the constants in his hectic life, he said.

FATHER TED CONTINUES his world travels. He has visited about 150 countries—100 more than I've been to. He said that he will be in Jerusalem at the end of this month. He was also there for the big Christian-Jewish conference in February, co-sponsored by his Ecumenical Institute at Tantur, at which Cardinal Ratzinger spoke.

Since his retirement Father Ted has also served as a chaplain on cruise ships. Last year the cruise was in the South China Sea. He said that this year, in July, it will be to Scandinavia, but that he was going to have to hurry back for a meeting of the International Federation of Catholic Colleges in which he, as its former president, is still active.

He paid me a compliment by saying that he enjoys reading my travel diaries—which I began in the first place because I always enjoyed reading his. He said he usually reads them the day they arrive, although usually in the hours after midnight. He still continues his practice of working until 2 a.m. or later. He then sleeps in the same small room in Corby Hall that he has occupied since 1949—right above the garbage cans, he said, so he knows when the garbage is being picked up and the food delivered early in the morning.

Father Ted intends to continue to make whatever contribution he can as long as he can.

THE GOOD STEWARD

There is nothing automatic about stewardship

by Dan Connery

Earlier this year, the following notice appeared in the church bulletin of a suburban parish: "The Automatic Stewardship Contribution Plan is a convenient way to make your stewardship contribution. Contribution envelopes are frequently lost or misplaced, or sometimes we're on vacation, in a hurry, or just too busy to get our envelopes to church. As a result, many parishioners unintentionally forget to make their contribution. The Automatic Stewardship Contribution Plan eliminates the worry and hassles with envelopes and checks. Through this plan, you are able to authorize the parish to draft your bank account on any day of the month, and your account is automatically charged for your designated amount each month, without any effort by you. Consider making your stewardship contribution by automatic bank draft—it's easy! To sign up, call the church office for an authorization form."



What's wrong with this announcement?

To analyze it from the point of view of the theology and practice of stewardship, we must pose several important questions: 1) Why are people being asked to give? Does having anything to do with their vocation as disciples of Jesus called to be good stewards of all God's gifts? 2) Are there some identifiable human spiritual needs which justify (and motivate) giving of time, talent or treasure? 3) Why should members of this parish choose to give at all—whether it's in the form of cash or checks in weekly envelopes or through automatic withdrawals from their bank accounts? And why is the method of payment what they choose (cash, checks or bank drafts) important? 4) Why should parishioners give to this parish as opposed to other "worthy causes"? Is there evidence of good leadership, effective ministry, or fiscal accountability? Does the parish have a plan for the future?

And last, but certainly not least, as Christians who are called to be good stewards, we are always required to ask whether the values and techniques we use to support the mission and ministries of our church are consistent with Christian values. So we must ask: Are the message and values of this announcement consistent with our message and values as a church? Or with the theology and practice of stewardship? Or with the mission and goals of this parish?

Unfortunately, from every possible point of view, this church bulletin announcement fails the good stewardship test. Its primary message is negative: "Giving is a hassle; so do it the easiest possible way and get it over with." The announcement contains no case for giving at all, in fact, it never mentions anything about why the money is needed or how it will be used, and it gives no hint of the joy or satisfaction that accompanies true self-giving.

In spite of the appearance of the word "stewardship" in the name of the plan, the announcement contains no explicit or implied references to the four characteristics of Christian stewardship: 1) gratitude to God, 2) accountability, 3) generous sharing with others out of justice and love, or 4) developing our gifts and returning them with increase to the Lord.

In fact, I would argue that this announcement reinforces the values of our consumer culture, not the values of Christian stewardship. In spite of its title, this announcement is not about stewardship or gratitude or giving from the heart. It is about convenience—the easy way to avoid the hassle of meeting your financial obligation to the parish (which eventually is no different from your mortgage, car payments or other bills).

Now please don't misunderstand me. As a Christian, I believe that I have a financial obligation to support the church. Automatic bank drafts are one way to meet that obligation, and so from this perspective I have no moral objection to the automatic bank draft than I do to the collection basket that gets passed around on Sunday or to the envelope which conveys my cash contribution or my check. All three are means of conveying money from my pocket to church programs which I believe are worthy of my support.

But it is important to point out that the values which are being communicated through this bulletin announcement are the values of the marketplace—pragmatism, convenience and efficiency. They are not the values of stewardship: gratitude, accountability, generosity, and giving back to the Lord.

I'm sure that the authors of this bulletin announcement (whom I suspect are bank employees responsible for marketing this new concept of "automatic" stewardship) were not trying to undermine the theology of stewardship. My point, however, is that we must be very careful about equating the meaning of stewardship, as a faith response which motivates giving, with the techniques of asking for gifts of time, talent and treasure (fund raising) or the methods of payment which convey our gifts from one place to another (collection baskets, envelopes or bank drafts).

Stewardship is not about collection envelopes, writing checks, or bank deposits. It's about giving from the heart. True stewardship shouldn't be a hassle, but it is never automatic.

EVERYDAY FAITH

Allow me to share entries from my diet diary

by Lou Jacquet

1994 began for yours truly like every other year for the past decade. Which is to say, with a new diet. I have been trying to lose weight since before Bonnie met Clyde, it seems to me, but it is probably only a couple of decades.

I do not mean to boast, but this time I have made the kind of progress that Tommy Lasorda could only hope to inspire with his televised pitch milkshakes. Allow me to share a few entries from my diet journal.

Jan. 1, 1994: Are you serious? The spirit is willing, but the flesh gives in. There are bowl

games on TV on January 1, which means it is an important day for gathering family and friends together, especially in this International Year of the Family. I mark the occasion by wolfing down enough Nacho Chips and dip to guarantee that folks working in the food service industry in several states will have full employment throughout the year.

Jan. 3: Worked up the willpower to resist third helping of ice cream. Am clearly on right path to a new me. Cancelled out calories in the ice cream by downing a 16-ounce bottle of diet cola.

Jan. 24: Exercise is the key to the newer, trimmer me. I walk from the car to the office door, perhaps 50 feet, a couple of extra times to burn off the glazed doughnuts that a fellow staffer, insensitive to my plight, provided yesterday.

Feb. 15: The day before Ash Wednesday calls for one last celebration before

tomorrow's serious penitential cutbacks. I mark the occasion with a couple of Monte Beros and a pizza so I don't lose at least two of the four food groups, chocolate and pizza, before Lent begins.

Feb. 16-April 1: Lent. Don't even ask. Spiritual growth, yes, but unaccountably, unexpected physical expansion as well in the waistline area.

April 18: Worked up the courage to step on the scale. Needle wavers, but only because it's jammed against right side of viewing area. Must be a malfunction, since I have eaten like a sparrow for the past two weeks. OK, a sparrow with a weakness for Little Debbie dessert cakes.

April 24: Intense prayer experience—during a walk down the desert aisle at local supermarket—in which I come to realize God loves me as I am, which is to say God loves more of me than he loved about six months ago. I can live with that.



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

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-238-1570
Price: \$20.00 per year
\$0.67 per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Daniel M. Buechlein
publisher
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

VIEWPOINTS

Must Supreme Court nominees pass an appropriate litmus test?

With many Americans suspecting that nine lawyers in Washington are usurping government's basic process, U.S. Supreme Court nominees ought to be given an appropriate litmus test—a searching examination of their philosophy of judging, writes George Weigel, president of the Ethics and Public Policy Center in Washington and a commentator on Catholic concerns. However, Weigel cautions, there is an inappropriate kind of litmus test: He joins Ralph J. Rohner, law school dean at The Catholic University of America, to discuss criteria for selecting Supreme Court justices. In this discussion, occasioned by Justice Harry Blackmun's resignation and the opening of a court position, Rohner tells why he believes the court needs judges, not crusaders. Furthermore, he believes, justices ought to grow and change during their tenure.

Don't compromise court's integrity

by Ralph J. Rohner

It is unwise and impractical for the president, Senate or public at large to insist that Supreme Court nominees hold "correct" positions on public issues as a condition of appointment.

There are certain indispensable qualifications for any court nominee. One is intellectual strength to grapple with complex legal matters. Another: a record of experience confirming the nominee's ability—and temperament—to function well in a judicial role.

Nominees should be persons of integrity, willing to weigh competing considerations open-mindedly and with respect for our constitutional structure of government. Supreme Court nominees should be among the land's very best in these respects.

But to condition appointment on a nominee's views on topical issues of public policy, morality or national governance—or worse, to demand to know how as a court member he or she would vote on those issues—ignores the nature of the judicial process and compromises its integrity.

While the court can control its docket

somewhat, it is essentially passive and must await cases that come to it. The cases come with all the baggage of complex disputes reviewed in lower courts.

Evidence has been presented, issues framed and argued, all focused on the case's specific circumstances. The case may involve significant litmus-test issues, but they arise in a highly nuanced, fact-specific situation.

The court usually decides cases on rather narrow grounds, stretching to novel, ground-breaking and provocative holdings rarely. No justice can control when particular issues come to the court or their context.

A justice cannot, without ignoring the law and evidence, insist on litmus-test resolutions where narrower or different ones are more appropriate. Public-policy positions in the abstract rarely arise so pristinely in cases before the court.

It is impossible to predict with a litmus test at the nomination stage how Supreme Court justices, appointed for life, will vote on issues in the future. Recently, for example, Justice Harry Blackmun announced his "conversion" to a view that capital punishment is unconstitutional.

We should want Supreme Court justices to "grow in wisdom" during their tenure. A justice should be expected to exercise the judicial function fairly-mindedly, persuadable by the weight of argument and fact in particular cases rather than blinkered by earlier views cast in stone.

A litmus-test approach says a nominee's view on one issue is so important that it trumps all the nominee's other views. Rarely does a public figure hold views that entirely

satisfy any constituency. Rarely does a particular constituency, for that matter, have a monolithic viewpoint on every issue of concern.

The Catholic Church has strong moral and theological positions on sexuality, abortion, euthanasia, world peace, hunger, unjust war, political freedom, family structure, educational philosophy, economic justice for workers, compassion for the poor, church-state relations and countless other aspects of the human condition. In which categories is the litmus test for court nominees? To select one makes the others irrelevant to a court appointment.

A litmus-test approach ignores the complexity of life, religion and the judicial process. It may give us a faithful justice on the litmus-test issue, but a mediocrity or incompetent on the larger range of public-policy questions with which the Supreme Court must deal.

Better, I would think, to insist on court nominees with balanced credentials of competence, fairness and moral compass. Then let them be judges, not crusaders.

Carefully examine nominee's beliefs

by George Weigel

If by litmus tests for Supreme Court nominees we mean a searching examination of the nominee's philosophy of judging, then litmus tests not only are appropriate, they're imperative.

But "litmus tests" for nominees are inappropriate if by that we mean that members of the Senate Judiciary Committee should ask a nominee precisely how he or she would decide specific cases likely to come before the court.

The appropriate sort of litmus test is especially important now, when many Americans wonder whether the basic process of government—the exercise of the arts of democratic persuasion and deliberation—has been usurped by nine black-gowned lawyers in Washington.

The most urgent questions to raise to any Supreme Court nominee today have to do with his or her understanding of the vocation of judging. What are the federal judiciary's functions? What are the limits of the federal bench's legitimate reach into our lives?

Were I in a position to do so, here are some philosophical "litmus-test" questions I would pose to President Clinton's nominee:

►Does the text of the Constitution, and the understanding of those who wrote and ratified it, have any meaning for your judging? Or is the Constitution simply a set of vague, indeterminate boundaries whose position shifts radically with the winds of political fashion?

►Do you agree that there is something deeply troubling about the transformation of the court into a minilegislature where nine judges make ever more finely tuned laws? Does the court's attempt to settle impassioned public debates by judicial fiat damage American democracy?

►What do "equal protection" and "due process" mean in the 14th Amendment? How will you protect the court and the country from efforts to read a partisan agenda into these phrases?

►Has the court been justified in denying that "equal protection of the laws" and "due process of law" apply to unborn children? If not, how might the court rectify the damage it has done to the American promise of liberty and justice for all? If so, on what principled basis would you resist the legalized killing of other inconvenient forms of human life such as gravely ill or severely handicapped people?

►Is the free exercise of religion a "personal lifestyle choice" to be "accommodated" by the state? Or is religious freedom the first of human rights and the source of all other human rights?

And would you agree that First Amendment logic along with the American people's historical experience suggest that "no establishment" of religion is intended as a means to a public good: the "free exercise" of religion?

►In 1992 three Supreme Court justices proclaimed that "the heart of liberty" is the "right to define one's own concept of existence, of meaning, of the universe and of the mystery of human life." Do you find that definition of liberty distressingly thin, even insufficiently individualistic?

What about those communities in which people learn about the good, about themselves, their responsibilities and their rights: communities like the family, the church, the voluntary association? Doesn't this definition of the "heart of liberty" reduce marriage to a mere contract for the fulfillment of personal "needs"?

Doesn't this definition radically sever the bonds of moral community between parents and children? Does it reduce our democracy's actors to just the state and the autonomous individual?

And, to be candid, isn't that what totalitarianism had in mind?

© 1994 by Catholic News Service

Point of View

An alternative to Dr. Kevorkian

by Fr. John F. Tuohy

Like Dr. Jack Kevorkian, I have helped people die.

But there is a great difference in how we each do it. The Michigan physician helps people stop living. He makes it possible for them to be neatly and quickly dead. What I have done as a voluntary chaplain in a hospice setting with men and women dying of cancer is very different.

People seek to end their lives when they believe that living has become unbearable. Those who have gone to Dr. Kevorkian, people like a young father with Lou Gehrig's disease, said they could no longer tolerate what their lives had become because of their illness. For them, living is seen as an impossible task, so they choose to be dead instead. In hospice care, one discovers aid in dying through loving medical care.

My first hospice experience came in the Palliative Care Unit of Western Massachusetts Hospital in Westfield, Mass., where I served as voluntary chaplain. Many people there had not lived what some would call the best of lives. Some patients spent the last days resolving troubling questions, strug-

gling for peace with themselves and attempting to put family conflicts to rest. In dying, the hospice residents lived new lives. I wouldn't choose to deny them the rich experiences they found.

One woman, who had felt abandoned all her life, had no family or friends and had never felt welcome anywhere. She wasn't angry or bitter about how her life turned out. She simply reasoned that if there were a heaven, she wouldn't be welcome there either. She saw how she was welcomed at hospice, treated no differently from anyone else, and with dignity and concern. From that moment, she faced the future with more hope than she lived with most of her life.

Hospice affirms to people that dying is possible because life is possible, but the hospice way also takes a lot of work. Hospice asks for a certain commitment to life, beginning with the acknowledgment that death is imminent. People mend family relationships and wrap up details of their personal lives.

One patient, who spent a lot of time organizing his will, had resolved a number of troubling issues. Satisfied, he sent his wife out of the room. "Now I'm going to turn my hearing aid off, lay back and die," he told me. He lived several months with a comfortable acceptance of death that had eluded him at first.

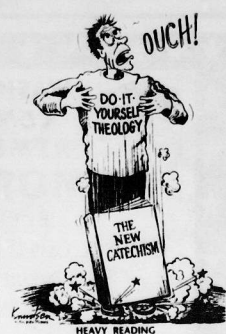
Hospice tries to keep life in the dying process. Death doesn't preempt birthdays and anniversaries. There's an opportunity for spouses to sleep with each other. Who says that because you're dying you're opportunity for intimate moments with others is over?

Sometimes, we make dying too difficult with medical care that strives simply to keep people alive without considering the quality of their lives or their pain. Death, by definition, is not painful. With bad care, it's perfectly understandable why people ask for assisted suicide. Recently, 87 percent of primary attending physicians in the United States said the number-one drug abuse problem is the undertreatment of pain. And there isn't a single question on the medical board examinations on pain treatment.

It is perhaps here that hospice makes its most significant contribution: appropriate medical care. Some people think of hospice as a passive, hand-holding, romanticized experience. It's not. In fact, with its focus on symptom control, hospice often demands a medical expertise not found elsewhere. Hospice is an active, specialized care that helps to make life possible, even in its last moments. It doesn't keep people alive. It aids them in living out their death.

Jack Kevorkian doesn't offer people a better way to die. He denies them a natural process of life. One of Dr. Kevorkian's first cases involved a woman diagnosed with Alzheimer's disease. Just before her death, she could still win a tennis match, but she couldn't play the flute anymore.

Rather than assist people in suicide, perhaps we can help them live with the fact



that they can't play the flute. People need continued hope that life is still possible, even if very different and difficult.

Some people see Dr. Kevorkian's "death machine" as a peaceful way to die. To me, there's something tremendously violent about it. Dying should be a time to continue to find the meaning and purpose of our lives, to complete the human task of bringing one's existence to a meaningful conclusion.

(Father Tuohy is assistant professor of moral theology at The Catholic University of America.)

CORNUCOPIA

Out of step with society?

by Alice Dailey

Am I out of step with society, a sort of female Andy Rooney always questioning prevailing mores? That's the message my friend, Elaine, conveyed after my remark that I didn't appreciate Bob and Tom humor.

"Oh, don't be so prudish," she scolded, "don't you know they raise tons of money for charity?"

"Don't you know Paul Newman does the same thing but without vulgarity? And since when is decency prudish?"

She veered off on another of her liberal causes. "There's so much heartbreak on TV anymore. Don't you pity those poor, dysfunctional families that Oprah—"

"Save your breath," I interrupted. "I don't watch Oprah nor Geraldo nor any



other talk shows that exploits willing families. And while I'm at it, I don't watch soap operas either."

"That eliminates most of TV. Then what do you watch?"

"The news. An occasional special. Sometimes 'Murder She Wrote.'"

Elaine's voice took on an edge. "Oh, then you do approve of murder?"

"Oh, come off it. It's just fiction. And frankly, I get bored even with Jessica Fletcher and her infallibility. Just once she should be proven wrong."

"Have you, by any chance, read about the millions in Barbra Streisand's contract? Or is that something else of which you don't approve?"

"You got that right. No one deserves such exorbitant fees just for being able to carry a tune. And I just can't believe all these people plunking down big, big bucks to hear her. Don't they realize they are helping her promote ultra liberal causes?"

"Don't be so judgmental, Alice. She does get invited to the White House, you know."

"That's what I'm afraid of."

Elaine continued, "While watching your precious news did you see the report of yet another town with a river of pesticide running through it? Isn't it outrageous, all this dangerous pollution threatening us and dear Mother Earth?"

"Elaine, don't start throwing aerosol cans at me but I do believe this green thing is being overdone. While I am against littering, dumping trash and polluting just as much as you, I do think so many piles of recyclable materials may draw rats. One other thing, I love nature, the woods, trees, wildflowers but Earth is not a goddess some are making her out to be. She is to be respected, yes. Worshiped, no."

There was silence.

"Not to change the subject," I said, changing the subject, "I'm curious about that dance the Religious Society put on the other night. When did they do the Bible study? During intermission, or when?"

"Where on earth did you get any such idea?"

"From the publicity blurbs that said BYOB. Didn't that mean, 'Bring Your Own Bibles'?"

Her eyes narrowed. "Any other such gems ranking your little brain?"

"Now that you mention it, yes, I think designers of thigh-high styles should be exposed to non-stop boom boxes 24 hours a day. And I resent greedy cosmetics companies deceiving the public by offering 'absolutely free' four facial makeup brushes that have been figured at a \$50 value. Who needs four brushes anyway? Even Michelangelo didn't need four for one face."

"Are you finished? Or would you care to air your views on multiculturalism, which, for the record, I think is great?"

"For the record, I think some multiculturalism is great, too. None of God's children should be discriminated against. But changing our language to theirs, which some cultures are pushing for, is something else. Listen, my ancestors came from Ireland and if ever a group had cause to change the English language, it was them. But they didn't whine about it, didn't pressure for adoption of their Gaelic tongue. They were just damned glad to be admitted to the land of the free."

"Alice, don't you see yourself as being so narrow-minded that your ears touch?"

"Not one bit. I see the havoc resulting from so much wide openmindedness that it's time to close the gate."

vips...

St. Meinrad School of Theology students received their Master's degrees on May 12. Graduates accepted their diplomas from Archbishop Timothy Sweeney, Father Nick Rice, president-elect of the National Federation of Priest's



LIVING ROSARY—In celebration of Mary, the St. Jude the Apostle parishioners pictured above became part of a living Rosary on May 1 at the Spencer church. Parishioners assembled outside the Owen county church and began their prayer recitations accompanied by the lighting of a candle for each bead. A May crowning was held in the church following the outdoor living Rosary celebration. (Photo by Mark Enie)

Council gave the convocation address. Receiving the Master of Divinity, from the Archdiocese of Indianapolis, were **Benedictine Brother Godfrey Mullen** and **Benedictine Father Meinrad Brune**, both from St. Meinrad Archabbey. Receiving the Master of Arts from the Archdiocese of Indianapolis were **Michael Farrell, Jay Harrington and Kevin Morris; Benedictine Brothers Adrian Burke, Owen Konecni and Anselm Russell** from St. Meinrad Archabbey. **Sheryl Berg** of Indianapolis received the Master of Theological Studies.

Father Francis Buck, pastor at Our Lady of Lourdes Church in Indianapolis, celebrated the 40th anniversary of his ordination on May 1. Approximately 600 parishioners, friends and family, as well as several concelebrants, attended a celebration Mass at Our Lady of Lourdes. Father Buck was awarded the "Sagamore of the Wabash" award and proclamations from Bloomington and Indianapolis designated May 1 as Father Francis Buck Day. Father Buck grew up in St. Philip Neri Parish in Indianapolis.

check-it-out...

The St. Joan of Arc School Class of 1944 50th anniversary celebration will be held on June 2. The celebration will begin with 5:30 p.m. celebration of Mass at St. Joan of Arc, followed by a class photo in the church, reception and dinner at the Marrott (Fall Creek Blvd. and N. Meridian St.). Call 317-849-7157 for reservation information.

St. Mary Academy Class of 1944, will celebrate their 50th year class reunion on June 2. They will meet at 12 p.m. for lunch at Holly Hock Hill Restaurant. On June 4, the group will gather at St. Mary Church in Indianapolis for a special Mass. For more information, call Rosemary (Doyle) Becher at 317-547-2051.

The Crisis and Suicide Intervention Service of the Mental Health Association in Marion County will begin a training class for volunteers on June 11. The deadline for applicants is June 6. Interested persons may request an application by calling 317-251-0005, Monday-Friday, 8:30 a.m.-5 p.m. The volunteer crisis worker takes calls at home for one six-hour shift each week. At all times an experienced supervisor is available for consultation. The training program for new applicants will include 55 hours of in-class time. Classes will be held in the evenings on Tuesdays and Thursdays and all day on Saturdays during June.

Assumption School, Class of 1944, will hold its 50th year reunion, in conjunction with the parish's 100th anniversary. A special Mass will be held on June 12 at 11 a.m. for all-school graduates. The 50th year reunion will be held at Valle Vista Country Club, 755 E. Main St. in Greenwood at 7 p.m. on June 11. Sisters Ebba, Lucille, Mary Lambert and Valencia have been invited to this reunion. Call Joe Bridgewater at 317-862-3398 or later than June 1 to make immediate reservations.

St. Agnes Academy will hold its all-school reunion on June 5. A special Mass will be held at St. Peter and Paul Cathedral, 14th and Meridian Sts., at 10:30 a.m. Brunch will follow at the Marrott Ballroom, Fall Creek Blvd. and Meridian St. For reservation information, call Ursula Schurenberg at 317-849-4603, no later than June 1.

Memorial Day Weekend

OFFICE WILL BE OPEN

May 28

8:00 a.m. - 1:00 p.m.

Office will be open Sunday, May 29th and Monday, May 30th from 9:00 a.m. - 3:00 p.m.

Flags will be available at office the week prior to Memorial Day. Cemetery will be open Memorial Weekend - Normal hours for visitation

Memorial Day Mass - 12 Noon

Calvary Chapel - May 30th

Catholic Cemeteries

founded in 1861

Calvary Mausoleum - Calvary Cemetery

Holy Cross Cemetery - St. Joseph Cemetery

435 West Troy, Indianapolis (at Troy and Bluff Rd.)

784-4439



WASHINGTON PARK CEMETERY EAST REMEMBERS

MEMORIAL DAY

BY OFFERING

MAUSOLEUMS (FAMILY COMPANION)

**"NO INTEREST FINANCING"

LIMITED SPACE AVAILABLE

1ST PRESIDENT #1-6 & ROTUNDA SECTION

*NOT VALID WITH ANY OTHER OFFER

SERENITY PRE-NEED PURCHASE ONLY

OFFER GOOD THRU MAY 31ST, 1994

CALL 899-7125

SERENITY PRE-NEED DEPARTMENT

-- NOW --

AND RECEIVE AN ADDITIONAL \$500 SAVINGS

OFF PURCHASE PRICE

Father Strahl tells history of parish in Leopold

New book published this week is the result of help from many parishioners

by Peter Agostinelli

Father Ernest Strahl knows a lot about Catholics in Perry County.

The retired priest served for a dozen years in two Indianapolis parishes in the 1940s and 50s. He later was pastor for four years at St. Mark Parish in Perry County and for 28 years at St. Joseph Parish in Corydon, which is located in Harrison County.

Father Strahl, a native of Leopold, retired from the priesthood in 1989. At that time he started looking through some old documents and photographs of life in the local Catholic churches.

It wasn't long before he came up with the idea to research and write a history of St. Augustine Church in Leopold.

This week The Criterion Press publishes Father Strahl's book "My Three Loves: Mary the Mother of God, the Priesthood and St. Augustine Church, Leopold." It traces the development of the Catholic Church in Perry County, as well as the lives of the parish's priests and parishioners.

Father Strahl says he started by asking members of his family to write small biographies of their lives. Then he wrote an autobiography of his own life. He also had accounts written by different families from the area. Soon he was collecting pictures of the priests who served over the years.

"It was something that gradually evolved," Father Strahl said. "I just collected here and there."

"In the beginning it was just something to do. It grew more and more until I finally decided to put it into book form."

Father Strahl says a lot of families sent him photos and old newspaper clips when word spread about his book project. It was that kind of involvement that helped him research the book, which was almost five years in the making.



Father Ernest Strahl

He says his close relationship with his parishioners inspired his work. Inspiration also came from the parish effort that built a new church in Corydon.

The project was difficult to fund. That's because Catholics make up only two or three percent of the local population. And great wealth isn't exactly common in the area, Father Strahl says.

The parish needed to raise about \$1 million for the church, as well as for other work that needed to be done on the parish school and sisters' residence.

The people reached that goal eventually, thanks to countless fundraisers and a small loan. The new St. Joseph Church was finished in 1979, and the debt was paid off in two years.

Besides parishioner patience and persistence, help came from Father Strahl's rosary hobby. He makes rosaries—as many as 10 a day—and gives them away. He often makes them in front of a television tuned to CNN, or football games if it's fall or winter. To date he's made about 34,000 rosaries.

He doesn't say much about the rosaries. He says they're something to do in his spare

time. An accomplished woodworker, he would just as soon talk about the furniture he's crafted over the years. They fill his room at St. Paul Hermitage in Beech Grove.

But Father Strahl believes the rosaries helped the parish collect the money it needed to finish construction on the new church. He gave rosaries to parishioners and asked that they pray for the successful completion of the church.

"They wanted a church, so I started making rosaries and passing them out to the people," he said. "I asked them to say the rosary that God's will be done—that we could build a church."

"But I figured that would be the way we'd raise the money. I think it was the difference."

It's that kind of spirit Father Strahl writes about in his book. He says he's still surprised that he was able to collect so

much information. The photographs and documents survived through the years, and people from around the area were quick to pass them on to him for his research.

Ultimately it helped Father Strahl learn even more about Catholics in Perry County. With the publishing of "My Three Loves," others can do the same.

"In the beginning it was just something to do," Father Strahl said. "But it was a lot of fun. And it was something I wanted to get done. It was like building a church—I just wanted to build it."

(To order a copy of Father Strahl's book, call The Criterion offices at (317) 236-1570 or 1-800-382-9836. Or send \$20 plus \$1.50 for postage and handling to The Criterion, P.O. Box 1717, Indianapolis, IN 46206. Purchase by VISA or MasterCard also is available.)



Grinstein Funeral Home, Inc.

SAM H. PRESTON - OWNER
The oldest Funeral Establishment in Indianapolis — Founded in 1854
"Centrally Located to Serve You"
1601 E. New York Street Indianapolis, IN 46201 (317) 632-5374

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
539 Turtle Creek S. Dr. Indianapolis, IN 46227



15% OFF
Till 5/31/94

Priest talks about his ministry to those who are HIV positive

Speaks at retreat for those living with AIDS

by Mary Ann Wyand

Retreats for persons living with AIDS are beneficial healing experiences, Father Timothy LaBo of Orlando, Fla., explained, but this important ministry also needs to be present within faith communities.

The keynote presenter for "The Many Faces of God" retreat at Fatima Retreat House in Indianapolis May 9-12 said persons who are HIV positive need the support of parish communities.

"The AIDS ministry in the Diocese of Orlando includes retreats and spiritual experiences," Father LaBo said. "It also involves going to every parish community in the diocese to raise the issue of AIDS, of HIV disease, trying to get people to respond to the issue, trying to get to the point where parish communities are ready and willing and wanting to give of themselves in an AIDS ministry in their parishes, a ministry that cares for persons with AIDS within their own faith community."

Persons living with AIDS need a positive, nonjudgmental faith environment, he said, which mirrors God's love and affirms all people as brothers and sisters in the Lord.

"One of the main things we work on together (during an AIDS retreat) is self-image, self-worth, self-value," Father LaBo said. "It's not an easy retreat, given the combination of health and societal issues. The retreat starts by looking at that which we have to let go of, then we move into how do we grieve, how do we feel the experience of love as part of our lives, and then how do we re-bond with ourselves, with God, and with others

whom we have lost. Taking those dynamics, we move into a sense of spirituality."

During the retreat, he said, priests and participants celebrated a healing service and a reconciliation service to help persons living with AIDS express their faith within their faith tradition.

"The AIDS ministry for me has been a salvation in the sense that I have learned a lot about myself, about God, about what church is and can be, and about who other people are," Father LaBo said. "It's a retreat that reflects on life, on the spirituality of life, and how we live it in the context of the Christian community."

To understand the challenges of being Christ to each other, he said, people need to remember "how unique, how special, and how wonderful each person is."

Father David Coats, vicar general, and Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, assisted Father LaBo with the third annual retreat, which was sponsored by the Archdiocese of Indianapolis and the AIDS Task Force of the Catholic Church in Central and Southern Indiana.

"It's wonderful that the archdiocese is able to offer this ministry to people," Father Crawford said. "Our goal of this retreat is to lead people in their spiritual journey, in their relationship with God."

Statistics indicate that "The Many Faces of God" also are the many faces of AIDS, he said, and that the pandemic continues to grow on the local, state, national and international levels.

"It's becoming increasingly clear that this is no longer a gay men's disease," he said. "We have two women and people who are married at the retreat this year. Women, minority groups and babies are areas where the numbers are growing. AIDS is an issue people need to be aware of, not just passively interested in. It is spreading."

GRADUATION CAKES ORDER NOW!



Personalized graduation cakes decorated in your school's colors. Order one today!



Now Available
We will ice your cake with our Fresh, 100% Dairy Whip Cream. Only \$2 more for any size cake!

Roselyn BAKERIES

SPOTLIGHT ON BATESVILLE DEANERY

Cooperation, joint parish work are now a part of parish life for three Batesville Deanery parishes

by Peter Agostinelli

Rural areas of the Indianapolis Archdiocese tend to be the quiet and unchanging ones.

But these days the parishes in some of those areas are learning to deal with change. Even if their congregations are holding steady, more and more of them are working without a resident pastor.

A good example is the three-parish effort in the Batesville Deanery.

St. Anne in Hamburg, St. John in Enochsburg and St. Maurice in Decatur County are working together and sharing some resources while remaining separate and distinct parishes.

Franciscan Sister Shirley Gerth is parish life coordinator for the three parishes. She has helped parishioners work together and adjust to the transitions in parish life.

Sister Shirley had served at St. John before assuming the role of parish life coordinator for the three parishes in 1991. The position, still somewhat new in the archdiocese, involves the daily pastoral care and guidance of a parish which has no resident pastor.

"When I reflect on these parishes, they're certainly very rural and in a farming area," Sister Shirley said. "The faith is very strong here."

She described a special connection with the environment and the land that she sees in the people. It's something she's just beginning to understand.

"These farmers say things like, 'I do my thinking when I'm out plowing.' There's some connection with the Earth and being in touch with the land. I think it helps with the development of our spirituality."

"Another thing is that family life and family values are still very strong in these three parishes. When anyone's in crisis, especially during grieving time at funerals, the entire parish comes out in support. The prayers and the concern from the parish at large are very moving."

The role of Father James Bonke, sacramental minister, illustrates one transition that St. Anne, St. John and St. Maurice have faced in recent years. Father Bonke travels from Indianapolis on weekends to celebrate Mass at all

three parishes. He works in the Metropolitan Tribunal office at the Archbishop O'Meara Catholic Center.

Sister Shirley thinks the parishes have made a good transition to worshipping under a parish life coordinator. The physical absence of a priest during the week has changed parish life. It actually has helped in some ways, she said.

"It's not one parish's priest anymore," she said. "We have to share with others, we have to adjust to everyone's schedule... it's a totally different structure."

Sharing brings realities that some parishioners aren't exactly crazy about, such as the newer Mass schedules. The parishes now use a joint bulletin, which includes local news and events for each parish. They've also started holding joint celebrations, such as one Thanksgiving Mass and one Holy Thursday Mass, with alternating locations.

Also, the parishes employ joint adult religious education and confirmation programs. The three parish councils meet separately but come together once a year for a joint meeting. Finances are also pooled together.

The people of St. Anne are accustomed to change. Cindy Lamping, a St. Anne parishioner who serves on the parish council, says they've grown used to things like not having a resident pastor.

"The people are close," Lamping said. "As far as the three parishes adjusting to changes together, I don't think it has been as hard on us."

"We've had periods of time where we didn't have a resident priest for many years. We've gone through times where we didn't know if we were going to have a priest on the weekend."

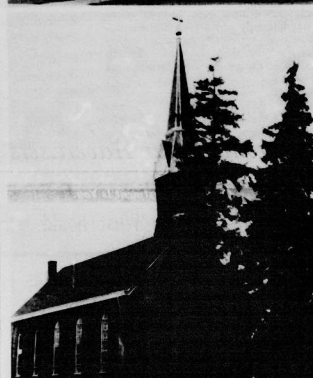
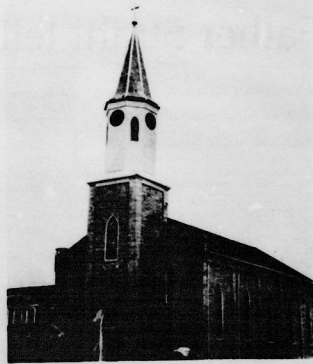
"But even for now it's taken some adjusting to a Mass schedule that will fit in with each parish. We're having some trouble because our only Mass this summer will be at 6 p.m. on Saturday night. Being a rural community with lots of farmers, we're wondering how our attendance will be. Around here, 6 p.m. is almost the middle of the afternoon, with all the work that needs to be done."

Lamping says some people don't like the three-parish arrangement, but parishioners are pretty receptive overall. The positive opinions tend to outnumber the critics, she said, especially when talk has come up in the past of closing the parish.

"When we look at our options, this is a pretty good deal," Lamping said.

Sister Shirley says St. Anne has a formal environment and a reputation for reaching out to people. With 75 households, it's the smallest of the three parishes. St. John and St. Maurice each count about 150 households as members.

St. Anne parishioners enjoy the distinction of worshipping in a new church. A tornado destroyed the previous one in 1974. The pastor, Father Thomas Lyons, was in his



THREE PARISHES—The parishes of St. John in Enochsburg (top), St. Anne in Hamburg (middle) and St. Maurice in Decatur County (bottom) work together but remain separate parishes. They are guided by Franciscan Sister Shirley Gerth, who serves as parish life coordinator. She has helped bring the parishes together while respecting their differences. Staying flexible with Mass schedules has been one hurdle, as all three parishes are all served by one sacramental minister on weekends. Father James Bonke travels from Indianapolis every weekend to celebrate Mass at each parish.

Bruns-Gutzwiller, Inc.

General Contractors
Complete Building Supplies & Paint

305 S. John Street
BATESVILLE, IN 47006
812-934-2105



Tom Konnersman,
D.D.S.

Now Open In Oldenburg

**VILLAGE
DENTIST**
933-0368

Haupt Strasse
Main St., Oldenburg



Fifth Third Bank

Working Hard To Be The
Only Bank You'll Ever Need!

Batesville
Milan
Lawrenceburg

Connorsville
Greensburg
Shelbyville Trust

Member FDIC

Century 21
Smith, Gardner & Saler, Inc.

Helen Gardner
Realtor-Associate

Bus. (812) 663-2114
Res. (812) 663-7418

MAURICE MOELLER INSURANCE AGENCY

135 N. Franklin Street
Greensburg, IN



(812) 663-4850

"Serving the area since 1965"

study when the disaster hit, but somehow he walked away.

The tornado also destroyed the rectory, school and most of the homes in town. Construction on the new church was finished in time for an April 1976 dedication.

The parish was founded in 1869 with the dedication of the original church. In fact, the town of Hamburg was established only several years earlier with the purchase of five acres of land in Franklin County. The seller of the land sold the real estate only on the promise that a church would be constructed in the area.

Bishop St. Palais ordered the pastor of Holy Family Church in nearby Oldenburg to determine the need for a parish there.

Sister Shirley says she notices parishioners attending Mass at all three parishes. It's a good sign, especially considering the fact that there's no plan for consolidation.

Again, it's a matter of adjustment. Sister thinks area Catholics have needed time to adapt to the changes.

"We need to allow people to grieve loss," she said. "I think it's a matter of waiting it out. It's also about people getting to know you and what you are able to do."

"I remember my first council meeting that Father John Geis brought me to. The question was, 'what is she going to do?' I think the more I minister to them, the more I touch their lives and the more they see what I can do."

Sister Shirley says one way she has done that is through ministry to the sick or dying.

For the people of St. John, loss came in 1991 with the death of retired pastor Father Ambrose Schneider. Father Schneider, pastor of St. John for 32 years, passed away just after Sister Shirley became parish life coordinator.

"It was like one era ending and another beginning," Sister Shirley said. "I remember Archbishop O'Meara saying that at the funeral. I think there was just a lot of grieving that went on, a letting go that was necessary."

St. John will celebrate its 150th anniversary in October. Its roots reach back to a log church blessed in 1844 by Father Francis Joseph Rudolf of Oldenburg. It was built after much persistence by the area's early families—Bohman, Kinker, Koehne, Volk and others.

A dark moment came years later when the parish was building a stone church, which was supposed to be finished by 1858. While workers were installing a frame for the church's roof, part of the scaffolding cracked and the frame fell through the scaffold. It killed two men and injured several others.

The gray stone church, which is still used today, was finished in 1862.

Franciscan Sister Yvonne Conrad, pastoral associate and religious education director of the three parishes, says the people of St. Maurice also have struggled with some of the changes, including the newer Mass schedule.

Sister Yvonne said the schedule has caused some St. Maurice parishioners to attend Mass part of the year at St. John and St. Anne, and even at St. Mary Parish in Greensburg. Those other services simply fit their weekend schedules better, she said.

"But we haven't lost their registrations," Sister Yvonne said. "They want to stay here."

St. Maurice continues to be an intimate parish with a friendly, laid-back quality. One current project is the restoration of the parish's old pipe organ.

St. Maurice was founded as an educational center in 1857. Three French-speaking Brothers of the Christian Doctrine travelled from Buffalo, New York, to establish a Catholic settlement. They completed a school and church by 1859 and later established a college and seminary there.

The parish became bankrupt during the Civil War. Local citizens purchased the church and the lot where the current church stands. Franciscan priests assumed leadership of the parish, which later was renamed St. Francis of Assisi.

The current church was completed in 1882, and the original parish name of St. Maurice was restored.

Sister Shirley says the continued effort of joint parish work and activities will continue to play a big role at St. Anne, St. John and St. Maurice. She says pastoral planning will be a big project for all three parishes.

Planning will help the parishes build for the future. But as with most other parish matters, it will require a continued cooperative effort, Sister Shirley said.

"I think it will help us realize what we can do better together than we can't do alone," Sister Shirley said.

"I think (parishioners) are very grateful that they are being served. They're willing to make whatever adjustments are necessary to continue being served. There's a willingness to share that is a give and take."

Parish information

Parish: St. John
Year founded: 1844
Address: 9995 East Base Road, Greensburg, IN 47240
Telephone: (812)934-2880
Parish life coordinator: Franciscan Sister Shirley Gerth
Sacramental minister: Father James Bonke
Pastoral associate/administrator of religious education: Franciscan Sister Yvonne Conrad
Number of households: 150
Church capacity: 300
Masses: Saturday 7:30 p.m. (May 1-Oct. 31); Sunday 8:30 a.m.

Parish: St. Anne
Year founded: 1869
Address: 5267 North Hamburg Road, Oldenburg, IN 47036
Telephone: (812)934-5854
Parish life coordinator: Franciscan Sister Shirley Gerth
Sacramental minister: Father James Bonke
Pastoral associate/administrator of religious education: Franciscan Sister Yvonne Conrad
Number of households: 75
Church capacity: 200
Mass: Saturday—6 p.m.

Parish: St. Maurice
Year founded: 1859
Address: 1963 North St. John Street, Greensburg, IN 47240
Telephone: (812)663-4754
Parish life coordinator: Franciscan Sister Shirley Gerth
Sacramental minister: Father James Bonke
Pastoral associate/administrator of religious education: Franciscan Sister Yvonne Conrad
Number of households: 150
Church capacity: 100
Masses: Saturday 4:30 p.m. (Nov.-April 30); Sunday 10:30 a.m.

Patronize Our Advertisers

Our Best Investment Is You.

"What should I do with market conditions changing the way they have been?"

Given market fluctuations, volatile interest rates, and changing market conditions, we believe that investment decisions should reflect your long-term strategy. Investors who buy and hold equities for the long term, rather than trying to time the market, should be less concerned with periods of short-term volatility. When making any investment decision, your individual needs and goals, risk tolerance, and investment horizon need to be evaluated.

If you would like a professional, objective perspective of how current market conditions might affect your holdings tomorrow, call Hilliard Lyons today.



HILLIARD LYONS

101 E. Main Street • P.O. Box 379
 Greensburg, IN 47240-0379
 (812) 663-2862 • (800) 677-1854

Investment Services, LLC • A Hilliard, Lyons & Co. Company
 Member SIPC and NYSE

All Inclusive Tour of The Treasures of Italy

15 Days: July 21 - August 4, 1994

Visiting

**Rome • Pompeii • Sorrento • Capri • Assist • 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

**LAST
CHANCE**

\$2595
 from Indianapolis

Send me additional information.

Sponsored By

THE CRITERION

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



YOU ARE SEEING THE FACE OF CHRIST

The Church plays many roles in the lives of the people of central and southern Indiana. We are here to educate, to provide services for the less fortunate, to strengthen the family and to provide for the spiritual needs of the many fine people here.

CHRIST THE LEARNER

Catholic schools in central and southern Indiana provide a quality education, a good moral climate and spiritual guidance for the students.

Catholic education is not just for children.

Catholic adults are involved through their parishes in a variety of educational initiatives. The United Catholic Appeal brings money to parishes for religious education.

CHRIST THE NEEDY

For the poor, the disabled, the dislocated, the elderly, the central and southern Indiana parishes of the Archdiocese reach out to provide emergency shelter, food, and counseling for these people in crisis.

Through these programs, thousands upon thousands of people have been reached and helped.

It is just another way the dollars you give come home to provide for those who need it most.

CHRIST IN FAMILY CRISIS

The Archdiocese and its parishes are providing assistance to families at every stage of life. Newly created families, couples preparing to marry, those who have lost a spouse or whose family is troubled are all a part of our mission.

It is through these programs at our parishes that we hope to bring love and the love of God into the everyday life of every family.

In considering your gift for the 1994 United Catholic Appeal, please reflect upon the blessings that you have received. 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, A.

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



UNITED
CATHOLIC
APPEAL

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.

Life encompasses dependence, interdependence



LIFE ADJUSTMENTS—In the course of life we experience dependence, independence and interdependence. Knowing when each one is appropriate, as well as learning to avoid the pitfalls of codependence, is a sign of mature wisdom. A mature person is able to rely on others and to be relied upon by others. There is a mutuality. This develops in any healthy relationship, whether marriage or friendship or even a business partnership. (CNS photos illustrating life adjustments from Mimi Forsyth, top left; Gene Plaisied of The Crosiers, top right; Lisa Kessler Photography, bottom left; and Michael Hayman, bottom right)

by Fr. Lawrence E. Mick

"I'm not afraid of dying," John said. "I'm 84. I've had a good life, and I look forward to eternal life. But I'm terrified at the thought of getting sick and being unable to take care of myself. I hate to think about being dependent on anyone else to take care of me."

John's sentiments are shared by many people. We are strong on independence and self-reliance. But being dependent on others often is viewed as weakness or failure. We want to be independent and stand on our own two feet.

We all begin life in a condition of almost total dependence on parents or other caregivers. Without them we would die within a few days. But as we grow, we are taught to become increasingly independent.

The major life-task of adolescence is to establish personal independence, part of the process of preparing to enter the adult world. But achieving independence in adolescence is not the final stage of maturation.

Beyond independence is interdependence. We have to learn how to become interdependent.

A mature person is able to rely on others and to be relied upon by others. There is a mutuality. This develops in any healthy relationship, whether marriage or friendship or even a business partnership.

If we are trustworthy people, others are able to depend on us for various needs. In turn, we are able to rely on others for our needs.

Think for example about food, clothing, shelter and 100 other necessities of life. Few of us raise all our own food, much less provide all the things we need.

We depend on farmers and food processors, on henders and textile mills, on fuel producers and telephone workers—on a myriad of people linked in a world that, increasingly, is interdependent.

We are linked to others for emotional and psychological and spiritual needs too. Friends rely on each other for support, encouragement and honest feedback. Good friends know they can trust each other to help meet those needs.

Those who marry choose to entrust their future happiness to a spouse. They choose a relationship of mutual interdependence. Jokes about losing one's independence are common at bachelor parties, and—if it is properly understood—there is some truth in this. For one who marries does surrender "interdependence" in favor of "interdependence."

But this is done freely, and that freedom is what makes the difference.

►To be forced into dependence is slavery.

►To remain dependent like a child into adulthood is immaturity.

►To choose freely to enter a relationship of interdependence is part of mature growth.

In the spiritual life, too, some sense of interdependence is needed.

The church's people are certainly interdependent. That's what it means to be church, to be part of the body of Christ. We are linked to one another at the deepest level of our being, and we need each other for support and growth.

Primarily we are dependent on God. But God has chosen to depend on us too.

God created the world, but invited human beings to tend the garden. Christ founded the church, but called upon disciples to preach the Gospel to the world. And the Spirit inspires us to holiness of life but depends on our free response.

From another perspective, however, the key challenge for most of us in terms of spiritual development is to learn to depend on God more completely.

In human relationships, we should not establish a clinging sort of dependency; this is not healthy for either party and sometimes even becomes an addiction.

The person who enables such unhealthy behavior is sometimes called codependent.

Codependence is quite different from genuine interdependence.

But with God, things are a bit different. With humans, we seek a mutual interdependence of equals, but we are never God's equals. So in this realm, recognizing the truth of things means admitting our ultimate dependence on God and learning to accept it.

We may go through most of our lives feeling that we are quite independent and ignoring how much we need God's love and care. Perhaps it is only when we face illness or incapacity that we are forced to acknowledge our dependence on God.

Many sick and aged people have told me that their illness turned out to be a gift because it taught them how to let go and let God be God. It was important for them to be able to receive from God.

After all, we who are members of the human family end life as we begin it: dependent and unable to provide for our own future.

In the course of life, we experience dependence, independence and interdependence. Knowing when each is appropriate, as well as learning to avoid the pitfalls of codependence, is a sign of mature wisdom.

DISCUSSION POINT

Life events require interdependence

This Week's Question

When is it a strength to rely on others, and why?

"When we're hurting. My wife died last Dec. 25. For the next two months it was a matter of relying on the strength of others to get through. People I didn't even know were friends held me together and sustained me. They directed a Christlike love to me." (Jack Murphy, Warwick, R.I.)

"I have a friend who has been sick for three years. He has a malignancy. I'm a eucharistic minister and he must rely on me for the eucharist. But I in a sense also must rely on him. Serving him strengthens my faith and love." (Selicia Brzcki, Pittsford, Vt.)

"When individuals take all jobs to themselves, very little happens. In community it is a strength to call forth gifts of others and share the load, and in that sharing to understand that we are all part of one body, and each part cannot function without the others." (Cathy Qualls, Greenville, Tenn.)

"During a bereavement process or when you're searching spiritually you need to rely on someone to help you sort it through. Through relying on someone else, you

come to the realization that you cannot do it on your own." (Evelyn Talbott, Council Bluffs, Iowa)

"Within my own experience, in having a chronically ill person in the family I have found I need to keep my focus not only on the ill person but also on the other members of the family so that all the focus is not on the ill person. You need to maintain that balance so each person is interdependent on the others. That allows each person to remain free and grow." (Janet Gunther, Council Bluffs, Iowa)

"When you feel pretty sure that you're open and receptive to the will of God and trying to do it. You need others to carry out the will of God. It gives more avenues when you work with others to build the reign of God." (Pat Soychak, South Burlington, Vt.)

Lend Us Your Voice

An upcoming edition asks: Are you clear about what your vocation is?

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

Family, friends, priests, teacher and God help us

Who do you turn to for help?

St. Lawrence School third-graders from Lawrenceburg look to their families, priest, teacher and God for help

When I need help I turn to my mom and dad. Jesus helps me when I do something bad. Jesus helps me confess. I am so glad I have help.

Ben Lehn

I go to my mom and dad when I need help. They help by telling me to not be afraid and telling me that I'm going to be all right. Jesus helps me a lot. I pray at night. That's mostly when I talk to him.

Jamie Schaefer

When I need help I turn to my sister. I can talk to her. She's been through a lot of things I'm going through. She helps me choose the right thing. She's not just my sister, she's my friend. I also turn to God. He helps me too. When my sister is not around I can always talk to him.

Ashley Eiler

When I need help I'm in school I ask my teacher about schoolwork. If I am at home I



(Artwork by Sarah Lynch)

ask my mom or dad to help me. When nobody is around I ask God. When I talk to him for awhile I usually get the answer, but sometimes I can't get it. I pray to the late Father Carmen (Petrone) for help.

Brooke Baker

I turn to mom, dad and Mrs. (Connie) Mangold for help. I will always know that Mrs. Mangold, my mom and my dad like me. That's why I turn to them for help.

Katie Hotel

When I need help I go to the ones I trust like mom, dad, my aunt, grandma, grandpa, and friends. I especially trust in the Holy Spirit, God, Mary and the saints.

Richard Sorge

When I need help I turn to my family. They comfort me and know how I feel. I take their advice because I know it works. I also turn to God and Mary in times when I feel down. My family, God and Mary love me. That's why they help me.

Matt Graves

If I need help I go to mom or dad. They are nice to me. My grandpa helps too, and my grandma. Allison, my sister, helps me sometimes too. I can't forget God. I talk to God at night and sometimes in the morning. I have a lot of people to go to when I need help.

Derek Klopp

When I'm in trouble I turn to my mom, dad and my friend Matt Mathis. To me, friends are family. Of course I ask God, Jesus and the Holy Spirit first. I found that everybody in the whole world can give advice and help in many ways. I found that it matters who you ask. You'll always find some kind of answer, whether it's friends, family, saints, even God. Sometimes it's hard to ask, but it's a way of life.

Owen Giber

I turn to my mom and dad. I get help from them when I call for help. They help me by buying food (and) our home and cars without me buying the things. They help me by loving me. I love them too.

Alyssa Koelling

When I need help I talk to my mom or dad. We talk about a lot of things. When I need help with a big word my dad helps me.

Lindey Carr

When I need help I ask my teacher, Mrs. Mangold. When I don't understand something she helps me, and when I have low grades she helps me bring them back up. I also turn to my mom or dad. They always help me when I'm hurt or feeling lonely. I turn to Father Jack (Hartzer) when I have sinned. He forgives my sin like God does. Father Jack also gives me Communion. I also turn to God. God created me and always watches me. When I have any problems he helps me. When I'm sick he heals me. When I'm in trouble he always helps me.

Beth Nicholson

My sister and my mom and dad help. The Holy Spirit, God and Mary help too. Father Jack helps too.

Lomie Ott

When I pray, God is right there. He helps me be nice. He is the greatest to me. He loves me the best. Mom, dad and God are all good to me. My sisters are good to me too.

Laura Burkart

I turn to Jesus and Mom when I need help. They will always listen to me. I can trust them with secrets. They also help

me to do good instead of evil. I talk to Jesus by praying. I talk to mom by talking. I also turn to Mary once in a while. I can pray to God all the time. Jesus can help people feel better.

Sarah Lynch

I turn to my mom and dad for help because they are always there for when I need them and because they love me very much. I turn to God too. He is like one of my friends. He loves me very much.

David Hotel

My mom and dad help me when I ask them to. I have relatives that help me. God helps me too. The Holy Spirit does too.

Adam Kurie

My mom helps me do my homework. She also helps me when I'm sad. I pray to God. I pray to him when I'm sad.

Bryan Marple

When I need help I go to mom and dad. I go to my brother and sister. I go to Father Jack. I go to Mrs. Mangold. I go to the Holy Spirit. I pray to God.

Brandon Dausch

When I need help I go to my grandma. She helps me with my homework. She teaches me how to play cards. God helps me pray and helps me learn.

Jeffrey Lansing

My mom and dad help me. They believe in me. They take care of me. The Holy Spirit takes care of me when I need help.

Gary Prather

When I need help I turn to mom, dad, David, Vince, Jayne, grandma, Sheila, Jim, grandpa, Gramma Carol and Poppy. I mostly turn to Mary. I pray to God.

Tricia Phillips

When I need help I turn to friends like Beth and Tricia. When I need to talk I turn to God. When I need help in math I turn to Mrs. Mangold. When I am mad I turn to mom and dad.

Heather Caseltine

When I need help I go to my mom, dad, grandma, grandpa, Zach, Father Jack, (the late) Father Carmen, my uncle, aunt, the Holy Spirit, God, Jesus, Mary and the saints.

Eric Russell

GET MORE FOR LESS.

HOME CREDIT LINE EQUITY

30 DAYS INTEREST FREE, UP TO \$200.
NO APPLICATION FEES.
NO CLOSING FEES.
TO APPLY, VISIT A BRANCH OR CALL 1-800-348-2647.

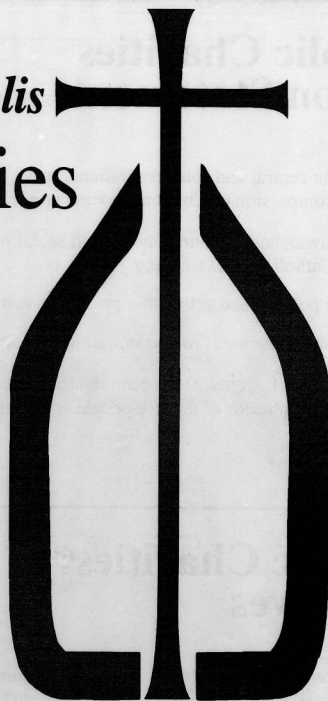
THE LARGER YOUR LINE OF CREDIT, THE LOWER YOUR RATE.

THE ANNUAL PERCENTAGE RATES IN EFFECT AS OF APRIL 25, 1994 ARE: 6.75% FOR LINES OF \$1,000 TO \$1,999; 8.00% FOR LINES OF \$2,000 TO \$3,999; 9.00% FOR LINES OF \$4,000 TO \$5,999; 10.00% FOR LINES OF \$6,000 TO \$7,999; 11.00% FOR LINES OF \$8,000 TO \$9,999; 12.00% FOR LINES OF \$10,000 TO \$19,999; 13.00% FOR LINES OF \$20,000 TO \$29,999; 14.00% FOR LINES OF \$30,000 TO \$39,999; 15.00% FOR LINES OF \$40,000 TO \$49,999; 16.00% 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 21%. 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. ©1994 NBD BANK



The right bank can make a difference.

Archdiocese of Indianapolis Catholic Charities Strategic Planning Process



Dear Friend of Catholic Charities:

One of the major goals of our archdiocesan strategic plan is to continue the tradition of social service and advocacy that has been such an important part of our history as Catholic people in central and southern Indiana. To carry out this vitally important part of our mission, 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 our social ministries.

Under the leadership of Tom Gaybrick, head of the secretariat for Catholic Charities, and a team of experienced professionals, we now have the *first draft* of a strategic plan for Catholic Charities. This document, reprinted here for your information, is the subject of consultation meetings throughout the Archdiocese. The first consultation took place in Clarksville last Monday. However, two more meetings are scheduled at the following times and locations:

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

I invite you, if at all possible, to attend one of these consultation meetings.

Through these consultations, we hope to provide those who are actively engaged in our Church's social ministry with an opportunity to discuss the draft plan and to offer their suggestions on how to make it fully responsive to the social service and advocacy needs of central and southern Indiana.

To help you prepare for these important gatherings, we are asking you to take a few moments to review this draft carefully and to complete the response form. If you are able to attend one of the meetings, please bring the response form with you. If you are unable to attend, then I would ask you to mail your completed form as soon as possible to:

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

I am deeply grateful for all of the good work that the members of the Catholic Charities planning team have accomplished to date. Your feedback is most important to us. I assure you that the gift of your precious time and talent will be gratefully accepted by a group of people who are deeply committed to this important work!

Sincerely yours in Christ,

+ Daniel M. Buechlein

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

Draft: 5/20/94

Catholic Charities Mission Statement

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

Catholic Charities Objectives

Goal #1: Inspire and educate the community to action on behalf of social justice.

Objective 1.1: To educate the Catholic people of central and southern Indiana to a fuller understanding of Catholic social teaching, and to promote its application to our communal life and mission.

Objective 1.2: To provide opportunities for understanding diverse peoples and cultures, and the social conditions and structures which impact them.

Objective 1.3: To establish mechanisms that will facilitate, coordinate and support increased awareness and involvement in social justice issues.

Objective 1.4: To encourage examination, discussion and action designed to ensure that we, as Church, exemplify the highest ideals of Catholic Social Teaching.

Goal #2: Coordinate and enhance the social ministries and programs of the Archdiocese to make them more responsive to community needs.

Objective 2.1: To establish a Catholic Charities Board for the purposes of planning, development, and accountability.

Objective 2.2: To foster knowledge, respect, and collaboration among the service programs and social ministries of the Archdiocese.

Objective 2.3: To increase public awareness and understanding of Catholic Charities.

Goal #3: Advocate and implement policy and actions that protect human life and dignity.

Objective 3.1: To foster the education of priests, religious, health care providers, the legal profession, and the laity in Catholic principles of medical moral decision making.

Objective 3.2: To establish chastity as a feasible and preferable way of life.

Objective 3.3: To promote peaceful solutions to family and community based violence.

Goal #4: Develop the human, physical and financial resources needed to carry out the mission of Catholic Charities.

Objective 4.1: To create comprehensive human resources policies that ensure just treatment of employees and wise stewardship of human resources.

Objective 4.2: To maintain adequate physical facilities necessary for the accomplishment of agency missions.

Objective 4.3: To ensure fiscal accountability for all Catholic Charities agencies and programs.

Objective 4.4: To develop coordinated fund raising strategies for Catholic Charities and its agencies.

Catholic Charities Statement of Values

We value...

- Action grounded in prayer
 - Compassion and respect for those
 - Advocacy which addresses the call to justice
 - Cooperation with others both within and without communities
 - Learning from the life experience
 - Openness and honesty in our communion with the people we serve
-

Catholic Charities Action Steps

Goal #1: Inspire and educate the community to action on behalf of social justice.

Objective 1.1: To educate the Catholic people of central and southern Indiana to a fuller understanding of Catholic social teaching, and to promote its application to our communal life and mission.

Action Step 1.1.1: Provide a program to facilitate the integration of Catholic Social Teaching into liturgical life for presiders, homilists, and those responsible for the planning of liturgies.

Action Step 1.1.2: Investigate with the Office of Catholic Education opportunities for the further integration of Catholic Social Teachings into school and religious education curriculums.

Action Step 1.1.3: Provide a program for DRE's, Social Justice Commissions, adult catechetical teams and others on the history, principal tenets and documents of Catholic Social Teachings.

Objective 1.2: To provide opportunities for understanding diverse peoples and cultures, and the social conditions and structures which impact them.

Action Step 1.2.1: Develop a program to assist in the initiation of bridging between diverse parishes.

Action Step 1.2.2: Develop and communicate models designed to encourage direct interpersonal contact between parishioners and victims of poverty or oppression.

Action Step 1.2.3: Provide opportunities for sharing of these direct experiences, and for prayer and reflection upon the underlying causes and long term solutions to the problems.

Catholic Charities Goals

h need
es of poverty, oppression, and
n and outside of our faith
f those whom we serve
unications with one another

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.

es

Objective 1.3: To establish mechanisms that will facilitate, coordinate and support increased awareness and involvement in social justice issues.

Action Step 1.3.1: Investigate the requirements for establishing a Social Justice Resource Center which will provide informational guidelines and resource materials.

Action Step 1.3.2: Develop and implement a training process for those persons interested in providing leadership to social justice efforts at the parish level.

Action Step 1.3.3: Create task forces to coordinate and assist in the development and implementation of social justice activities and the objectives of this plan.

Objective 1.4: To encourage examination, discussion and action designed to ensure that we, as Church, exemplify the highest ideals of Catholic Social Teaching.

Action Step 1.4.1: Establish a study group to identify critical social justice issues within the Church in central and southern Indiana and make recommendations that celebrate our successes and address our concerns.

Action Step 1.4.2: Plan events designed to reflect upon the opportunities for parishes to exemplify Catholic Social Teachings.

Action Step 1.4.3: Develop materials and questions which encourage each parish and archdiocesan organization to prayerfully reflect upon how their mission, goals, objectives, budgets, and actions demonstrate a commitment to social justice and adherence to Catholic Social Teachings.

Goal #2: Coordinate and enhance the social ministries and programs of the Archdiocese to make them more responsive to community needs.

Objective 2.1: To establish a Catholic Charities Board for the purposes of planning, development, and accountability.

Action Step 2.1.1: Develop a statement of roles and responsibilities of the Catholic Charities board.

Action Step 2.1.2: Identify requisite skills and characteristics to be sought in prospective board members.

Action Step 2.1.3: Identify and submit a list of candidates for board membership to Archbishop for appointment to the Catholic Charities Board.

Objective 2.2: To foster knowledge, respect, and collaboration among the service programs and social ministries of the Archdiocese.

Action Step 2.2.1: Complete a comprehensive inventory of the service programs and social ministries of Catholic Charities.

Action Step 2.2.2: Conduct a team building retreat for the directors of Catholic Charities agencies.

Action Step 2.2.3: Develop and implement a plan for strengthening relationships between parish based and agency based social ministry providers and activities.

Objective 2.3: To increase public awareness and understanding of Catholic Charities.

Action Step 2.3.1: Develop a plan designed to clarify the identity, structure, relationships, and services of Catholic Charities.

Action Step 2.3.2: Develop a communications plan for Catholic Charities.

Action Step 2.3.3: Implement plans for clarification of identity and for communications.

Goal #3: Advocate and implement policy and actions that protect human life and dignity.

Objective 3.1: To foster the education of priests, religious, health care providers, the legal profession, and the laity in Catholic principles of medical moral decision making.

Action Step 3.1.1: Develop educational presentations which address such issues as treatment options, life support systems, living wills, assisted suicide/euthanasia, perinatal and neonatal issues, and reproductive technologies, and abortion issues.

Action Step 3.1.2: Research, select and distribute materials directed to those facing pregnancy and abortion decisions.

Objective 3.2: To establish chastity as a feasible and preferable way of life.

Action Step 3.2.1: With the assistance of appropriate local and national personnel and resources, identify, advocate and advertise sound values-based sex education programs for children, youth, and young adults.

Action Step 3.2.2: Gather, critique and distribute appropriate materials for use in a public campaign promoting chastity as the best choice.

Action Step 3.2.3: Study school policies on pregnancy and recommend a principled and just policy to the Archdiocesan Board of Education for its consideration.

Catholic Charities Action Steps, *Continued*

Objective 3.3: To promote peaceful solutions to family and community based violence.

Action Step 3.3.1: Collect and distribute practical information on domestic violence, child abuse, drug and alcohol abuse.

Action Step 3.3.2: Research and recommend the inclusion of conflict resolution curricula into existing educational formats within the archdiocese.

Action Step 3.3.3: Promote the awareness and accessibility of low cost professional counseling.

Goal #4: Develop the human, physical and financial resources needed to carry out the mission of Catholic Charities.

Objective 4.1: To create comprehensive human resources policies that ensure just

treatment of employees and wise stewardship of human resources.

Action Step 4.1.1: Prepare an employee handbook that is the basis for personnel policies in all Catholic Charities agencies

Action Step 4.1.2: Hold the first annual Catholic Charities leadership conference.

Objective 4.2: To maintain adequate physical facilities necessary for the accomplishment of agency missions.

Action Step 4.2.1: Conduct a survey of the current conditions of the physical facilities of each Catholic Charities agency.

Action Step 4.2.2: Coordinate Catholic Charities' facilities needs with an archdiocesan listing of unused or under-utilized facilities owned by the archdiocese.

Objective 4.3: To ensure fiscal accountability for all Catholic Charities agencies and programs.

Action Step 4.3.1: Develop evaluation criteria which help ensure that financial and human needs are being met.

Action Step 4.3.2: Ensure that all Catholic Charities agencies undergo an annual financial audit and respond to recommendations made.

Objective 4.4: To develop coordinated fund raising strategies for Catholic Charities and its agencies.

Action Step 4.4.1: Submit an annual fund raising plan to the Secretary for Catholic Charities which includes type of event, forecasted revenues and expenses, method of solicitation, and a fund raising calendar.

Your comments:

[illegible]

PENTECOST

The Sunday Readings

Sunday, May 22, 1994

Acts of the Apostles 2:1-11 — 1 Corinthians 12:3-7, 12-13 — John 20:19-23

by Fr. Owen F. Campion

The Acts of the Apostles provides this great feast of Pentecost with its first scriptural reading.

Pentecost was an ancient Jewish feast, the "50th day" after planting harvest, and since all events and all natural developments were seen in the light of God's power and mercy, the day gave tribute to God for the successful progress of the crops.

As the Jews became more settled, and to an extent more urban, the feast assumed an additional character. It also celebrated the gift of the law by God to Moses, and through Moses to the people.

To continue the concept, it was by observing the law that the people bonded themselves to each other, and that together they united themselves with God, the perfection of justice and order.

This weekend's reading reports that the Apostles were gathered together. Pious Jews: they were together to celebrate Pentecost. Into their midst came God: the Holy Spirit. God's presence was in a great wind, just as accompanied God in other instances of divine manifestation in the Bible.

When God appeared to Moses on Mount Sinai, God was in the form of fire. Again, in this event, God appeared as fire. It is interesting, however, that this fire, in which reposed God, did not appear at a distance or apart from the apostles. Rather, it parted and rested above each of the apostles. The symbolism conveyed an important and powerful message: God was with and in the apostles.

Also celebrating the feast were many other Jews, visitors in Jerusalem for the occasion. The reading lists the places of their origins. The list was quite compelling when first it was read, when the early Christians first heard it. It was then a list of every known place on earth.

Today, according to the alphabet, our list of all nationalities would begin with Afghanistan and end with Zimbabwe. But this modern list, Afghanistan to Zimbabwe, would represent all humankind. The list mentioned in this reading also represented all humankind.

When the crowds in Jerusalem heard the Apostles, all understood. The message is clear. The apostolic message, enriched and protected by the very message of God, speaks to every person. It is a message of love, God's love in and through Jesus. This message is the new law of life.

St. Paul's First Epistle to the Corinthians is the source of the second reading for this great Christian feast.

The reading is splendidly direct and clear in insisting that God is within each Christian. Each person is unique and

sublime, but all are one in God. Together all work for God's glory.

St. John's Gospel provides the third reading, and it is the wonderful story of the Lord's bestowal upon the Apostles the power to forgive sins. This must have been a startling story for the contemporaries of Jesus and the Apostles to hear. Only God could forgive sins. To bestow this power on the Twelve established the identity of the Lord as God as well as the identity of the Apostles as God's representatives.

Reflection

These magnificent readings testify to the church, and to its place among us, its place in the world, as the sign and instrument of God.

The Apostles were the first to follow Jesus. They began the church that Jesus had formed. In them God reposed. The power of God was with them.

Their blessed authority and privilege was to forgive sins. No matter how ugly the fault, or long its existence, or hurtful its effect, it stood open to the very forgiveness of God through the Apostles and through the church they first composed.

The message of this great feast is clear and enormously reassuring. Whatever separates us from God, if we choose, is open to being broken by the forgiving power of the church. Through the church, the mercy of Jesus reaches us with God.

If united with God, we are one with God and in God with each other. We are not carbon copies of each other, however. We are individual and distinct. Our talents combine in their common cause, to continue the redemptive work of the Lord.

These readings gleam with hope and life. God awaits us with forgiveness and love. God has given us a new law, the law of love in Christ. It is a message we all can understand, and more critically a message we all need as we need nothing else.

Pope will leave hospital on May 21 with crutches

VATICAN CITY (CNS)—Pope John Paul II, still hospitalized but walking on crutches after breaking a thigh bone on April 29, has apologized to the people of Belgium who had made elaborate preparations for a May 13-15 papal visit.

Vatican spokesman Joaquin Navarro-Valls told Vatican Radio on May 14 that the pope is doing well and is expected to be released from Rome's Gemelli Hospital by May 21.

"He walks every day using two crutches instead of the walker," Navarro-Valls said, and should be using only one crutch or a cane by the time he is discharged from the hospital.

Each Sunday since he has been hospitalized, the pope has spoken briefly via Vatican Radio broadcasts. He has not appeared in public since his operation.

MY JOURNEY TO GOD
Ecce Homo

When sorrow flickers its red flame
and the soul burns like
a tiny candle in a slightest universe,
the one who taught the moth
to seek fire, seeks us.

He bears hot waves of fear
that burn a child locked away,
that choke old men in alleys,
that crush a woman
crying on her bed.

Wounded, he shivers,
bearing the burns
of our small fires,
healing our flesh with his own,
gazing at his father
through our faces,
scattering stars
with the love in his eyes.

by Sandra Marek Behringer

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

Daily Readings

Monday, May 23
Seasonal weekday
1 Peter 1:3-9
Psalm 111:1-2, 5-6, 9-10
Mark 10:17-27

Tuesday, May 24
Seasonal weekday
1 Peter 1:10-16
Psalm 98:1-4
Mark 10:28-31

Wednesday, May 25
Venerable Beate,
priest and doctor
Gregory VII, pope
Mary Magdalene
de Pazzi, virgin
1 Peter 1:18-25

Psalms 147:12-15, 19-20
Mark 10:32-45

Thursday, May 26
Philip Neri, priest
1 Peter 2:2-5, 9-12
Psalm 100:2-5
Mark 10:46-52

Friday, May 27
Augustine of Canterbury,
bishop
1 Peter 4:7-13
Psalm 96:10-13
Mark 11:11-26

Saturday, May 28
Blessed Virgin Mary
Jude 17:20-25
Psalm 63:2-6
Mark 11:27-33

SAINT OF THE WEEK

Gregory VII exerted great influence

by John F. Fink

Throughout its history the papacy has experienced many turbulent times. The worst times were in the 14th to 16th centuries, but the 10th and 11th centuries were also dark times because the papacy was the pawn of some Roman noble families.

Frequent battles over the papacy resulted in eight antipopes during the 10th and 11th centuries. Simony (the buying and selling of sacred offices) was common as was lay investiture—kings and nobles controlling the appointment of church officials.

The man most active in combating this was the man whose feast is celebrated next Wednesday, May 25—Pope Gregory VII. He was the most impressive figure in the church during the 11th century.

Gregory's original name was Hildebrand. Born in 1020 in Tuscany, he was educated in Rome and, before being ordained, became chaplain to Pope Gregory VI. Unfortunately, Gregory VI had bought the office of pope for a large sum of money. King Henry III of Germany, intent on reforming the church, marched into Italy, convened a synod, and exiled the pope. Hildebrand accompanied him to Germany.

Some years later, a new pope, Leo IX, called Hildebrand back to Rome. Leo did his best to try to reform the church and appointed Hildebrand treasurer of the Roman church and prior of St. Paul's monastery. Hildebrand was sent on missions to France and Germany to carry out Leo's attempts at reforming the church.

By this time Hildebrand was known as the champion of reform in the church. He went on to become the chief advisor to two other popes (Nicholas II and Alexander II) before being elected pope himself in 1073. He took the name Gregory VII after St. Gregory the Great. As pope, Gregory continued his efforts to reform the church, beginning with

decrees against simony and against marriage of priests.

No previous pope had ever claimed the type of supremacy that Gregory VII now claimed—that all Christians were subject to the pope, who had supreme legislative and judicial power over secular matters as well as religious affairs. This included all kings and other rulers. He forbade lay investiture.

This brought him into conflict with King Henry IV of Germany. In 1075 Henry appointed bishops to sees in Germany and Italy. When Pope Gregory sharply told him that he had no right to do this, Henry convened a synod of bishops at Worms. The synod called on Gregory to abdicate. In reply, Gregory excommunicated Henry and then went on to suspend him from exercising his powers as king, thus freeing his subjects from allegiance to him. It seemed that Pope Gregory had won a great victory over the king because in January of 1077 Henry appeared in penitential garb at Canossa in northern Italy, sought absolution from the pope, and promised obedience to him.

For the next three years Gregory tried to mediate between Henry and his rival, Rudolf of Swabia. Failing to get anywhere, Gregory again excommunicated Henry and again deposed him, recognizing Rudolf as the lawful king. This time Henry was in no mood to humble himself. He called a council of bishops in 1080 that declared Gregory deposed and elected Guibert of Ravenna as Pope Clement III.

That's how matters stood for four years. Then, in 1084, Henry seized Rome and Gregory was forced to flee. He went first to Monte Cassino and then to Salerno, where he died in 1085. It was a sad ending for a man who had exerted so much influence on the church in the 11th century. Pope Paul V canonized him in 1606.

Archdiocesan
Day of Prayer
and Pilgrimage
August 15, 1994

Call 812-923-5765

Pilgrimage to Washington, D.C.

August 13-18, 1994

at the invitation of

Archbishop Daniel M. Buechlein

Entertainment

VIEWING WITH ARNOLD

'Bad Girls' get a shot at traditional western

by James W. Arnold

"Bad Girls" is sort of the bad dream you had after "Thelma and Louise." You figured some dimbulb producer would decide that the next thing to do is a REAL western with women, and that in one of the great Hollywood traditions, he would mess it up.

Not that "Bad Girls," given its title, couldn't be a whole lot worse. There may also be something therapeutic for women in playing the kinds of roles in westerns only men have played before. In the Real West, Calamity Jane and Belle Starr, among others, actually did that stuff.

It doesn't matter that much. Nobody ever said genuine history has to be the basis for any kind of movie. Hollywood is where they make legends, not documentaries.

Unfortunately, the four lead characters in "Bad Girls" are all prostitutes, which is an unpromising start. They're presented as traditionally sexy and non-traditionally tough, as riders and gunslingers, self-sufficient in the wilderness. Didn't you know about all those sharp-shooting, 100-pound loose women who roamed the West, honing frontier skills in dance halls?

This story was made up by producer Al Ruddy, mostly noted for his "Cannonball Run" movies in the 1980s. His expertise is in box office and not female psychology or advanced logic.

The incident that opens the movie encapsulates its basic attitude, which is to offer its unlucky heroines simultaneously

as sex objects, feminists and swashbuckling lady musketeers.

Anita Crown (Mary Stuart Masterson), a young widow presumably forced into the business to survive, is reading about the exploits of Nelly Bly (the famous journalist) when she's interrupted by an amorous customer. She both greets him and fights him off, since she's promised her dead husband "never to let another man kiss her, whatever else may happen."

Eventually this struggle for symbolic virtue continues onto the balcony overlooking the main room of the saloon, presided over by Cody Zamora (Madeleine Stowe). She glowers up and warns the gentleman: "Touch her again and you're a dead man." He does, and he is. One shot is all it takes.

Since Cody has thus cancelled out a solid local male citizen, she's dragged to the nearest hanging tree by a crowd of churchfolk singing "Onward Christian Soldiers." (As an unpleasant preacher rants on about her sins, Cody sits on a horse under the noose and says coolly, "Just get on with it.")

But her friends—Anita, assisted by Eileen (Andie MacDowell) and Lilly (Drew Barrymore)—save her with a rescue worthy of Robin Hood, tramping both the preacher and his Bible in their mad charge to give Cody her freedom. As the "normal" perceptions of good and evil are confused, the symbolism is hardly subtle.

This unwholesome impression is, however, soon forgotten. The fugitives turn out to be not really "bad," but just bad enough for marquee value. They're misundestood at victims, gabbing for the one chance at freedom in a man's world. (They want to start a sawmill in Oregon.)



'CLEAN SLATE'—Comedian Dana Carvey plays a private eye who's lost his memory and must play a tape each morning to remind himself who he is in the new comedy "Clean Slate." Barkley, a Jack Russell terrier, plays Baby, the private eye's dog, in the film. "Clean Slate" is rated A-III for adults by the U.S. Catholic Conference. (CNS photo from MGM)

Among the sleazy male characters in the film, one guy (practically a saint in this company) is on their side. That's Josh (Dermot Mulroney), a traditional wandering cowboy who serves as Cody's ill-fated love interest. The other males are unsalvageable, especially a father-son team of outlaws (Robert Loggia and James Russo) who head a gang of misfits who make Hell's Angels look like computer nerds.

The final shootout is between Cody and Russo's slimy killer-robbert-rapist, etc. Don't worry about her. When she's out of ammunition, she throws him a bullet. "Pick it up, put it in, and die like a man," she says. Occassionally, the women's sexuality is used or abused, but only by innuendo. Mostly, the plot is an excuse to allow these pretty gals to romp through all the cliché western scenes in which women are stereotypical incompetent. They stop a runaway wagon. They eat snake and pass the bottle around a campfire. They break Eileen out of jail. They ambush the bad guys and steal their loot.

Side by side on horses, they ride in (under a red rising sun) for a showdown under Russo's gang of cutthroats. Then, the

survivors ride off into the sunset—although, in a bow to tradition, one stays behind to marry a farmer.

Movies are a medium of miracles, and director Jonathan Kaplan ("The Accused," "The Love Field") works a few here. Of the actresses, Stowe is best, having somehow learned the dry Fonda-McQueen style of macho. The sad and wasted part is that it's not a movie you'd want your daughter to see.

(Some sex situations, implicit nudity; violence; for adults, but not recommended.)
USCC classification: A-III, adults.

Recent USCC Film Classifications

Clean Slate A-III
Crooklyn A-III
Dream Lover A-III
3 Ninjas Kick Back A-II

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

'The American Experience' recalls the drama of D-Day

by Henry Herx and Gerri Pare
Catholic News Service

The single most important day of World War II is remembered in "The American Experience: D-Day," airing Wednesday, May 25, from 9 p.m. until 10 p.m. on PBS. (Check local listings to verify the program date and time.)

D-Day took place 50 years ago, on June 6, 1944, when the Allied invasion of Normandy succeeded in creating a second front that was to sweep across Hitler's Europe to war's end 11 months later.

One soldier recalls Gen. Dwight D. Eisenhower telling his unit, "When we go in on this invasion, it's going to be the greatest show on earth."

As seen in the documentary footage, it's an apt description of the Allied armada of 5,000 ships carrying 150,000 soldiers across the 70-mile wide channel separating England from the Normandy beaches.

The very size of the Allied operation is indeed a wondrous thing to behold, but the true nature of its terrible battles becomes soberly apparent in combat footage of the invasion as well as shots of corpse-strewn beaches and fields.

Narrated by historian David McCullough, the documentary emphasizes the odds against the success of the Allied invasion.

One of the Allied troops were recruits who had never seen combat. The German forces were war-tested veterans in formidable defensive positions commanded by Erwin Rommel, one of the war's outstanding generals.

Eisenhower headed a "team of prima donnas," the most ominous of which was the British commander, Field Marshall Bernard Montgomery.

The one thing the Allies had in their favor was their abundance of air materials—guns, planes, ships and land vehicles. But it was not their superiority in supplies that won the day for the Allies. It was the bravery of the young, untired soldiers who were willing to die to break through the German defenses.

The epic scale of the battle can be measured by the 15,000 Allied casualties suffered that day.

Amplifying McCullough's narration are first-hand accounts given by some of the soldiers who were there—para-

troopers operating behind the lines, GIs wading ashore under heavy fire, naval officers, and airmen.

Filmmaker Charles Guggenheim has blended the impersonal wartime footage with the individual experiences of those who survived the battle. The result is an impressionistic account of what D-Day was like for those who fought it.

In marking the invasion's 50th anniversary, other programs over the next several weeks may do a better job in following the course of individual units in this mammoth, multi-pronged attack. But none can provide a better experience of the mad confusion of a battlefield and what "being under fire" is all about.

TV Programs of Note

Sunday, May 22, 7-8 p.m. (NBC) "Masters of Illusion: The Wizards of Special Effects." The stars of the "seaQuest DSV" TV series, Roy Scheider and Jonathan Banks, take viewers through basic special effects categories, such as using models and miniatures, making monsters, and creating computer-generated imagery.

Sunday, May 22, 9-10:30 p.m. (PBS) "A Foreign Field." This "Masterpiece Theater" production set on the 50th anniversary of D-Day relates the story of two British buddies who visit Normandy, encounter an American veteran, and discover that two of them are searching for the same girlfriend from the war. Stars include Alec Guinness, Lee McKern, Lauren Bacall, Geraldine Chaplin, and Jeanne Moreau.

Monday, May 23, 8-9 p.m. (CBS) "The Dick Van Dyke Show Remembered." Charles Kuralt hosts this special anniversary celebration featuring appearances by Van Dyke, Mary Tyler Moore, Carl Reiner, Rose Marie, Mervyn D'Lee, and others, as well as delightful film clips from the classic TV sitcom that aired from 1961 to 1966.

Monday, May 23, 9-11 p.m. (ABC) "The 8th Annual American Comedy Awards." Top celebrities present achievement awards in 14 comedy categories and John Ritter hosts a film segment about the top physical comedians of our time.

Monday, May 23, 10:11-10:30 p.m. (PBS) "Verna: U.S.O. Girl." This re-broadcast of a Paul Gallico short story stars Sissy Spacek as a World War II song-and-dance ingenue who makes up in perseverance what she lacks in talent. The drama co-stars William Hurt as the Army chaplain who tries to tame her unrealistic show-business ambitions.

Tuesday, May 24, 8-10 p.m. (NBC) "Angels: The Mysterious Messengers." This special hosted by actress Patty

Duke explores America's fascination with angels. The program features stories of real people who claim they have experienced the presence of angels in their lives. The show also presents an overview of angels throughout history.

Tuesday, May 24, 9-10 p.m. (PBS) "Public Lands, Private Profits." This "Frontline" documentary reports on the ramifications of an 1872 federal law that still allows mining companies to extract billions of dollars in public minerals virtually for free.

Wednesday, May 25, 8-10 p.m. (NBC) "Unsolved Mysteries." This special two-hour episode of the reality-based series features reports on increased numbers of sightings of the legendary Bigfoot as well as a look at the rising phenomenon of reported angel encounters.

Wednesday, May 25, 10:11-10:30 p.m. (PBS) "George Marshall and the American Century." The only soldier to be awarded the Nobel Peace Prize is the subject of this PBS documentary. Marshall, who was born in 1880 and died in 1959, was one of the great figures of the century in which the United States became a world power. Marshall's genius is shown in his ideas and service as the planner and organizer for Pershing's victories in World War I, the crushing of the Axis in World War II, and the rebuilding of war-torn Europe afterward.

Thursday, May 26, 8-9 p.m. (CBS) "Eye to Eye." This special edition of "Eye to Eye" hosted by Bernard Goldberg is the question of whether or not the act of standing up and accepting responsibility for one's actions is becoming outmoded as increasing numbers of people blame psychological problems for antisocial behavior.

Friday, May 27, 8-9 p.m. (NBC) "In a Split Second." Married actors Corbin Bernsen and Amanda Pays host this child-safety special which demonstrates every-day situations that can become matters of life and death. They also inform viewers on how to help children lead safer lives and how to make their homes safer.

Friday, May 27, 8:30-9 p.m. (ABC) "Edith Ann: Homeless Go Home." In this animated special, wise-beyond-her-years Edith Ann (with the voice of Lily Tomlin) discovers that she is locked out of her house while trying to solve her predicament, she befriends a bag lady who ironically helps her get back inside her home.

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

The Active List

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

May 20

St. Andrew, Richmond, will hold the 50 and Over Eucharist and pitch-in. For more information, call Father Mazzola at 317-962-3902.

☆☆

St. Paul's Episcopal Church, 61st and Meridian Sts., will hold its 13th Annual Lobster Sale and Dinner, from 5-7 p.m. Proceeds will benefit the continuation of the concert series. Dinners are \$16 per person (\$14 senior citizen). For more information, call Frank Boles at 317-253-1277 or 317-259-4682.

☆☆

The Indianapolis Gestalt Institute Masters' Series will present, "An Evening with Thomas Moore" at 7 p.m. at Unity of Indianapolis, 907 N. Delaware St. Admission is \$20 per person. Moore is a psychotherapist and writer living in New England. He lived as a Catholic monk for 12 years. Call 317-843-0717 for reservation information.

☆☆

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.

May 20-22

St. Roch, 3603 South Meridian St., will hold Mayfest from 5-11 p.m. on Friday; from 3-11 p.m. on Saturday and from 11:30 a.m. to 6 p.m. on Sunday. Dinners, games, carnival rides, beer garden, entertainment. For more information, call the parish office.

☆☆

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

May 21

St. Patrick Parish will hold a "Family Fest" from 1-4 p.m. The celebration will include a Mass and concert by Kristin Taylor, along with a meal. For more information, call the parish office.

☆☆

Sacred Heart Parish, Terre Haute, will hold a garage sale from 8 a.m. to 3 p.m. It is sponsored by the booster club. For more information, call 812-235-9358.

☆☆

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

☆☆

All Saints School, Columbus,

will hold its 4th annual auction at the Knights of Columbus Hall in Columbus Dinner, silent and live auctions, dancing. Tickets are \$10 per person. All proceeds benefit the All Saints Catholic School Facility. For more information, call 812-379-9353.

☆☆

Mt. St. Francis Retreat Center will hold a retreat, "Music and Healing" from 10 a.m. to 4 p.m. Cost is \$25. For more information, call 812-923-8817.

☆☆

St. Simon Parish Athletic Booster Club, 8400 Roy Road, will hold a Las Vegas Night in Feltman Hall from 8 p.m. to 1 a.m. All proceeds will benefit the Lauren Baca Medical Fund. Admission is \$2. For more information, call the parish office.

☆☆

Kordes Enrichment Center in Ferdinand will hold a day for centering prayer today. For more information, call Kordes at 812-367-2777, ext. 2907 or toll-free at 800-880-2777, ext. 2907.

☆☆

The Young Widowed Group will dine at Pesto's Restaurant, 303 N. Alabama, at 6 p.m. After dinner, the group will go to the American Cabaret Theatre, 401 E. Michigan St., to see "1966". For ticket information, call Vince at 317-498-3580.

☆☆

Positively Singles will gather to spend the day (beginning around 8 a.m.) at the Indianapolis 500 Time Trials. Call Judy Carus at 317-578-4052 or Trish Harvis at 317-475-0029 for more details.

☆☆

The Archdiocesan Family Life Office will hold a remarriage workshop for separated/divorced Catholics ministry. For more information, call 317-236-1596.

☆☆

St. Bridget Parish, 801 Martin Luther King Dr., will hold a prayer fest from 7-9 p.m. For more information, call the parish office.

May 22

Holy Family Parish, Richmond, will hold an outdoor Mass at 10 a.m. with a pitch-in dinner at 12 p.m. for all three Richmond parishes.

☆☆

St. Paul, Sellersburg, will hold a Pentecost celebration at 7 p.m. in the church. Evening includes singing and Scripture followed by fellowship and refreshments. Everyone is invited. For more information, call Ronn Shreve at 812-246-4555.

☆☆

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

☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., beginning at 1 p.m. with ongoing formation classes. At 2 p.m., formation classes for new members will be held, followed by a benediction service at 3 p.m. A business and council meeting will follow. For more information, call 317-637-7309.

☆☆

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

☆☆

Holy Guardian Angels Parish in Cedar Grove, will hold "Mid-May Madness," from 2-7 p.m. Please bring a covered dish. Meat, drinks and table service will be provided. Games, softball, volleyball, music and door prizes. For more information, call Bonnie Blades at 317-647-5973.

May 24

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 317-642-8605.

☆☆

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 812-282-7143.

☆☆

© 1994 Catholic News Service



May 26

St. Roch, 3603 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. Call 317-784-1763 for more information.

☆☆

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.

May 27

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.

☆☆

The Knights of Columbus, Council 437, 1305 N. Delaware St., in Indianapolis, will hold a dance and sing-along from 7:30-11 p.m. For more information, call 317-631-4373.

May 28

A pro-life rosary will be prayed at (continued on page 21)

Increase Attendance At Your Parish Activities

Make your parish functions

a success...

ADVERTISE

with

THE CRITERION

Call Loreto at 317-236-1581

DEADLINE: 8 DAYS PRIOR TO DATE OF PUBLICATION

St. Roch

3603 South Meridian Street

Cash Awards

— GRAND PRIZES —

\$1,000 Grand Prize

\$500 Four 2nd Prizes

(Need not be present to win)

For ticket

information call:

784-9144

MAYFEST

Join the Fun

Food

- Italian Sausage • Bratwurst • Pizza
- Nachos • Cheese • Popcorn
- Hot Dogs • Hamburgers • Elephant Ears
- Fish • Tenderloins • Cotton Candy

ALL GAMES AND FOOD UNDER TENTS

Sunday Ride Special All Day One Price

- Carnival Rides • Games
- Daily Door Prizes • Beer Garden
- Fruit Baskets • Hams • Craft Booths
- Monte Carlo Each Day

PLENTY OF FREE PARKING

Entertainment Nightly

Friday, May 20
5:00 - 11:00 p.m.

Saturday, May 21
3:00 - 11:00 p.m.

Sunday, May 22
11:30 a.m. - 6:00 p.m.

Roncalli Show Choir
Friday - 6:30 p.m.

LightTouch Band
Friday and Saturday - 8:00 p.m.

Pork Chop Dinners
Saturday & Sunday

The K. of C. Council #437
Invites you to come in and
bring a friend for a good time
Friday, May 27, 1994.
From 7:30 p.m. to 11:00 p.m.
Join Ron Baker on the
keyboard, sing-along,
dance...
1305 N. Delaware St., Indianapolis
631-4373

RACE
To Our 2 DAY
STOREWIDE
1/2 OFF SALE!
EVERYTHING
Wednesday, May 25th
& Thursday, May 26th

K NATIONAL KIDNEY
FOUNDATION MON-FRI 9-5
SAT 9-6 SUN 12-5
THRIFT STORE
3702 N. Milthoeffer (Corner 38th & Mitt.)
Customer Service 699-6720

Vatican says development is key to population

Attempts to impose birth control is 'refusal on part of people to face true causes of underdevelopment,' it says

by Cindy Wooden
Catholic News Service

VATICAN CITY—The best response to the difficulties population growth causes in some parts of the world is promoting development and solidarity, not imposing birth control programs, said a new Vatican document.

Rich nations which promote birth control as the real solution to the problems of the developing world seem "to express a refusal on the part of the rich to face the true causes of underdevelopment," said the document released May 13 by the Pontifical Commission for the Family.

The document, "Ethical and Pastoral Dimensions of Population Trends," was the result of almost five years of consultation with theologians, demographics experts and pastoral workers.

It was published as a guide for bishops' conferences and other groups interested in studying and explaining the church's teaching on population issues.

A press release issued with the document explained that although it was not prepared to coincide with the September International Conference on Population and Development, its release could help people understand the Vatican's position regarding plans for the U.N.-sponsored conference.

The document called for a critical evaluation of theories that warn of a "population explosion" and of widespread "pressure" on the environment caused by population growth.

The theories, often accepted without question by the media, play on people's fears about the future and offer simplistic solutions, such as the widespread use of contraceptives, sterilization and abortion, it said.

The results of the fear are felt most strongly by the world's poorest people who are seen as underserving of development assistance or who are coerced into

accepting birth control programs in order to receive aid, it said.

"The slogans spread about these matters cannot stand up to analysis because the history of human development shows that it is simplistic to affirm that controlling population growth is necessary to achieve or maintain a certain level of prosperity," it said.

Often the statistics presented to support

those views are rough estimates that are sometimes inaccurate and do not take into account regional differences, available resources and the industrialized North's unbalanced consumption of the earth's goods, it said.

The most important factor in the doubling of the world's population between 1950 and 1991 was the global increase in life expectancy fueled by better access to health care and food, it said. At the same time, the rate of infant deaths declined dramatically in many parts of the world.

The population growth rate peaked between 1965 and 1970, it said, and has been decreasing since then.

The document also disputed claims that the earth cannot support more people.

As in the past, the document said, people need to find new approaches to feeding and supporting the world's population, including the cultivation of new crops, the use of new farming technologies and the improved use of resources such as solar power.

Papal slip: the splash heard 'round the world

by Cindy Wooden
Catholic News Service

VATICAN CITY—Anything that keeps Pope John Paul II off his feet has repercussions around the world.

It's not just a matter of increased prayers and speculation about his health—it also involves hopes, plans and nonrefundable plane tickets.

The pope's April 28 fall, his broken leg and estimated three-week hospitalization scrambled his schedule and that of thousands of people—from the world's cardinals to a dozen engaged couples.

Then there are the 5,000-15,000 people who attend his weekly general audiences at the Vatican and thousands more who planned to see him in May and early June in Sicily, Belgium or in Siena, Italy.

Of course, the papal accident and operation to insert a metal prosthesis at the top of the pope's right leg gave journalists some extra work for a day or two.

But the pope's "normal, normal, completely normal" recovery—according to Vatican spokesman Joaquin Navarro-Valls—has filled his convalescence with "slow news days."

Dozens of journalists work full-time covering the Vatican and Pope John Paul, usually writing stories about three or four papal speeches and meetings each day.

In the early years of Pope John Paul's more than 15-year reign, a papal hospitalization sent Vatican-watchers to their lists of revise lists of possible successors.

But papal comebacks—strong recoveries from a 1981 assassination attempt, a 1992 operation to remove a noncancerous colon tumor and a late 1993 fall in which he dislocated his shoulder—seem to have created a hesitancy to start checking out permanent replacements just because the pope checks into the hospital.

Temporary replacements are another story, and with a packed papal schedule involving hundreds of other people, the stand-ins are a necessity.

According to news reports, Nigerian Cardinal Francis Anniz became the first African to preside at a Mass from the papal altar in St. Peter's Basilica when he filled in for the pope at the May 8 liturgy closing the African synod.

The pope, who is bishop of Rome, was supposed to ordain 39 Roman deacons to the priesthood May 22. Cardinal Camillo Ruini, papal vicar for Rome, has been asked to ordain the new priests.

As of May 12, the Vatican had not

announced who would preside over the June 12 wedding Mass of a dozen couples, which the pope had wanted to do for the International Year of the Family.

But some other planned functions got scrubbed from the Vatican schedule. In those cases, only a pope will do.

No one but the pope can preside at a beatification. So the May 15 ceremony in Belgium to proclaim blessed Father Damien de Veuster, a 19th-century Belgian missionary who cared for people with Hansen's disease in Hawaii, had to be postponed.

Hundreds of Hawaiians who had nonrefundable tour packages to attend the ceremony still made the trip.

Before the pope fell, most of the world's cardinals had reservations to fly to Rome for a May 9-10 meeting. Although someone else could have presided at the meeting to discuss the church's plans for celebrating the year 2000 and other matters, the pope decided he'd rather postpone the event for a month so he could attend.

Many of the world's 140 cardinals are now planning to come to Rome June 13-14.

Active List

(continued from page 20)
9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

May 29

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

☆☆☆

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

☆☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. For more information, call the parish office.

☆☆☆

Baccalaureate celebrations for high school senior parishioners of Richmond parishes will be as follows: Holy Family, 8 a.m.; St. Andrew, 9:30 a.m.; St. Mary, 11 a.m.

FANFARES

... the Special Event People
DIVISION OF CATERING INDUSTRIES

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 (317) 899-6792.

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

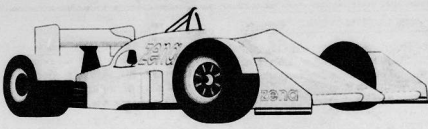
317-862-2967

Renew Old Acquaintances and Meet New Friends

at

Holy Trinity's

"500" Festival and Raffle



Friday, May 27, 1994
5:00 p.m. till ???
Raffle Drawing at 9:00 p.m.
Holy Trinity Parish
2618 W. St. Clair St.

Special "500" Mystery Guests
appearing at 9:00 p.m.!

Delicious Food! Horse Rides!

Games of Chance!

Cotton Candy!

Balloons!

Clowns!

Games for Kids! Over \$3,000 in Prizes!

AD Sponsored by KSKJ (Slovenian Lodge) and Slovenian Cultural Society

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



Youth News/Views

We cannot let violence continue to destroy us

by Melanie Mason

Laughter drifts lazily across the playground. It is an unbearably hot summer day, and the drowsy children languish in small groups talking quietly.

The sound of a shot explodes suddenly over the low murmurs in the school yard. The children fall hard to the ground, hugging it tightly for safety. The offending gunman retreats back into the safety of the car, which hastily screeches away. There is a momentary silence, then a high-pitched scream erupts into the stillness. The teacher runs to the injured child. The boy continues to wail for a minute, then another, and then is silenced forever.

The United States of America is crying desperately for help. We are looking expectantly for a leader to rise out of the masses and guide us to peace. Always in times of urgent crisis, a prominent man or woman has come to show us the way. Dr. Martin Luther King was such a leader. The crucial issue of his time was racism, which he combated with devoted passion.

Today we are faced with another critical dilemma. Violence has overcome our lives and we think we are powerless to stop it. In truth, we are the only ones who can stop it. We cannot continue to wait patiently for a savior. The problem requires the united effort of our local communities, the country and the rest of the world. The more people who call for an end to the killings, the farther the message will reach.

In our community, we could set up programs to keep youths off the streets and in the schools. We could promote the nonviolence message in our schools to ensure that the next generation finds

peaceful ways to solve their problems. Were he here, Dr. King might suggest marches and demonstrations to heighten involvement in the struggle against violence and hatred.

For the country, Dr. King might have petitioned for stricter laws concerning gun sales. Guns have no place other than for licensed hunting and marksmanship. Assault weapons should be banned entirely. Dr. King also would have pushed for better rehabilitation programs for drug users and a crackdown on drug sales.

Globally, were he here, Dr. King would have urged political leaders to destroy their nuclear weapons and heavy artillery in an effort to end all wars. If national leaders could come to an amicable agreement on limiting weapons, then they could spend more time working for the good of humanity rather than the destruction of it.

Can we afford to wait for a person to come and rescue the world from its downward spiral into hatred and despair? Can we be sure that tomorrow's hero was not the innocent boy gunned down on the playground today? If our goal is to save ourselves, we must equal the passion of Martin Luther King Jr. in our loyalty and dedication to abolishing violence in the hope of creating the peaceful, loving society of his dream.

(Melanie Mason is an eighth-grade student at St. Thomas Aquinas School in Indianapolis. Her essay won a third-place state award in the 1994 Dr. Martin Luther King Jr. Essay Contest. The contest theme was "Stop the Killing: Start the Healing and Building.")

Corydon youth earns trip to National Geography Bee

by Cynthia Schultz

Scott Fluhr, a 14-year-old eighth-grader at St. Joseph School in Corydon, was overjoyed but surprised to win the State Geography Bee last month at Indiana University-Purdue University at Indianapolis.

"I got very, very lucky," he said.

Scott also credits his prayers with helping him capture the honor. He beat 101 top students from around the state. Students from 600 schools participated in the Indianapolis bee.

Now his win has paved the way for a May 24-25 expense-paid trip to the National Geography Bee in Washington, D.C. for Scott and Gary Pore, his geography teacher.

The St. Joseph student will compete against winners from the other 49 states and U.S. territories. Contestants must be knowledgeable in physical as well as political and cultural geography. The competitions are sponsored by the National Geographic Society and Amtrak. It's unlikely that Scott will forget the Labrador Current. That was the correct answer he gave to win the state competition. The currents form fog off the northeastern coast of the United States.

His interest in geography began in the fifth grade when St. Joseph School officials required students to take part in

a geography contest. His interest was piqued.

Scott talks about faith and luck, but he's also done his geography homework. He sharpens his skills by doing such things as playing a globe-spinning game with friends to see who can locate certain places.

And he said he enjoys playing a computer game called "Where in the World is Carmen Sandiego?" because "you chase this crook all over the world and get clues."

Scott also shows a keen interest in watching the nightly news with his parents, Lawrence and Peggy Fluhr, and he enjoys traveling with his family.

"We've traveled quite a bit," he said. "We've been to 37 states."

For winning the state bee, Scott won a globe, a geography book, a certificate of recommendation from the state, and \$100.

While Scott doesn't expect to win the national bee, he said the first place \$25,000 scholarship award would be a "massive load" off his parents when it comes time to pay for college tuition.

The second- and third-place winners will receive \$15,000 and \$10,000 scholarships, respectively. The top 10 finishers will receive \$500 each.

Lawrence Fluhr said he told his son not to feel pressured during the national geography contest in Washington.

"We told him not to worry about winning," Fluhr explained. "It's a once-in-a-lifetime trip. He's already one of the best in the country."



KING ESSAY WINNERS—St. Thomas Aquinas eighth-graders Melanie Mason (second from left) and Anne Marie Weber (second from right) of Indianapolis are third-place state winners in the 1994 Dr. Martin Luther King Jr. Essay Contest. Daniel Elsener, executive director of the archdiocesan Office of Catholic Education (left), joins contest chairman Dr. Ernest Butler (center of Bloomington) and Z. Mae Jimison, who chairs the King State Holiday Commission, to congratulate the girls. Both girls reside in the Butler-Tarkington Neighborhood, which has the oldest integrated neighborhood association in the United States. (Photo by Mary Ann Wyand)

Fear of violence can make all of us feel like victims

by Anne Marie Weber

I realize, while walking home from school, how scared I have become. My walk is only three blocks, on major streets and in a nice neighborhood. I am shocked that I am so afraid of violence. I worry about drive-by shootings and robbery. I am afraid of every car that drives by. I am especially scared of parked cars with people waiting in them. It seems that the newspapers and television news are full of reports of violence.

What would Martin Luther King Jr. think about this if he were here today? I do not know what he would say, but I think he would be incredibly disappointed. I don't know exactly what he would do, but suspect he would give speeches, write letters and books, and talk with people to explain his philosophy.

Unfortunately he cannot do that, so we need someone or persons strong enough to tell the world that violence is not the answer. It is not the answer to anything or any of our problems.

The world seems to be falling apart without strong positive leaders. Ten years ago, Sarajevo hosted the Winter Olympics. Now it is a city under siege. The hillside where the opening ceremonies and competitions were held is now a graveyard. The war

is not about race; religion is the excuse, with a leader and a people acting out their prejudice. They seem to be willing to destroy an entire people and a nation for power and domination. There seems to be no leader of the stature of Martin Luther King to speak up for the suffering people. No one seems to be willing to take a stand and make a difference.

I hope that tomorrow and for the rest of the year that I will not be afraid. It is no fun to be worried about violence toward others or myself. I'm lucky that I have never been a victim of violence. However, I do know people who have been victims of violence. More importantly, my very fear has made me a victim.

Dr. King had a dream of nonviolence and equal rights for all. We are working toward making equal rights a reality. Unfortunately we seem to be very far away from his dream of nonviolence. I wish and pray for the wisdom and strength to be as strong as he was.

(Anne Marie Weber is an eighth-grade student at St. Thomas Aquinas School in Indianapolis. Her essay won a third-place state award in the 1994 Dr. Martin Luther King Jr. Essay Contest entitled "Stop the Killing: Start the Healing and Building.")

Roncalli Rebels score for Holy Family Shelter

Roncalli High School's Rebels scored a lot of three-point shots during the recent Indiana High School Athletic Association basketball season.

In doing so, the Rebels earned a lot of money for the Holy Family Shelter's ministry to the homeless in Indianapolis.

Roncalli basketball coach Chuck Weisenbach of Indianapolis recently presented a check for \$460 to Daughter of Charity Sister Nancy Crowder, director of the Holy Family Shelter, on behalf of this school and community fund raiser that is now two years old.

The money was raised by the Rebel basketball team as part of the Holy Family "Home Run" Program whereby local businesses donate \$10 for each three-point shot that a Rebel team member hits during a home varsity game.

This year the Rebels connected on 46 three-pointers during home games.

Since the inception of this fund raiser last year, the Rebels have earned over \$1,000 in donations to the shelter operated by Catholic Social Services.

Holy Spirit Parish in Indianapolis will sponsor an Indianapolis East Deaconry junior high dance on May 21 to celebrate the end of the school year.

The three-hour dance begins at 7:30 p.m. in the Holy Spirit gymnasium at 7241 E. 10th St. and features music by the Sunny Moon DJs.

All sixth-, seventh- and eighth-grade students from the Indianapolis East Deaconry are invited to the youth ministry party. Admission is \$3 a person.

☆☆☆

Our Lady of Providence High School in Clarksville will sponsor the school's fourth annual Pioneer Volleyball Classic on the front lawn of the school on June 5.

The coed class is divided into three divisions. The entry fee is \$15 a person, and registrations are due by May 25.

Cash prizes will be awarded to winners in each division.

For more information, telephone the Providence school office at 812-945-2538. Providence is located at 707 W. Highway 131 in Clarksville.

Campus Corner

Marian English class tours U.S. Holocaust Museum

by Elizabeth Bruns

For eight Marian College students, April 21-24 was a long weekend focused on exploring some of the darkest horrors of the 20th century. In the midst of spring, the members of Dr. Brian Adler's English honors course, "Weeping by the Waters of Babylon: The Dystopian Vision in Modern Art and Literature," flew to Washington, D.C. in order to tour the United States Holocaust Memorial Museum.

The museum is dedicated to presenting the history of the persecution and murder of six million Jews and millions of other victims of Nazi tyranny from 1933 to 1945. Its primary mission, according to the visitors' guide, is to inform Americans about this unprecedented tragedy, to remember those who suffered and to inspire visitors to contemplate the moral implications of their choices and responsibilities as citizens in an interdependent world.

Sonja Burton, a sophomore at Marian, said that she was very apprehensive when the class was making plans for this trip. "I've always been very emotional about the Holocaust... It hits me very hard. I didn't sleep for three days after seeing 'Schindler's List' so I knew the visit would be very difficult."

"While I was going through the museum, I made myself as callous as I possibly could, so it wouldn't hurt me. I saw a man who was a survivor talking to his son at the end of the museum. It made everything real to see someone who had actually been through it, not just a picture, but an actual, tangible person," said Burton. "It takes a while to really sort out the emotions. I have a lot of anger."

Casady Kramer, a junior from Little Flower Parish in Indianapolis, compares the museum to an automobile accident that a motorist sees while driving down the road. "It's disgusting to look at, but you still have to watch."

"They kind of ease you into it—beginning with facts and history—and the next thing you know you're looking at films with piles of malnourished skeletons, then at interviews with survivors," said Kramer.

Carlos Vidaurre, a 23-year-old Marian junior from Nicaragua, said that he tried to take everything in that he saw on the tour, but actually grew more and more disturbed

as he went through the museum. "What really got to me emotionally—actually it more exasperated me than anything else—was seeing the model of how the prisoners of the Holocaust were gassed and killed."

"The taped interviews on the screen at the end of the tour, were really moving. I just started listening to what the Holocaust survivors had to say—very poignant stories, very lucid and completely moving," said Vidaurre. "They talked about their families and mothers. It reminded me of my own mother and my own experiences being from Nicaragua while undergoing the civil war and of all the death that I saw. It all just tumbled into realism."

Patty Riegsecker, a Marian junior, said, "Since I am an older returning student, I think I have a little bit more experience with this subject. I grew up in a Jewish neighborhood and worked in a Jewish delicatessen while I was going to school. I just had always been aware of the Holocaust."

"I knew that our trip was a good project and when I found out that we didn't have any money for it, I really pushed to get the project through," Riegsecker said. "I thought it was especially important for the rest of the students in the class to become aware of this situation. I wanted to go personally because I knew that there was more I needed to learn, and I wasn't disappointed. It was one of the most moving experiences that I've ever had. I was especially educated in the fact that human beings can be so easily led to do monstrous things. For some reason, that hasn't changed for centuries."

Maria Scarelli, a Catholic from the Diocese of Lafayette in Indiana and a junior, said, "The whole time I was going through the museum, I felt my anger building up." Like Vidaurre, she found the filmed interviews very moving.

Kramer describes herself as an emotional person, even crying at greeting card commercials. "I was surprised that I managed to keep the feelings out—what I saw was so terrible, I had to block it out."

The Holocaust Museum is laid out so that visitors walk through a type of time-line of horrors created by the Nazis, from their ascension to power in 1933 until their defeat in 1945. The exhibit takes about five hours to tour and is designed so that guests can feel a bit of the increasing horror the victims ex-



WASHINGTON, D.C. EXPLORERS—The Marian College English honors class, "Weeping by the Waters of Babylon: The Dystopian Vision in Modern Art and Literature," and some friends spent a long weekend in Washington, D.C. The purpose of the trip was to visit the U.S. Holocaust Memorial Museum. Shown are (from left to right): Fran Doherty, Brian Adler, Jill Stehlin, Mark Hall, Carlos Vidaurre, Andy Kosegi, Maria Scarelli, William Doherty, Casady Kramer and Patty Riegsecker.

perienced—from being herded into bleak grey elevators that take visitors to the beginning of the exhibit, to the feeling of claustrophobia while being crowded in with others through narrow parts of the exhibit.

As the tour began, Jill Stehlin, also a junior at Marian, had the image that they were at an amusement park because of the special effects used at the beginning of the tour. "I remember thinking, 'Oh, I hope it's not all like this, I'll feel so disappointed if it is.'"

"But I knew as soon as I stepped off the elevator that it was not glamorized. I realized that I wasn't going to float through this," said Stehlin. "It was something that I was to experience."

"For me some of the most unbelievable things were the actual hands-on visual things. For example, at one point (in order to continue on the tour) you have to pass across this bridge through a replica of one of the train cattle cars the Jews were transported to the camps in."

"On the inside of the car, a sign says that a hundred people were herded in one car in below-zero weather or in sweltering heat. In another place, there's a hall with personal photographs covering the walls from floor to ceiling. To look at those photographs and visualize how happy those people were and to think of what happened to them—it's overwhelming," said Stehlin.

"To see everyday things that were part of their lives was really disturbing. Those were the kinds of displays that you couldn't ignore or mentally block out," said Stehlin. "There were piles of scissors, brushes, dolls, hair—they said the hair was used to stuff mattresses. Some people probably still have those mattresses today."

Andy Kosegi, a parishioner of St. Barnabas Church in the Indianapolis South Deamery and a Marian sophomore, said that he had an aching feeling throughout the whole tour. "I felt so overwhelmed with the guilt of humanity and the idea of this actually happening."

"At the very end of the museum, there's a large TV screen with stone benches in front of it," Kosegi recalls. "I was sitting there on this heavy, cold stone just watching images of survivors telling stories of what they did to survive, and the things that happened to them while they were in hiding. With every story, I had to fight back tears."

"You'd watch a man tell his story, and one minute he's laughing and making jokes and the next minute he's completely bawling, literally breaking down. That was one of the most powerful things I've ever seen," said Kosegi.

Vidaurre commented that the experience made him appreciate life and the quality of his own life immensely. Many of the students agreed.

Burton questioned how an event so atrocious could be planned and carried out. "Why didn't people try to stop it? Why didn't they do something about it? Countries do the same things today. It's happening in South Africa and Bosnia-Herzegovina. The most hypocritical thing is that I realized that I'm not doing anything about it."

"It's not enough to graduate and take your degree and have your 2.5 children and a white picket-fenced house," said Burton. "We have to do more than feel bad about these situations—we need to act."

"I've realized many things through this trip. If any change is going to occur in humanity, it has to occur one at a time within the person," says Kosegi. "Each person has to work through their his or her own system before he or she can serve other people in that regard. In our self-serving society, it's a great challenge to make time for a cause that doesn't affect us directly."

"It's so easy to hide from the rest of the world," says Kramer. "If you don't want to know the news, you don't read the newspaper or watch it on TV—it's so easy to seclude yourself, but sometimes it's a trap. If you don't want to face the problems, ignorance really is bliss."

Kramer sums it up: "We need to stop the hatred and teach the children to be strong enough to fight it."

WALL OF REMEMBRANCE

This Wall of Remembrance is a memorial to the victims and a full children who perished in the Holocaust. The tiles on the wall were decorated by school children throughout the United States in memory of the youngest victims of the Holocaust. They should never be so removed, a pledge, a vigilance.



WALL OF REMEMBRANCE—A woman stands in front of the Wall of Remembrance at the U.S. Holocaust Memorial Museum in Washington, D.C. The wall is a memorial to the million and a half children who perished in the Holocaust. The tiles on the wall were decorated by school children throughout the United States in memory of the youngest victims of the Holocaust. (Photo by Brian Adler)

Special
Vacation/Travel Supplement

Coming
May 27, 1994

SCANNING THE NEW CATECHISM

Book is made up of four parts

by Jerry Filleau
Catholic News Service

(First in a series of five articles)

WASHINGTON—The new "Catechism of the Catholic Church," scheduled to appear for the first time in English June 22, is an official, approved synthesis of what Catholic Christians believe.

The catechism, completed in French and approved by Pope John Paul II in 1992, is intended as a standard reference work to be used around the world in many languages. It has 2,865 numbered paragraphs and marginal cross references throughout to other paragraphs that deal with the same or closely related themes.

The one-volume text, over 800 pages in the U.S. edition—including more than 100 pages of indexes—is divided into four main parts.

The Apostles' Creed is the framework for Part 1. It describes basic Catholic beliefs about God—Father, Son and Spirit—and about such things as creation, human nature, angels, sin, revelation. It discusses Jesus' birth, life, passion, death and resurrection for our redemption, the church, Mary, heaven, hell and so on.

Part 2 is built around the sacraments. It focuses on the liturgy and sacramental life—especially the Eucharist—through which the people assemble to bless and worship God. It is especially through the liturgy that Christ's saving work is again revealed and made present to each new generation of his disciples.

Part 3 is built first around discipleship and life in Christ and the Spirit and then around the 10 Commandments. It spells out Catholic understanding of the moral law that people are called to follow, but it places that within the deeper context of the law of love and the Christian belief in redemption, grace, justification and following Christ who is "the way, the truth and the life."

The Lord's Prayer forms the main basis for Part 4, on Christian prayer. It talks about the meaning and importance of prayer in Christian life, ways Old Testament and New Testament figures prayed and various forms and attitudes of prayer in church tradition. It then breaks apart the Our Father—"The most perfect of prayers"—analyzing what it teaches Christians about prayer.

As Pope John Paul put it in his formal announcement ordering the catechism's publication: "The four parts are related to one another: The Christian mystery is the object of faith (first part); it is celebrated and communicated in liturgical actions (second part); it is present to enlighten and sustain the children of God in their actions (third part); it is the basis for our prayer, the privileged expression of which is the Our Father... (fourth part)."

The word "catechism" comes from the Greek verb *katechein*, which means to teach orally. Early Christians used the term to refer to instruction in the elements of the faith. Those who were being instructed were called catechumens.

Over the centuries there were many commentaries and

manuals for instructing people in the faith, but "catechism" became the standard term for such texts only after the appearance of Martin Luther's "*Kleiner Katechismus*" ("Little Catechism") in 1529. His "*Großer Katechismus*" ("Big Catechism"), a more detailed compendium for teachers and preachers, appeared the following year.

Like the new catechism, Luther's catechisms were divided thematically into four parts, but in different order. He put the commandments first, then creed, then prayer, and finally sacraments.

The first official Catholic catechism for the whole church was mandated by the Council of Trent. Completed in 1566, it was called the "*Catechismus Romanus*" ("Roman Catechism"). It divided Christian teaching under the same four headings as Luther but rearranged them in the order of creed, sacraments, commandments and prayer. That approach put the sacraments back into a more integral place in the plan of redemption and set morality within the context of faith.

The new catechism, the first official catechism for the whole Catholic Church since the "Roman Catechism," duplicates the basic structure used in the 16th-century text.

Many older U.S. Catholics recall being taught the faith through the "Baltimore Catechism." A simplified version of the "Roman Catechism," it was mandated by the U.S. bishops in 1884 and completed in 1885. The bishops issued a revised version in 1941.

There are two major differences between the "Baltimore Catechism" and the new catechism:

►The "Baltimore Catechism" was written in question-answer format: "Who made you? God made me. Who is God? God is the supreme being who made all things." The new catechism is in straight expository form and gives far more detailed treatment of Catholic teachings.

►The "Baltimore Catechism" is an example of what catechists call a "minor catechism," aimed at students and intended for classroom use. The new catechism is an example of what is called a "major catechism," a reference work for teachers rather than a text for learners. Its language, length and style are well beyond the capacities of most children, and even adults will find the organization of the material driven more by systematic concerns for a comprehensive presentation than by teaching methodology.

In some senses the new catechism combines in a single volume both traditional forms of catechetical texts, the major catechism and the minor catechism. At the end

Catechism of the Catholic Church

Here is the catechism's table of contents:



Prologue.

Part 1: The Profession of Faith

Section 1: "I Believe" - "We Believe."
Section 2: The Profession of the Christian Faith.

Part 2: The Celebration of the Christian Mystery

Section 1: The Sacramental Economy.
Section 2: The Seven Sacraments of the Church.

Part 3: Life in Christ

Section 1: Man's Vocation: Life in the Spirit.
Section 2: The 10 Commandments.

Part 4: Christian Prayer

Section 1: Prayer in the Christian Life.
Section 2: The Lord's Prayer: "Our Father"

Indexes.

CATECHISM CONTENTS—The major headings from the table of contents of the "Catechism of the Catholic Church" provide a brief overview of its structure. (CNS graphic)

of each thematic section, typically several pages long, is a much shorter summary of the essential elements of doctrine contained in that unit, always highlighted under the heading, "In Brief."

Someone who reads just the summaries will have a "minor catechism," of less than 100 pages—a simplified exposition of the essentials of what Catholics believe.

Next: The catechism on the creed.

A vision of the church's new catechism

(Continued from page 1)
Jesus, God and all the other realities of the Christian religion. The tradition is not static. This is not the first or last explanation of the Christian mystery.

9. The differences of thought and behavior in the

church will continue. The catechism may provide more tension rather than less. That does not invalidate either the catechism or the tradition. It is time, however, to be doing more than just reacting to either liberal or conservative positions. It is time to be a

reflective church that is doing more than confessing the sins of others. It is time to be reflective on who we are, where we have come from, and where we may be going.

10. The catechism cannot be translated into a program that will solve all the

problems within the church or our society. Books have never done that, including Scripture. But the catechism can serve as a reflective tool that assists a Catholic to continue to be awake to the mystery of God as it has been articulated through creed and the great thinkers of our history; awake to the reality that humankind still needs salvation that comes only as a gift from God through Jesus Christ; conscious that we are called to human solidarity in the kingdom of God of which the church is meant to be the greatest sacrament.

11. The tradition has essential value for 20th-century Christians. My attitude toward the tradition (which also sums up my attitude toward the catechism) can best be summed up in these words of Thomas Merton: "Tradition is a living spirit marked by freedom and a certain originality. Fidelity to tradition does not mean the renunciation of all initiative, but a new initiative that is faithful... in a new and unique situation... Tradition does not form us automatically; we have to work to understand it. It teaches us how to live and how to take full responsibility for our own lives. Tradition, which is always old, is at the same time ever new because it is always reviving—born again in each generation to be lived and applied in a new and particular way. Tradition is creative. Always original it always opens out new horizons for an old journey." (Thomas Merton, "The New Man")

WE'RE VERY CLOSE TO HOME

Does the independence and security of carefree retirement living attract you — but you don't want to move away from home? Then make just a *little* move, down the street, to Greenwood Village South.

A cottage or apartment of your own at Greenwood Village South means you're staying right here on the Southside.

It means you already have friends near you — but more free time to see them.

It means you already know the shops and restaurants you like — but you have more time to visit them.

It means living at Greenwood Village South will be like living at home: decorated to your tastes and with your own furniture. You might feel even *more* at home, comfortable and secure with our 24-hour emergency response service and our on-site health center.

Feeling at home is one reason so many of your neighbors and friends have already chosen the independent lifestyle here at Greenwood Village South. To learn more, fill out this coupon — or just drop by for a visit. After all, you already know the neighborhood.

Please send me information on independent living close to home — at no obligation to me.

Name _____
Address _____
City/State/Zip _____
Telephone _____
Single _____ Married _____ Widowed _____ Age _____
Return this coupon today or call us at (317) 881-2500.
Greenwood Village South Care Services Corporation 18552

GREENWOOD VILLAGE SOUTH
295 Village Lane, Greenwood, IN 46045

Historian denies Vatican helped Nazi's escape

however, a Catholic bishop acting independently might have done so

by Agostino Bono
Catholic News Service

ROME—A Vatican historian, denying charges aired May 5 on ABC-TV's "Prime Time Live," said the Vatican did not help the escape of an ex-SS official currently sought by Italy as a World War II criminal.

However, it is possible that church people acting independently assisted the Nazi's flight to Argentina after the war, said the historian, Jesuit Father Robert Graham, U.S. priest who helped edit an 11-volume series of Vatican World War II documents.

The priest-historian was commenting on statements made in Argentina by Erich Priebke, wanted by Italy in connection with the 1944 mass execution in Rome of 335 Italians in reprisal for a bomb attack which killed 33 Nazi troops.

Italy asked for the extradition of Priebke, 81, after he said he witnessed the executions and personally shot one person. He justified his actions saying he was following orders during

wartime. Italy identifies Priebke as the No. 2 Nazi SS official in Rome at the time of the executions.

Priebke was placed under house arrest in Argentina May 10 while Italy prepared a formal extradition request.

After the interview on "Prime Time Live," other interviews with Priebke from his home in Argentina appeared in Italian newspapers. He said the Vatican helped him slip out of Italy in 1948 where he was a fugitive after escaping from a British prison camp in Italy.

"I asked help from the Vatican, which through Bishop Alois Hudal said it was ready to help" and to provide false travel documents, said Priebke.

Father Graham told Catholic News Service May 10 that Bishop Hudal, an Austrian living in Rome at the time, "had no role to play in Vatican activities" and had no influence at the Vatican because he was a known Nazi sympathizer.

"Hudal was security risk No. 1 for the Vatican" because of his pro-Nazi leanings, said Father Graham. Working on his own, Bishop Hudal helped Nazis escape to Argentina after the war, said Father Graham.

"(Bishop) Hudal was fanatically in favor of the Nazis" during the war, Father Graham said. "He wanted to build a bridge to moderate Nazis, but he just got in deeper and deeper."

Priebke also mentioned German Father Pancrazio Pfeiffer, who lived in Rome during the war, as helping him. Priebke

said he knew Father Pfeiffer because during the war the priest "asked me for clemency for prisoners."

Father Graham said that it was impossible for Father Pfeiffer to have aided Priebke escape because Father Pfeiffer died in 1945, three years before Priebke left Italy.

Father Graham said that Father Pfeiffer was used by Pope Pius XII as a liaison with Nazi officials in Rome. His task was to intercede for prisoners held by the Nazis.

Priebke, in interviews appearing in Italy, said that through Bishop Hudal he was able to get International Red Cross travel documents allowing him to leave Italy.

St. Thomas Aquinas

Maintenance Position Available

Applicant should have 5-10 years of varied maintenance experience, to include air condition and boiler type heating systems.

This position requires maintenance of the church, school and parish center.

Candidates may request an application by calling Marcha Bennett at 317-253-1461.

Director of Religious Education

St. Pius X Parish - Indianapolis, IN

Full time position available in our large, family-centered, suburban community with a parish school and school of religion. Experienced applicant must have excellent communication and organizational skills for this challenging and rewarding position!

Send letter of application with resume before May 31st to:
Search Committee, c/o Rosalie Coleman
6735 Farmleigh Dr., Indianapolis, IN 46220

Opportunities To Serve

COORDINATOR OF YOUTH MINISTRY

ST. MATTHEW CATHOLIC CHURCH - INDIANAPOLIS, IN

Full-time position available in large, family-centered, suburban community parish. Applicant must have excellent communication and organizational abilities. The successful candidate must have skill and understanding of the adolescent psychology, sociology and youth cultures as well as a basic and solid understanding in theology and the Catholic tradition. Bachelor's degree in religious education, theology, psychology or education or its equivalent preferred. Experience in youth work and program administration desired if non-degreed. Salary and benefits competitive.

Send Resume And Letter Of Interest Before June 30, 1994

Colleen R. Ranie, Chair - Search Committee
St. Matthew Catholic Church
4100 East 56th Street
Indianapolis, IN 46220

For additional information, call (317) 299-1835

Director of Providence Center

Providence Center is a ministry of the Sisters of Providence of Saint Mary of the Woods, Indiana, that seeks to address the spiritual needs of home and family. The director has overall responsibility for strategic planning and programming for the Providence Center. Programs include: National Shrine of Our Lady of Providence, marketing of tours and pilgrimages, facilities rental and sponsored programs.

Ideal candidate should be a person grounded in a spirit of Providence who is an administrator with broad experience with the ability to relate to staff and in multi-departmental settings. Individual should be a planner and organizer who can design, market, implement and evaluate programs and activities.

Immediate opening. Send resume and letter of application to:

Sisters of Providence
Providence Center Search
Committee, Owens Hall
Saint Mary of the Woods, IN 47876

E.O.E.

PRINCIPAL OPENING

St. John the Baptist Catholic School
Fort Wayne, Indiana

Seeking licensed, Catholic Principal

410 Students, K-8, Fulltime Faculty of 23
Fulltime programs in Art, Music, Physical Education, Learning Disabilities and Computer Education.

Accredited by State of Indiana and the Diocese of Fort Wayne-South Bend



Religious Heritage and Practice

CONTACT: Catholic Schools' Office
P.O. Box 390
Fort Wayne, IN 46801
219-422-4611
By May 30, 1994

WE'RE FIGHTING FOR YOUR LIFE

American Heart Association

This space provided as a public service.

PRINCIPAL POSITION AVAILABLE!

St. Monica Parish, an active, growing community located on the northwest side of Indianapolis, is seeking an administrator for their school, K-8th grade, of approximately 300 students. With a reputation for academic excellence, the school provides programs to meet the individualized learning needs of all its students.

The administrator will be responsible for the education and spiritual programs within the school, and become part of a quality dedicated faculty, an involved and committed parent organization, and a strong supportive parish pastoral team. The ideal candidate will be certified in Elementary School Administration in Indiana, a practicing Catholic, recommended by the Office of Catholic Education of the Archdiocese of Indianapolis, and be an experienced administrator.

Send applications/inquiries to:
Office of Catholic Education, c/o Margaret Otte
P.O. Box 1410, 1400 Meridian Street
Indianapolis, IN 46206
Phone: (317) 236-1430

DISTRICT STEWARDSHIP

The Roman Catholic Archdiocese of Indianapolis is seeking a Director of Stewardship to plan and implement a comprehensive stewardship education program. This will include preparation and distribution of a parish resource manual, design of printed and audiovisual materials for use by parishes and the Archdiocese, and training of staff and volunteers. This position is also responsible for coordinating the parish phase of the annual United Catholic Appeal and will serve as a member of the Archdiocese's Stewardship and Development team.

Requirements include experience with diocesan and/or parish stewardship programs as well as a minimum of a bachelor's degree in a related field. Excellent communication skills and organizational abilities are also necessary.

The Archdiocese of Indianapolis offers competitive compensation and excellent benefits, including health insurance and a retirement plan. Please send resume and salary history, in confidence, to:

Ed Isakson, Director, Human Resources
The Archdiocese of Indianapolis, P.O. Box 1410
Indianapolis, IN 46206-1410

An Equal Opportunity Employer

BOOK REVIEWS

Shuster was a journalist

GEORGE N. SHUSTER: ON THE SIDE OF TRUTH. By Holy Cross Father Thomas Blantz. University of Notre Dame Press (Notre Dame, Ind., 1993). 479 pp., \$34.95.

Reviewed by William Droel
Catholic News Service

George Shuster (1894-1977) wore many hats. He was among a small group who in 1924 began *Commonweal* magazine. While at *Commonweal*, according to Holy Cross Father Thomas Blantz in "George N. Shuster: On the Side of Truth," he introduced Peter Maurin to Dorothy Day who, in turn, founded the Catholic Worker movement.

In the 1940s and 1950s Shuster was the president of Hunter College in New York City, at one time the largest women's college in the world. He also was part of several important government endeavors, including UNESCO and other post-World War II efforts.

In the 1960s and 1970s he was special assistant to the president of the University of Notre Dame and was among those who moved the university from its governance by the

Congregation of Holy Cross to its current control by a lay board of trustees.

Through all his years, Shuster was a writer and a journalist—author of 20 books, 300 articles, over 400 book reviews and countless speeches on world affairs, religion and the humanities. His wife, Doris, was certainly correct when she told Father Blantz that Shuster "merited" a biography.

This is an old-fashioned one. It is flattering, describing everyone as "a friend of" Shuster. All the sources are on the record and gossip is avoided. It sticks to the public facts, while avoiding Shuster's private life. It is hard to imagine, for example, someone with so many public commitments giving generous attention to his family. And indeed Shuster's only child had mental health problems, trouble with the law and was estranged from his parents. Yet this private side of Shuster is barely mentioned in this public biography.

The story of George Shuster is refreshing in our age of increasing specialization. His academic field was literary criticism and he wrote widely on literature and the humanities in general. But he also wrote books and many articles on the deterioration of Europe in the 1930s, warning about Adolf Hitler. He was an expert on the reconstruction of postwar Germany. He was an educator: teaching a course or two at one or another college for most of his entire life and, of course, serving as a college administrator for nearly 40 years. And even with all these areas of interest, Shuster was best known as a Catholic publicist, both as an editor of *Commonweal*, as a contributor to nearly every other Catholic publication and as a public speaker. Where today is there such a Renaissance person?

Shuster, the Christian, is also refreshing today when, from both the left and the right, it is said that he is Catholic in the United States means to be countercultural. Shuster was serious about his faith and yet very comfortable in the so-called secular world.

Finally, many of Shuster's concerns are as timely as ever. For example, he wrote two controversial articles in the 1920s claiming that Catholic colleges and their graduates "have had no influence on the general culture of America...." (scientist... historian... (or) economist). One would suppose today that Shuster can be contradicted, although only Bill Clinton, a non-Catholic graduate of a Catholic college, comes to mind.

That leads to another of his concerns. Shuster was worried about the Catholic identity of Catholic colleges, including his own Notre Dame. What's Catholic about their graduates. As a scientist recently said: I don't tell people in my parish that I'm a scientist and I don't tell people in the lab that I'm Catholic. That—not celibacy for the clergy or the relative priest shortage—is the biggest issue facing the church today.

(Droel is an instructor and campus minister at Moraine Valley Community College in Palos Hills, Ill.)

(At your bookstore or order prepaid from University of Notre Dame Press, P.O. Box L, Notre Dame, IN 46556. Add \$2 for shipping and handling.)

† Rest in Peace

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

† BLACK, Wayne, 48, St. John the Baptist, Osgood, May 7. Husband of Ann Foreman; son of Paul M. and Norma Black; brother of Melvin, Paul E., Mary Sanders, Geneva Kennedy, Wilma Hughes, Emma Lee Beagle, Joyce Demetriades and Shirla Jones.

† CAUFIELD, Joseph M., 79, Holy Family, New Albany, April 23. Brother of James, Mary Ferguson and Rita Henson; half-brother of George Boutelle, Chester Bouteille, Ruth Watts, Martha Broadly, Helen Wilkins and Allen Hill.

† COLLINS, Joseph C., 78, St. Pius X, Indianapolis, April 28. Husband of Mary, father of John J., Robert J., Constance Tatalovich, Patricia and Mary Beth; brother of James W., grandfather of eight.

† DELANEY, Elizabeth Mary, 94, St. Patrick, Indianapolis, April 23. Mother of Bernard Delaney, Richard Delaney, and Jean Moran, grandmother of 18; great-grandmother of 30.

† FRALEY, Joann C., 51, Prince of Peace, Madison, May 8. Mother of Cathy Boldery, Christine Porter, Cindy Wagner, Charles and Harry, Jr., daughter of Henry and Elsie Schaefer, sister of Richard, Bob, Don and Linda Greene, grandmother of eight.

† FREDERICKSON, Dorothy, 73, St. Mary, Richmond, May 5. Sister of Kathryn Mann, grandmother of four; great-grandmother of two.

† GAUCK, Francis A., 76, St. Louis, Kateville, May 10. Brother of Ida Johnson, Clara Hardy, Mary Wuest and Arnold Gauck.

† GOFFINET, Alice L., 84, St. Augustine, Leopold, April 30. Wife of Leo, mother of Joann Thomas, Carroll Ray, Bob, Gary, Joe and Bill, sister of Anna, great-grandmother of 20.

† HARRIS, Sylvia M., 82, St. Bernadette, Indianapolis, April 28. Wife of Harvey H., mother of Philip L. and Helen Kersey.

† HARTNETT, James J., 70, Holy Spirit, Indianapolis, May 7. Husband of Kathleen, father of Jane Henry, Nancy Myatt, Eileen Schlegel and Daniel J., brother of Margaret J. Hazel, grandmother of two.

† MALOOF, Abraham Joseph, 85, St. Jude, Indianapolis, May 6. Husband of Vera Clagston Maloof; father of Donald and Robert; step-father of Carol Woodridge; brother of James and Frederick; grandfather of several; great-grandfather of two.

† MEDJESKY, Anthony, 80, Holy Trinity, Indianapolis, May 3. Husband of Jeanne, father of

Anthony, brother of Stanley and Genevieve; grandfather of four; great-grandfather of one.

† MEYER, Eugene P., 59, St. Margaret Mary, Terre Haute, May 6. Husband of Nancy; father of Ted, Teri Meyer, Mary Jo Tremmel and Vicki Hart; brother of Leroy, Merle, Donald and Louise Fuest; grandfather of two.

† REILLY, Patrick, 49, St. Agnes, Nashville, May 4. Father of Cora; brother of Don.

† RITZ, Hazel M., 90, Our Lady of Lourdes, Indianapolis, May 3. Mother of Virginia Whitehead, Joan Kerns and Jane Stanley; sister of Claire Nic, Aunt of Nellita Cuniffe; grandmother of eight; great-grandmother of three.

† ROACH, Viola Marie, 88, Holy Family, Richmond, May 4. Sister of Ray Chambliss, aunt of Mrs. Thomas Ruesch.

† ROISINGER, C.W.J., 82, Christ the King, Indianapolis, May 3. Husband of Irma; father of Margaret A. Crisp, Mary Beth Adams, Stephen J. and James C.; grandfather of 11.

† SAHM, Michael William, 34, St. Bernard, Indianapolis, May 2. Husband of Karen L.; father of Brian M. and Brook M.; son of William and Betty Sahm; brother of Keith E. and Kathy A. Logan; grandson of Mr. and Mrs. Thomas Ruesch.

† SANDERS, Paul, 70, St. Rose of Lima, Franklin, May 10. Father of Barry, Brian and Bradford; brother of Louis; grandfather of five.

† STAOTMILLER, Brian Paul, 27, St. Columba, Columbus, May 1. Son of Karen L. Lamb; brother of J. Kevin; step-brother of Kristie Lamb; grandson of Almyra Hill Miller and Elizabeth Staotmiller; step-grandson of Kenneth Miller.

† WALKE, Elizabeth M., 67, St. Louis, Batesville, May 7. Mother of Ernest, Agnes Federle and Dolores Koell; aunt of numerous nephews and nephews.

† WEDDLE, Francisco Robert Romo, three months, St. Pius X, Indianapolis, April 28. Son of Carla Weddle and Francisco J. Romo Perez; grandson of Madonna J. Weddle, Luz Perez, Gonzalez DeRomero and Jose Romo Romo; great-grandson of Helen Louise Weddle.

† WESSEL, James, 89, Good Shepherd, Indianapolis, April 28. Husband of Ruth.

† WHEATLER, Alice Jane, 77, St. Christopher, Indianapolis, May 3. Mother of Jane Lening; sister of Ruth Doerr; grandmother of one.

† WRIGHT, Michael Morris, 51, St. Jude, Indianapolis, May 10. Husband of Catherine J. Terrell Wright; father of Valeria Elena; son of Marybeth Jones Wright; brother of Dave, Phil, Nancy Gardner and Rebecca Mullinger.

"Sales Spectacular"

50% Marked Down

on most jewelry items

including my signed

custom made creations!

EVARD'S DAUGHTER

257-3667 • 1214 Hoover Lane, Indianapolis



Zita Rosner

ST VINCENT DE PAUL
HELPS PEOPLE
"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

**Garden
Statuary**
Compositions
Available
Pompeian Stone
Marble Dust
Ceramic
Colored Stoneware
Plastic
Many
Religious Subjects
Blessed Virgin Mary,
St. Francis, St. Joseph,
St. Jude, St. Anthony,
St. Therese and others

Open:
Monday thru Friday
9:30 to 5:30
Saturday - 9:30 to 5:00
Parking Space of Store

Krieg Bros. Established 1892
Catholic Supply House, Inc.
119 S. Meridian St., Indpls., IN 46225
(2 blocks South of Monument Circle)
317-638-3416 1-800-428-3767

CD
Maturing? **7.75%**
For deposits from \$50.00 to \$99,999, interest rate 8.00%.
For deposits from \$100,000 & up, interest rate 8.25%.

NO FEES! NO SALES CHARGES!
Also available, interest rate of 7.50% with interest payout every 30 days.
This rate is guaranteed through 1/14/96.
These Certificates of Annuities are guaranteed by the issuing company as a member of the Legal Reserve System.
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 Phelps

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 \$1.6 billion.

A DIFFERENT KIND OF NURSING HOME

When someone you love needs Nursing Home care, you have an important decision to make. Which facility is best? How do you find the right place? Our advice to you is: Don't rush your decision! Take your time. Be selective. Ask questions and carefully compare what each facility has to offer. Then decide.

Consider Miller's Merry Manor on the Eastside of Indianapolis. We're a special place—a Nursing Home you can feel good about! From the moment you enter, you will understand why. We specialize in restorative and rehabilitative nursing. Our accommodations are clean, comfortable and well-appointed. The staff is attentive, professional and competent. We're a special place for convalescence and recuperation. Best of all, our prices are affordable. We have adopted a flexible pricing program that allows families to select the rate they pay. You know you can afford the care because you select the rate! Think about that before you place your loved one elsewhere!

Miller's Merry Manor on the Eastside of Indianapolis—a different kind of Nursing Home.

For further information and details, call or write:
Director of Admissions

Miller's
Merry Manor
"It's the way we care"

PROVIDERS OF 24-HOUR NURSING CARE
1651 N. Campbell Avenue, Indianapolis, IN 46218
317-357-8040

Bishops to discuss hope, liturgy and altar girls

List of speakers is released for special assembly of the U.S. bishops in June in San Diego

by Jerry Filteau
Catholic News Service

WASHINGTON—When the U.S. Catholic bishops meet in San Diego June 16-22, they will discuss liturgy issues and altar girls, although prayer and reflection is the main purpose of their gathering.

The theme of the 1994 special assembly is "Shepherding a Future of Hope." Like previous retreat-style assemblies, it is closed to the press.

Such assemblies, held about once every four years, are not business meetings of the National Conference of Catholic Bishops. No conference business requiring formal action or voting is conducted, although many bishops' committees use the occasion to hold meetings.

As a result of discussions on translation of liturgical

texts at their general meeting last November, the bishops decided to add a study day on principles of liturgical translation at the end of the June gathering. The liturgy study day will be June 22.

In a news release announcing speakers at the June assembly, the bishops' Office for Media Relations said time has also been set aside for the bishops to discuss the March 15 letter from the Vatican saying general church law does not forbid female altar servers. The letter said each bishop is free to permit female servers in his diocese and set up local rules on the matter after consulting with the bishops' conference of his country. Several bishops said publicly that they wanted the consultation in June.

On the theme of hope, each day will have a subtheme with a series of presentations and workshops.

Speakers scheduled to address the bishops include:

► Archbishop Luciano Pedro Mendes de Almeida of Mariana, Brazil, president of the Brazilian bishops' conference.

► Jesuit Father Walter Burghardt, senior fellow of the Woodstock Theological Center in Washington.

► Msgr. Joseph M. Champlin, pastor of St. Joseph Church in Camillus, N.Y.

► Benedictine Father Ansar J. Chupungco, president of the Liturgical Institute of St. Anselm in Rome.

► Christian Brother Louis DeThomasis, president of St. Mary's College in Winona, Minn.

► Father Virgilio Elizondo, rector of the Cathedral of San Fernando in San Antonio.

► Divine Providence Sister Linda L. Gaupin, associate director of the NCCB Secretariat for the Liturgy.

► Jesuit Father James Gail, associate clinical professor of psychiatry at University of Connecticut School of Medicine.

► Father Michael J. Himes, theology professor at Boston College.

► Molly Scanlan Kelly, executive director of Pennsylvaniaans for Human Life.

► Father Philip Murnion, executive director of the National Pastoral Life Center in New York.

► Susan Muto, executive director of Epiphany Association in Pittsburgh.

► Margaret O'Brien Steintels, editor of *Commonweal* magazine.

► George Weigel, president of the Ethics and Public Policy Center in Washington.

Father Chupungco is also among scheduled speakers for the liturgy study day June 22. Other speakers for that day include:

► Bishop Raymond Lahey of St. George's in Newfoundland, Canada.

► Dennis D. Madden, lecturer in Latin at The Catholic University of America in Washington.

► Father Heinrich Rennings, a member of the Liturgical Institute at Trier, Germany.

► Benedictine Abbot Marcel Rooney of Conception Abbey in Conception, Mo.

Catholic Crossword

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

41

42

43

44

45

46

47

48

49

50

51

52

53

54

55

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

41

42

43

44

45

46

47

48

49

50

51

52

53

54

55

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

41

42

43

44

45

46

47

48

49

50

51

52

53

54

55

- ACROSS
- 1 Apostle who denied he knew Jesus

6 For "ye pay little of mint and - and cummin."

11 To be ambitious

12 Seafood mineral

14 Asian language

15 I will - them up a Prophet from among their brethren."

16 (De 18:18)

17 Help again

18 Novelist Stevenson's wife.

19 "And I saw the dead - and great, stand before God." (Re 20:12)

20 We

21 Homeowner

22 Complex direction

23 Roman gods

27 "Who shall - into heaven?"

28 (Re 10:8)

29 Householder

31 Blue (Abbr)

32 Biblical land (Abbr)

33 Selling agency

36 Greek city

39 Hen products
- 40 Masterpieces

42 Lake or Canal

43 Depict sign

44 Blue

46 Not applicable

49 Godsend

50 A woman touched this of Jesus' clothing

51 Biblical Queen

53 Santa's cards

55 There were seven of these in Re 5:1

56 Like a canner's back
- 22 This tops a cake

24 A shepherd does this to his flock

25 Weekly offering

26 "And he stayed yet - seven days." (Ex 8:10)

28 Noncommissioned officer

30 Chapter

33 Chapter

34 East

35 Shaving implements

36 "Of - thou art the Son of God?" (Mt 14:33)

37 "And Eros lived - years, and begot Caesar." (Ge 5:9)

38 Joints

41 Jing

44 Can's brother

45 Son who sold birthright

48 "And took the little book out of the angel's hand, and - it up." (Re 10:10)

50 Short jump

52 Laughter sound

54 Room (Abbr)
- DOWN
- 1 Biblical poems

2 Pret meaning on or upon

3 Musical note

4 Sins

5 Bored

6 Wedding paths

7 Christmas Carol

8 S.S. number

9 Sinking

10 "We have both straw and - and provender - and room to lodge in." (Ge 24:25)

11 Greek city

13 Written theme

16 Winter Planning

If you have excess personal computer that you wish to donate, please remember the Archdiocese of Indianapolis.

If you wish to donate personal computer equipment to the Archdiocese of Indianapolis, please call:

Don Barnett, Director
Information Systems
1400 N. Meridian St.
Indianapolis, IN 46202
317-236-1420 or 1-800-382-9836 ext. 1420

Terre Haute

For Complete Building Material Needs See

Powell's Building Material

Lumber

2723 S. 7th St. 235-6283

Classified Directory

FOR INFORMATION ABOUT RATES FOR CLASSIFIED ADVERTISING, CALL (317) 236-1584

THANK YOU Blessed Mother and St. Jude for prayers answered.

— J.O.B.

COMPLETE TREE SERVICE.

Tree removal, shrub, stump removal, trimming, Steven Menchhofer 317-638-5633.

VACATION APT. Beautiful Brown County, Nashville, TN. Rustic cove, 1770 W. St. Rd. 46. Weekly 2 bedroom rental. \$450.00. Sat. to Sat. No pets. 812-988-6796.

VACATION PANAMA CITY, FL. Beach house sleeps six, ocean view, large deck, 3 minute walk to beach. \$450/wk. (Louisville owner). (502) 964-4317.

Jeffersonian Apartments

Quiet eastside community adjacent to Holy Spirit Catholic Church. Lovely 1 & 2 bedroom apartments overlooking courtyard. Fully carpeted, kitchen appliances, gas heat & water included. On bus line, cable TV. Within walking distance of shopping & recreational facilities. Eastgate area. Shown by appointment only. Call 317-356-9696

ARBUCKLE NURSERY & LANDSCAPING CO.

Established Since 1939 - LANDSCAPE DESIGN & INSTALLATION - TRIMMING & SPRAY PROGRAM 356-1496

TREE SURGERY

Trees & Bushes Removed Tree Topping & Trimming Lot & Power Line Clearing Grass Mowing & Hauling Licensed & Insured CALL BUD RUSSELL 255-7103

CLIP & MAIL

CRITERION "BUY SELL TRADE" CLASSIFIED AD!

1 TIME FOR ONLY \$10.00

Please insert in your CLASSIFIED the following ad (20 words) to run 1 time for \$10.00. (Must be received by Friday noon one week in advance of Friday publication date.)

MESSAGE:

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

PLEASE MAKE CHECK PAYABLE TO CR CHARGE MY:  

The Criterion, P.O. Box 1717 Indianapolis, Indiana 46206-1717

Card # _____ Exp. Date _____

Signature _____

STEWART TOURS

Polar Bear Express

A Truly Unique Excursion Via Train & Cruise To View The Polar Wilderness (Of Ontario - July 2 & 17 Days) 1-800-426-2316

ROWE PAVING CO.

• Driveways • Parking Lots • Patching and much more - CALL ROWE PAVING - 299-7885

HANMANS ELECTRIC, INC.

— Complete Electrical —

Installations, Service & Repairs. Licensed-Bonded-Insured. Emergency Service. Senior Citizens Discount. 317-634-5886

PLUMBING

WELHAMMER PLUMBING

NEW - RENOVATING - REPAIR WORK

NEED A PLUMBER? CALL WELHAMMER PLUMBING

WATER HEATERS • POWER VENTS • PARTS • HOT WATER HEATERS INSTALLED & REPAIRED

ROOFING • INSULATION • DRAINAGE • GUTTERS • EXHAUSTS

24 HOURS SERVICE

1-800-426-2316

We Are Hiring!

Part-time evening positions available on the north and south sides and in the downtown area. Please apply at 2401 W. Washington Street from 6:00-8:00 p.m. (Monday-Friday) 262-4951. Police reports from the state office building are required.

Key developments in history of the U.S. right-to-die debate

There has been a major shift in how people die since the Karen Quinlan case 19 years ago

by Jerry Filleau
Catholic News Service

WASHINGTON—Two court decisions in May marked a new phase in the U.S. right-to-die debate.

They signaled a major cultural shift in the 19 years since a comatose young New Jersey woman, Karen Ann Quinlan, made the whole nation aware of how medical technology was changing the way people die.

In 1975 Miss Quinlan's parents sought a court order to have her respirator turned off so she could die naturally.

It provoked a vigorous national debate about the medical, legal and moral dilemmas surrounding the use or refusal of all medical means available to sustain life indefinitely even when the patient was comatose with no hope of improvement.

In the 1980s the cutting edge of the debate was whether the right to refuse treatment included even the right to refuse food and water. That debate continues today.

But the issue quickly taking up center stage in the 1990s is: Can doctors help patients kill themselves? Both of the court cases this month dealt with the issue of physician-assisted suicide.

On May 2 a Michigan jury found Dr. Jack Kevorkian innocent of assisted suicide charges in the death of a young man named Thomas Hyde. Hyde was the 20th person Kevorkian helped to die, but his was the first case in which a jury reached a verdict.

The next day a federal judge in Washington found the law against assisted suicide in that state unconstitutional. U.S. District Judge Barbara Rothstein said the 14th Amendment guarantees any competent, terminally ill adult the right "to commit physician-assisted suicide."

Since the Quinlan case the courts have been a major vehicle for airing and deciding many difficult end-of-life issues. Miss Quinlan, 21, fell into an irreversible coma and was placed on a respirator. After six months her parents sought removal of the respirator but the hospital opposed it. In 1976 the New Jersey Supreme Court ruled in the Quinlans' favor. After the respirator was turned off, Miss Quinlan lived nine more years in a coma. She eventually died in 1985.

Catholic authorities supported the Quinlans in this case. They said their decision followed accepted moral teaching that people are not required to use extraordinary means to preserve life.

The case helped prompt the first stirrings of living wills and advance directives. In 1976 California adopted the nation's first living will law, letting people declare in advance that as they near death they do not want extraordinary measures taken to keep them alive.

A series of court cases in the mid-1980s focused on whether artificial nutrition and hydration can be terminated as well.

In 1985 the New Jersey Supreme Court ruled that a feeding tube could be removed from Claire Conroy, an 84-year-old woman who was near death from several medical problems.

In 1986 the Massachusetts Supreme Judicial Court ruled that Paul Brophy, in a persistent vegetative state for three years, should have his feeding tube removed.

A lower New Jersey court in 1986 ordered a Catholic hospital to comply with Beverly Requesa's wish not to have a feeding tube inserted when she reached a stage where she could not swallow.

Courts in New York and Missouri also accepted the idea of withdrawal of nutrition and hydration from those in a persistent vegetative state. But they required a higher standard of care, convincing evidence that, before losing competence to decide, the patient had expressed a desire not to have such care.

The Nancy Cruzan case in Missouri got the issue into the U.S. Supreme Court. In 1990 the court upheld Missouri's refusal to allow Miss Cruzan's parents to halt nutrition and hydration for their daughter, who had been severely injured in an auto accident. It ruled that even if a patient has a constitutional right to refuse life support, that right does not extend to family members in the absence of clear evidence of the patient's own wishes.

The Cruzan case drew wide national attention, defining the nutrition-hydration question for many Americans. Subsequently Miss Cruzan died after the state decided not to contest a new request by her parents to terminate artificially administered feeding.

Many Catholic authorities oppose any withdrawal of nutrition and hydration. They maintain that food and water are basic sustenance, not medical treatment, and therefore must always be considered ordinary means of sustaining life.

Others have said that in certain limited, extreme cases, even artificial provision of food and water may be a disproportionate and unduly burdensome treatment.

The importance of the food and water issue in end-of-life issues is that it represents the final frontier in the right to refuse treatment: If a patient has a right to refuse even food and water artificially administered, there is no other life-sustaining treatment that the patient cannot refuse as well.

Today most states have some form of living will or health care proxy laws or both. Following the federal Patient Self-Determination Act of 1990, all U.S. hospitals are now required to offer patients an opportunity to give advance directives.

Assisted suicide introduces a new element beyond refusing treatment that would prolong life and delay death. It is an active intervention to cause death.

Behind the recent court cases is a growing campaign in many parts of the country to legalize physician-assisted suicide.

The Hemlock Society and spinoff political action groups have been working for years to reverse state laws against assisted suicide.

In 1991 the movement got an assisted suicide referendum on the ballot in Washington. The following year it got a similar measure before California voters. In both cases voters rejected the measure.

In several places there have been unsuccessful attempts to get assisted suicide bills approved by state legislatures.

Although no state has yet adopted a law permitting assisted suicide, the U.S. District Court decision in Washington suggests that proponents of the practice could gain in the courts what they cannot get in legislatures or referendums.

The court, citing Supreme Court rulings on abortion, ruled that a terminally ill person's right to physician aid in dying is based on the constitutional protection of privacy in the 14th Amendment.

Michael D. McGinley
President
5555 North Tacoma
Suite 13
Indianapolis, IN
46220-3551
Office 317-726-0583
Fax 317-726-0584

McGINLEY ASSOCIATES

fund raising consultants serving schools, churches, and community organizations
member of St. Matthew's Parish

A Trusted Friend In Time of Grief

When death claims someone close to you, the strength and compassion of a friend you trust can make grief a little easier to bear.

Many of the families we serve have come to regard us as their strong and trusted friends, as well as competent and conscientious funeral professionals.

We strive every day to earn and keep your trust, and we never take it for granted.

FEENEY-HORNAK MORTUARIES

Shadeland — 1307 N. Shadeland, 353-6101
Keystone — 71st at Keystone, 257-4271
INDIANAPOLIS



Mike Feeney



George Usher



Mike Hornak

AMERICAN BRIDE™

Specializing in Wedding Photography For Over 25 Years

Your beautiful memories are captured forever without disturbing the liturgy

317-291-0614



OAKLAWN MEMORIAL GARDENS & MAUSOLEUM

The Full Service Cemetery with Chapel

Offering blessed burial grounds and mausoleums since 1960

Member of American Cemetery Assoc.
INDIANAPOLIS 317-849-3616
9700 ALLISONVILLE ROAD, INDIANAPOLIS 46250

Support Your Parish

The selection of the price funeral you want is left up to you.

By **LEPPERT & HURT**
Mortuary / Crematory
740 East 86th Street
Indianapolis, Indiana
844-3966

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 (____) _____

Serenity

Phone for your free information kit today.

Information is key to making decisions. We at Flanner and Buchanan Mortuaries will provide you with all the facts and costs. Your free, no-obligation Serenity planning kit can help you make decisions today.

FLANNER AND BUCHANAN
MORTUARIES & CREMATORY

Broad Ripple • Carmel • Fall Creek • High School Road • Mann Road
Morris Street • Shadeland • Zionville • Washington Park East Cemetery
Caring for Catholic families since 1881
925-9871