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New encyclical urges 'Gospel of Life'

Pope confirms church teaching that the direct and voluntary killing of an innocent human being is always gravely immoral

by Jerry Filteau
Catholic News Service

WASHINGTON—In his new encyclical letter Pope John Paul II calls for a return to "the Gospel of life" to overcome a growing "culture of death."

The long-anticipated encyclical on the value and inviolability of human life was released March 30. It is titled "*Evangelium Vitae*," "The Gospel of Life."

At the heart of the encyclical is an urgent plea to reverse world trends toward social acceptance and legalization of abortion and euthanasia—attacks on life's value at its weakest points.

"By the authority which Christ conferred upon Peter and his successors, and in communion with the bishops of the Catholic Church, I confirm that the direct and voluntary killing of an innocent human being is always gravely immoral," the pope says.

This means no one can permit "the killing of an innocent human being, whether a fetus or an embryo, an infant or an adult, an old person, or one suffering from an incurable disease, or a person who is dying," he says.

"Nor can any authority legitimately

Extended coverage of the pope's encyclical includes Archbishop Buechlein's column on page 2 and articles on pages 11, 22, 24, 26 and 28.

recommend or permit such an action," he adds.

The pope invokes the same authority of Christ and communion with the bishops to condemn all direct abortion as "a grave moral disorder, since it is the deliberate killing of an innocent human being."

By the same logic that applies to abortion, he says, "the use of human embryos or fetuses as an object of experimentation constitutes a crime against their dignity as human beings."

The pope attributes the trends toward devaluing of human life in part to "a profound crisis of culture," which he says has led many to lose their moral bearings.

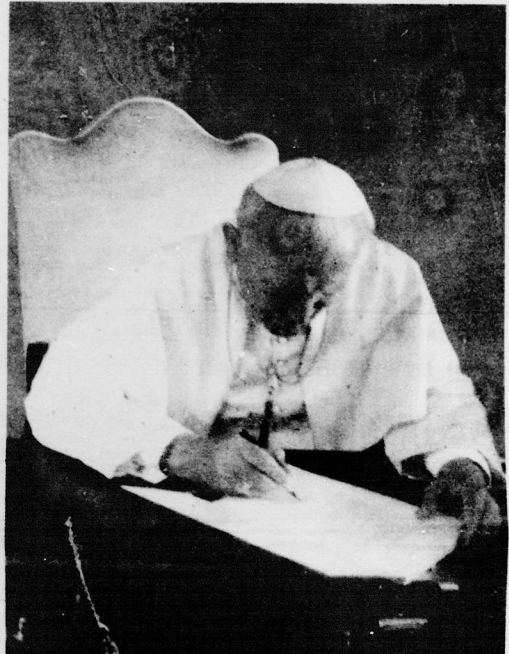
Condemning efforts to legalize the destruction of life, he says, "Democracy cannot be idolized to the point of making it a substitute for morality or a panacea for immorality."

He roundly condemns "powerful cultural, economic and political currents" today that have unleashed "a war of the powerful against the weak... a kind of conspiracy against life."

Against those currents he proposes a return to the Gospel. He opens the encyclical with the declaration, "The Gospel of life is at the heart of Jesus' message."

"Every human community and the political community itself" are founded on recognition of "the sacred value of human life from its very beginning until its end," he says.

The encyclical caps years of strenuous (See ENCYCLICAL, page 28)



POPE SIGNS ENCYCLICAL—Pope John Paul II signs his new encyclical, "*Evangelium Vitae*," at the Vatican March 30. It makes an urgent plea to reverse the trend toward social acceptance of abortion and euthanasia. (CNS photo from Reuters)

Text available

Readers who want the full text of "*Evangelium Vitae*" ("The Gospel of Life"), Pope John Paul II's new encyclical, may obtain it from the archdiocesan Office of Pro-Life Activities, P.O. Box 1410, Indianapolis, IN 46206. Tel. 317-236-1569 or 800-382-9836, ext. 1569. Cost is 75 cents per copy.

Archbishop commends chastity peer ministers

Teens recognized for participation in 'A Promise to Keep'

by Mary Ann Wyand

Archbishop Daniel M. Buechlein offered his heartfelt thanks on March 29 to more

than 100 teen-agers who are serving the Archdiocese of Indianapolis as peer ministers for the Office of Catholic Education's new "A Promise to Keep" chastity program.

"You have helped young people grasp an idea and a value that will be important to them," he said during a volunteer recogni-

tion luncheon last week at the Archbishop O'Meara Catholic Center. "You are a treasure to our church, and we celebrate who you are. My message to you is thank you, thank you, thank you."

Before his speech, Archbishop Buechlein greeted the peer ministers from six Catholic

high schools in Marion County who are presenting the chastity message to 1,100 sixth-grade students at 31 Catholic grade schools in the four Indianapolis deaneries.

Currently, 118 juniors and seniors from Brebeuf Preparatory School and Bishop Chatard, Cardinal Ritter, Cathedral, Roncalli, and Secena Memorial high schools in Indianapolis have completed the peer ministry training for "A Promise to Keep: God's Gift of Human Sexuality."

(See CHASTITY, page 10)



PEER MINISTER—Brebeuf Preparatory School senior Tarrah Merjudio of Indianapolis (left) accepts a certificate from Daniel J. Elsener, executive director of the archdiocesan Office of Catholic Education, on March 29 for her participation in the archdiocese's new chastity peer ministry program for adolescents. Eve Jackson (at right) developed the program, which is called "A Promise to Keep: God's Gift of Human Sexuality." (Photo by Mary Ann Wyand)

Looking Inside

Seeking the Face of the Lord: Become informed about "*Evangelium Vitae*." Pg. 2

Editorial: The passion narratives and anti-Semitism Pg. 2

From the Editor: Let's play a game of "Catholic Jeopardy." Pg. 4

Point of View: Chastity: The forgotten virtue Pg. 5

Parish profile: St. Joseph Parish in St. Leon, Dearborn County Pg. 8

Survey of Indiana Catholics: Most are satisfied with the church but some are alienated Pg. 10

Welfare reform: In Indiana, pg. 10 In U.S. Senate, pg. 12

Faith Alive!: Christians receive and give God's grace Pg. 13

THE CRITERION

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SEEKING THE FACE OF THE LORD

Become informed about 'Evangelium Vitae'

by Archbishop Daniel M. Buechlein, O.S.B.

Last week, at a press conference here in Indianapolis, I tried to do my part in introducing the new encyclical, "Evangelium Vitae" ("The Gospel of Life"), locally. "Evangelium Vitae" is a monumental and unique work in that it brings together in one book the whole spectrum of Catholic teaching on human life, with special focus on abortion and euthanasia.

The news journalists asked good, pointed questions. One asked, "How will Catholics respond to the new encyclical, especially its treatment of abortion, birth control and capital punishment?" I said that the first response for many will depend on "the spin" given by the secular media, because at this point, that is the only source of information to which they can respond. Media accuracy and objectivity are important. Some will accept the teaching of the church because they trust the Holy Father, even if it seems somewhat difficult for them to understand. Some few will want to reject the teaching, sight unseen, simply because the teaching comes from the pope.

The spin chosen by the "Today Show" and much of the media was typified by an interview with Frances Kissling who heads the so-called "Catholics for a Free Choice" front for a foundation-funded abortion lobby in Washington. Her message was predictable: Catholics will reject this



encyclical just as they rejected the encyclical on (artificial) birth control, "Humanae Vitae".

We need to be alert to what the question about "the Catholic response" implies. There is the notion that if the majority of Catholics reject the teaching of the church, something is wrong with the teaching. The question has a false premise, namely that the truth depends on majority acceptance. If something is true, even if only one person on the planet accepts it, it is still true. Truth does not depend on majority vote or acceptance. It never has, I never will. And that is what is at stake, moral truth. Some will say, but our church believes in *sensus fidelium*, the sense of the faithful. We do, but the sense of the faithful concept includes the official teachers of the church, it is not exclusive of or separated from them.

Last year, in his apostolic letter, "Veritatis Splendor," the Holy Father described the problems that affect society when personal freedom is separated from truth. A major motivation for writing this encyclical is the fact that the rights of society's most helpless are denied in the name of "choice," and legislated by governments. "Evangelium Vitae" is the careful work of four years by the chief teacher of the faith in consultation with bishops and theologians around the world. The life issues described by the pope are not "take it or leave it" teachings. In our democratic society the media calls this "stern."

A leader of Personal Parenthood called the encyclical harsh. She admitted she hasn't read it. Yes, the pope speaks the truth without compromise, but one of the fine features of "Evangelium Vitae" is the Holy Father's compassion and sensitivity for the difficulty of facing the challenges against

human life in a culture of violence and death. He speaks of the shattering experience of women and the unfortunate pressures which drive them to abortion. He extends an invitation to reconciliation and healing and to join the cause of life.

When the encyclical was released last week a friend of mine was talking to an acquaintance who said she would not read the encyclical because she was afraid she wouldn't like what she read. He said he suspects this encyclical might receive criticism from a lot of people who will never read it. It was his experience that most critics of "Humanae Vitae" had never bothered to read it. I have always thought that the response to the birth control issue was predictable because there wasn't adequate teaching. Too often at the local level challenging norms of the church are presented on the basis of authority without the reasoning and theology which they embody. Ignorance is a powerful, devastating enemy for us individually and for society! Ignorance is the root and the cause of a lot of evil in our world.

Whether or not "Evangelium Vitae" makes a difference, whether it becomes a well-known teaching on the critical human life issues at the turn of this century depends on those of us who are responsible for total Catholic education. And so I ask all you, our priests and other pastoral leaders, our religious education and all school teachers, to become informed about the total teaching presented in this comprehensive document. I urge you parents to take the initiative to become informed about its actual content as I remind you that you are the first teachers of your families. Very soon materials should be available to help us.

EDITORIAL COMMENTARY

The passion narratives and anti-Semitism

by John F. Fink
Editor, The Criterion

As the Christian world observes Holy Week, its liturgy includes the reading of the Gospel passion narratives that contain references to "the Jews" as responsible for the death of Christ. Throughout most of Christian history there has been an anti-Semitism among Christians that sometimes is traced to those Gospels.

Pope John Paul II has done everything he can to put an end to such anti-Semitism. On the 50th anniversary of the liberation of prisoners at Auschwitz, he proclaimed, "Never again anti-Semitism!"

Last week, then, there was a timely article in *American* magazine by Sulpician Father Raymond E. Brown, generally considered the top U.S. Catholic Scripture scholar. Father Brown is author of a monumental two-volume commentary on the passion narratives, "The Death of the Messiah." He is concerned that the misuse of the Gospel narratives can add to the tragic history of the Jewish people.

Father Brown emphasizes that we have to recognize four stages in the shaping of the passion narratives. The first stage was what happened historically in the year 30 or 33 when Jesus was executed. That is, some Jewish leaders decided that Jesus was dangerous and arrogant and arranged for him to be handed over to the Roman authorities.

The second stage, he said, was a simplification of a complex story with the early Christians interpreting the passion of Jesus against a scriptural background. They used the images and themes of the Hebrew Scriptures to reflect on its meaning, drawing

on images of the just suffering at the hands of the wicked.

The third stage, Father Brown said, "was the beginning of the use of 'Jews' to describe one of the two groups arrayed against Jesus." The other group was the Roman authorities, who carried out the execution. This was a time when Christians were both Jews and gentiles. Jewish Christians, he said, might have understood a reference to "the Jews who killed the Lord Jesus" quite differently from gentile Christians. The non-Jewish Christians might have read into such a phrase "prejudices against the Jews stemming from their own gentle background," he wrote.

The fourth stage was after the passage of more years, when Christian Jews no longer considered themselves Jewish. As gentiles formed the majority of Christians, the way Christians began to understand "the Jews" changed, Father Brown said. "Some of the alleviating factors in stage three were now

gone," he said, "and the parallel between 'the Jews' who were hostile to Jesus and contemporary Jews who did not accept Jesus and were looked on as hostile to Christians became complete."

He continued, "The effect of the hostile feelings became one-sided after . . . the

gaining of political power by Christians. This was the beginning of a tragic history that would see the oppression and persecution of Jews continue through the centuries, culminating horrendously in our own."

The point Father Brown tries to make is that anti-Semitism took time to develop and was not intrinsic to the passion of Christ. The Second Vatican Council explicitly condemned an outlook that would blame the passion on all the Jews then living or on the Jews today.

Archbishop to be co-chair of dialogue with Disciples of Christ

The Vatican has named Archbishop Daniel M. Buechlein as the Roman Catholic co-chairman of the Disciples of Christ-Roman Catholic International Dialogue. The archbishop's assignment will begin in 1996.

He succeeds Archbishop Samuel E. Carter of Kingston, Jamaica, who has been co-chair since 1983.

The Disciples of Christ's co-chair is the Rev. Paul A. Crow Jr., who has been co-chair since the two denominations opened the dialogue in 1977. Crow is president of the Disciples' Council on Christian Unity and a renowned international ecumenist. He resides in Indianapolis.

According to Crow, the most recent report on the dialogue breaks new ground in the relationship between the two faith groups. "The Church as Communion in Christ," published in 1992, expresses a degree of harmony between Disciples and Catholics in the areas of the sacramental nature of the church, continuity with the apostolic community, and the centrality of the Eucharist or Lord's Supper in the church, he said.

"This report is a significant landmark for this international dialogue, and points to the God-given unity Disciples and Roman Catholics share in Jesus Christ," he said.

Msgr. James P. Galvin, former schools superintendent, dies

Msgr. James Patrick Galvin of St. Mary of the Woods, former archdiocesan superintendent of schools, died April 2 in Terre Haute. He was 80 years old.

Msgr. Galvin was born in Indianapolis and was ordained a priest at St. Meinrad on June 7, 1938. His first assignment was at St. Mary Church in Richmond, where he remained until 1942 when he was called to military service.

After his release from the Army as chaplain in 1946, he served as assistant at St. Ambrose Church in Seymour for two months before pursuing graduate studies at Catholic University in Washington, D.C.

Upon his return in 1950, he became superintendent of Cathedral High School. In 1954, he accepted the position of archdiocesan superintendent of schools, a responsibility he held until November 1968.

In 1965, Msgr. Galvin became pastor of St. Patrick Church, Indianapolis, until 1970 when he became chaplain of St. Mary of the Woods College. He was also appointed administrator of St. Mary Village Parish, St. Mary of the Woods, in 1972, while continuing to serve as chaplain at the college. In 1978, he added the chaplaincy of St. Mary of the Woods motherhouse and convent.

In 1981, he was appointed Dean of the Terre Haute Deanery. After retiring in 1988, he continued residence at St. Mary of the Woods.

Msgr. Galvin served in numerous positions through the years, including archdiocesan executive secretary for the Legion of Decency, archdiocesan secretary for ecclesi-



Msgr. James P. Galvin

astical students, archdiocesan secretary of the Confraternity of Christian Doctrine, censor of books, director of family conference and director of St. Mary Child Care Center in Indianapolis. In 1958 he was invested as a papal chamberlain.

Msgr. Galvin's funeral was scheduled for April 6 in the Church of the Immaculate conception at St. Mary of the Woods.

He is survived by two brothers, John J. Galvin and Lawrence T. Galvin, as well as several nieces and nephews.

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PEOPLE WHO LIVE THEIR FAITH

Teacher looks at education with God in view

by Mary Ann Wyand

The cross on the classroom wall inspires and challenges St. Jude School junior high English teacher Carolyn Meisberger of Indianapolis.

"We need to remember that it is there," she said. "Catholic educators can never lose sight of that. It has to be part of every Catholic's journey. God is foremost. We need to get that message across to young people so they can survive in today's world."

Meisberger also cherishes a statue of Mary which she prominently displays at the front of the classroom.

"My Immaculate Conception statue is very special," she said. "Whenever I have moved from classroom to classroom during 19 years in this building, my statue of Mary has come with me."

And Meisberger also holds dear each child she has taught during three decades of service as a Catholic educator. Showing love and concern for others is at the heart of her education ministry.

Those are only a few of the reasons why she was selected as a semifinalist in the 1995 Indiana Teacher of the Year, Excellence in Education competition sponsored by the Indiana Department of Education.

"Looking at Catholic education with God in view has to be uppermost," Meisberger said. "That's what we stand for, so everything else fits in around religion."

Today's students have a lot to cope with in their young lives, she said, and they need teachers they can talk with who also will listen to them.

"School should be a security blanket for them," Meisberger said. "They should be able to come to school and feel safe. Teachers touch a lot of lives, and that's a hefty responsibility."

In addition to teaching English and communication skills, Meisberger focuses on instruction in important life lessons which she said naturally fits into religion coursework. Eighth-grade religion curriculum ranges from Christian service projects with parish shut-ins throughout the year to support for a Franciscan missionary ministering in the Amazon.

"Franciscan Father Paul Zornder grew up in Sacred Heart Parish," Meisberger said, which also was her childhood parish. "He's been 30 years in Brazil. Every time Father Paul comes home, he stops at St. Jude to talk with the students. We sent him mission money last year and he finished building a church down there. The students couldn't believe that he could finish a church with only \$500, but they learned that the money goes a long way if people do the labor themselves and only have to pay for the materials. The kids write to him, and he keeps in touch."

During a recent visit to Indianapolis, she said, Father Zornder visited the school to thank the eighth-graders for their financial support and to tell about his work.

"He told the children, 'Oh, by the way, I've moved and I have a new church to build,'" Meisberger recalled. "They all said, 'Oh no! Here we go again!'"

St. Jude eighth-graders also gain inter-generational experiences through friendship with younger students and older parishioners.

"The eighth-graders spend a lot of time with the kindergartners," she said. "We take them to school liturgies, read to them, and play games with them. I think that's really important. I also think the kids need to have a connection with the older generation, so the students spend time with the elderly parishioners throughout the school year. The kids do chores and visit with them. Two of our shut-ins died since the last time the students spent time with them, and the kids in each of those small groups went to the funerals. I could tell that it really had an impact on them."

Eighth-grade is an important passage, Meisberger said, so she tries to prepare the students for high school.

"The theme for our eighth-grade retreat in January was 'Choices of the Heart,' and the students had to consider the faith element of their lives," she said. "High school seniors from Rome, St. Francis Central and Beech Grove who are St. Jude parishioners conducted the retreat and served as mentors. Carla Aton, our youth minister, helped the high school students with the retreat at the Beech Grove Benedictine Center, and it was really nice

because she received excellent academic and religious instruction as a student at Sacred Heart School in Indianapolis.

Her school days always began early with participation in the 6 a.m. Latin Mass at Sacred Heart Church, where her late father, Harry W. T. Martin, was the organist.

"I grew up with a love for the church because I used to sing at the six o'clock Mass every morning before I went to school," she said. "I did that from the time I was 11 or 12 all the way through high school. My dad needed my help, and I was glad to do it."

Marian College offered "a good education and wonderful teachers," Meisberger said, which helped prepare her for a distinguished career in Catholic education.

"I'm looking forward to being in school during Holy Week," she said. "We pray the Stations of the Cross as a class every week during Lent, and we have an all-school liturgy on Wednesday to prepare the students for the Triduum. I'm big on prayers. The students are familiar with the rosary."

A favorite classroom prayer "reminds them to remember their faith, family, friends, where they are going, and what they are going to do," she said. "The focus is on their whole life ahead. That's what is so neat about teaching this age group. I tell them, 'You're so lucky! You have your whole life to look forward to, and God will help you decide what you're going to do with your life.'"



DEDICATED TEACHER—St. Jude School junior high English teacher Carolyn Meisberger of Indianapolis talks with eighth-grader Brandi Steele (at right) and other students at the end of a recent school day. Meisberger has been recognized by the Indiana Department of Education as a semifinalist in the 1995 Indiana Teacher of the Year, Excellence in Education competition. (Photo by Mary Ann Wyand)

UNITED CATHOLIC APPEAL

Davises lead parish to double goal

by Margaret Nelson

Carol and Charlie Davis chair St. Philip Neri's United Catholic Appeal campaign. And they are successful. Last year, they almost doubled the parish goal.

Why do they do it? "It's such a good cause," said Carol. "And it's a lot of fun." "Anyone who could view that video and not contribute has a heart of stone. I thought last year's video was excellent," she said. "I saw it twice and cried both times. It represents so many prayers—so many people are touched and helped. Then you think of your blessings."

Charlie Davis said, "The bottom line is that you don't know when you'll be standing there needing help."

"It makes you feel good to be able to do it," said Carol.

"What the archbishop does to prepare us is important," said Charlie. "He's present to us; he provides the stimulus. He gives us the message we should be carrying to the community as a whole."

"The appeal covers a number of things, like spiritual growth, helping the elderly, educating the children, and social and family development," he said.

"They are all programs brought together through this United Catholic Appeal," Charlie said. "Our future depends on our children. In essence, we depend on the people who passed before us for who we are, and the children for the people our church is going to be."

"I believe strongly in evangelization. It touches those who have not been enlightened. It's like a domino effect. Or it's like seed sown in the ground. If it's nourished, it is able to grow. My wife knows about that. She likes to deal in flowers," he said.

The two explained how they got started with the United Catholic Appeal. Last year, it was a last-minute thing. Father Michael O'Mara, the pastor, asked them to lead the campaign when someone else had to drop out.

Carol said, "We really enjoyed it." Charlie added, "It was a blessing."

The couple returned to do the campaign this year. "We were moved by the spirit of the moment," said Charlie with a smile. "He moved me, too," said Carol. Both are converts, Charlie entering the church just three years ago.

He said, "Our hope this year is to do at least what we did last year—if not better. You always want to do better. I think we would feel disappointed if we would do less,

but sometimes parents need to be reminded of that fact. Educating includes a lot of nurturing, both at home and at school. At the Catholic school level, education holds even more responsibility because we have a bigger mission and the parents expect that excellence."

Meisberger said she recognizes the importance of a strong Catholic education



DEDICATED TEACHER—St. Jude School junior high English teacher Carolyn Meisberger of Indianapolis talks with eighth-grader Brandi Steele (at right) and other students at the end of a recent school day. Meisberger has been recognized by the Indiana Department of Education as a semifinalist in the 1995 Indiana Teacher of the Year, Excellence in Education competition. (Photo by Mary Ann Wyand)



SUNDAY SOFA—Arica Davis (from left) holds 5-month-old Zachary while Carol Davis, holding her daughter Allison, 6, and her husband Charlie look at the St. Philip Neri parish bulletin. Allison is holding a videotape the parish is distributing. (Photo by Margaret Nelson)

but it's not how we feel that's important, as long as we do the best we can."

Carol said, "Father Michael inspires us. He lives his faith and is able to spread that around. I don't know anyone here who doesn't like him. He gets along with people of all ages. He's there for the young people, the middle-aged, and the elderly."

The Davises use the parish roster of addresses, which Carol said is "fairly updated." The two alphabetize the list on their dining room table at home. On the appeal Sunday, they put the pledge cards alphabetically on the table in back of church. They give their presentation during the service and stand near the tables before and after Mass, helping their fellow parishioners find their pledge cards and answering any questions.

"We just stood up there at all three Masses and put out the message. Charlie talked and I just sort of ad libbed," she said. "We've been in the choir a couple of years. Everybody knows us, so it's like talking to people in your family."

"To tell the truth, our presentation comes from the heart," said Charlie. "Basically, it's what we feel. I tried to write it down, but that doesn't work."

"The majority of pledge cards are picked up that weekend," said Carol. "Then we wait for them to come back,

like bread cast upon the waters. I'm really proud of everyone."

Father O'Mara said that, when he first came to the parish four years ago, about 30 cards were picked up the day of the appeal. Last year, he estimates that 150 were gone at the end of the appeal pledge Sunday.

"You don't know who you've touched. You're just glad to know you're in a position to do what you can," said Carol Davis.

"The people of St. Philip Neri know what the appeal is about," Charlie said. "All we need to do is awaken people to the needs people have in our community."

Charlie is one of the parishioners who has carried a cross, in procession, to a different parishioner's lawn each Sunday of Lent after the 11 a.m. Mass. The group gathers to sing a hymn, read the Gospel and pray.

"At this point in time, I'm going to the parish council and board of education meetings to solicit gifts. Leadership is the essence of what we do," said Charlie.

Carol said that the response is really "generous, considering that this is an inner city parish."

Charlie said, "If I'm not mistaken, Father Michael was given a parish goal amount by the archdiocese last year and he upped it himself. The church gave him a goal of \$8,000. He said we could exceed that (\$10,500) and the actual amount pledged was \$20,094!"

FROM THE EDITOR

Let's play a game of 'Catholic Jeopardy'

by John F. Fink

Sometimes in the evenings, after dinner and before I head for my home office, I catch part of the TV program "Jeopardy." I know that I would not be a good player on the program because I'd never "ring in" in time, but it's fun to answer the questions (or should that be questions the answers?). It's a lot of fun when they have categories like "religion," "the Bible," or "history," and recently they had a category on "saints."

I thought this week we might play a short game of "Catholic Jeopardy." I'll give the answers and then we'll phrase the questions. However, I think I'll elaborate a bit after I write the questions, just to add a bit more information.



HERE ARE THE ANSWERS: 1. Faith, hope and charity. 2. Prudence, justice, fortitude and temperance.

3. The seven gifts of the Holy Spirit enumerated by the prophet Isaiah (11:1-2).

4. The 12 fruits of the Holy Spirit enumerated by St. Paul (Gal 5:22-23, Vulgate).

5. The three conditions that must be met for a sin to be a mortal sin.

6. "You shall confess your sins at least once a year."

7. The two sacraments a priest cannot administer.

8. The names of some of the books of the Old Testament written in the form of literary novels.

9. The original languages of the Bible.

10. The five largest religious institutes of men.

11. The only female "Doctors of the Church."

12. The "Apostolic Fathers."

13. The eight "Fathers of the Church."

HERE ARE THE QUESTIONS: 1. What are the theological virtues? Faith is the theological virtue by which we believe in God and believe all that He has said and revealed to us, and that the church proposes for our belief. Hope is the theological virtue by which we desire the kingdom of heaven and eternal life, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit. Love is the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God.

2. What are the cardinal virtues? Prudence is the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it. Justice is the virtue that consists in the constant and firm will to give their due to God and neighbor. Fortitude is the virtue that ensures firmness in difficulties and constancy in the pursuit of good. Temperance is the virtue that moderates the attraction of pleasures and provides balance in the use of created goods.

3. What are wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord?

4. What are charity, joy, peace, patience, kindness, goodness, generosity, faithfulness, gentleness, modesty, self-control and chastity?

5. What are grave matter, full knowledge, and a complete consent? The gravity of sins must take into account who is wronged. Mortal sin presupposes knowledge of the sinful character of the act and implies a consent sufficiently deliberate to be a personal choice.

6. What is the second precept of the church? The other precepts, which are meant "to guarantee the indispensable minimum in the spirit of prayer and moral effort, in the growth of love of God and neighbor," are: 1. You shall attend Mass on Sundays and holy days of obligation. 3. You shall humbly receive your Creator in Holy Communion at least during the Easter season (which stretches from the First Sunday of Lent through Trinity Sunday). 4. You shall keep holy the holy days of obligation. 5. You shall observe the

prescribed days of fasting and abstinence. The faithful also have the duty of providing for the material needs of the church, each according to his or her abilities.

7. What are holy orders and matrimony? Only a bishop can administer the sacrament of holy orders through which bishops, priests and deacons are ordained. In the sacrament of matrimony, the spouses mutually confer the sacrament upon each other.

8. What are the books of Tobit, Esther and Judith? The Bible contains many different literary forms as the writers tried to convey religious truths. Besides these books, others contain stories that rest on historical tradition or legends. The reader must be attentive to the intent of each author.

9. What are Hebrew, Aramaic and Greek? Most of the Old Testament books were written in Hebrew. Portions of Daniel, Ezra, Jeremiah, Esther, and probably the books of Tobit and Judith were written in Aramaic. The Book of Wisdom, 2 Maccabees, and all the books of the New Testament were written in Greek.

10. What are the Jesuits, Franciscan Friars Minor, Salesians, Franciscan Capuchins, and Benedictines?

11. Who were St. Teresa of Avila and St. Catherine of Siena? Both were proclaimed "Doctors of the Church" in 1970 by Pope Paul VI. St. Teresa on Sept. 27 and St. Catherine on Oct. 4. There are 30 male doctors. Doctors of the church were ecclesiastical writers of eminent learning and sanctity who were given this title because of the great advantage the church has derived from their work.

12. Who were St. Clement, St. Ignatius of Antioch, St. Polycarp, and the unknown authors of the "Didache" and the "Epistle of Barnabas"? They were Christian writers of the first and second centuries whose writings echo genuine apostolic teaching.

13. Who were St. Ambrose, Augustine, Jerome and Gregory the Great in the West and John Chrysostom, Basil the Great, Gregory of Nazianzen and Athanasius in the East? They were theologians and writers of the first eight centuries who were outstanding for sanctity and learning.

A VIEW FROM THE CENTER

Progress report on Criterion's strategic plan

by Dan Conway

On March 16 *The Criterion's* board of directors was given a progress report on the strategic plan for our weekly newspaper. During this meeting, members of our staff reported on action items which were due during the first quarter of 1995.

The most exciting report was given by Jane Lee, director of production, who showed board members our plans for the redesign of the newspaper. *The Criterion's* new look, which emphasizes simplicity and readability, will be unveiled sometime in late May or early June. The board accepted the new design enthusiastically, but now the hard work begins—adapting our computer hardware and software to the



new design. As befits a creative enterprise like *The Criterion*, our computers can be temperamental and they operate on their own schedules. That's why we can't give an exact date for the unveiling of our exciting new design.

Another interesting report was given by Jo Ann Schramm, *The Criterion's* circulation manager. As Wednesday (March 1) was the day we mailed our archdiocesan newspaper to more than 14,000 new households, she expected some mistakes (duplications, wrong addresses, etc.) and there were a number of problems, but the circulation staff has done a remarkable job of keeping up with all the additions and changes.

On top of everything else, the U.S. Postal Service decided to use this occasion to request verification of our second-class mail permit. We had to write to every parish and ask for a signed affidavit affirming that their parishioners are entitled to receive *The Criterion* by virtue of their membership in the parish. We're grateful to the parishes for

putting up with one more form to fill out. With printing and postage costs skyrocketing out of sight, we need our second-class mail permit.

Editor-in-chief John F. Fink reported to the board on a number of new initiatives in the editorial content of the paper. As specified in our strategic plan, *The Criterion* is now offering profiles of "People Who Live Their Faith." We're also offering a series of "Diversity Within Unity" that is designed to show the various ways our Catholic faith is lived here in the archdiocese and throughout the universal church. In addition, one of our most popular weekly features, the "Spotlight" series on parishes in all regions of the archdiocese, has completed its first full round of deaneries and started over again. Over the course of three years, every parish in the archdiocese will be spotlighted in *The Criterion*.

Advertising Director Reed YaDon had good news to report on advertising sales for the current fiscal year. Thanks to the hard

work of our sales staff, a three-year decline in sales revenue has been reversed. The advertising department is now predicting modest growth in sales for this year and significant growth for the next fiscal year.

We hope that this will also be good news for parishes and individual subscribers. In spite of large printing and postage increases (averaging \$1,000 a week), *The Criterion* is committed to keeping subscription rates at current levels. To do this (and still pay our bills), we need to attract new advertisers to *The Criterion's* family. As Indiana's largest weekly newspaper—now with a circulation of 70,000 households—we have an excellent, moderately priced, product to offer advertisers. For more information, or to place an ad, call Rebecca Bowman at 317-236-1572 or 800-382-6336.

And last, but certainly not the least, the board of directors approved the budget for fiscal year 1995-96. This budget includes expenses totaling \$1,692,700, most of which goes to salaries, postage and printing. Income for the coming year is estimated at \$1,702,000, mainly from individual and parish subscriptions and supplemental income from print services and other publications, including the *Archdiocesan Directory*. The bottom line is a modest surplus of about \$10,000 which will serve as a small hedge against unexpected costs (like a computer crashing or yet another paper or postage increase).

The board of directors is responsible for overseeing the mission of *The Criterion*—to inform, educate and evangelize our readers, to help them live fully as Catholics. The board welcomes readers' suggestions on how *The Criterion* can better serve the people of our archdiocese. If you have ideas, please write to the board, c/o Mike Connelly, President, P.O. Box 1717, Indianapolis, IN 46206.

THE BOTTOM LINE

The courage of a valiant modern woman

by Antoinette Bosco

On a warm, sunny day, Aug. 12, 1989, Donna Berger, her husband Gerry and their three children were in a rented car in Florida, stopped along the side of the highway checking a map.

Suddenly a tractor-trailer truck weighing 63,860 pounds went off the road and crashed into their car. The driver probably had fallen asleep from fatigue.

With that impact, the car became a mass of flames. Gerry and the children, Dawn, 8, Stephen, 6, and Michael 3, were killed. Donna was critically burned—and emotionally devastated.

I have had several conversations with her, and recently we had lunch together. I discovered how beautiful a person can become after unbelievable tragedy. She is living proof of this.

The first thing that strikes you is the courage of this woman, now 42, who in one terrible instant "lost my whole life," she says.



She no longer had a husband, her children or her work as a nurse anesthetist, since she couldn't use her extremely burned hands for a long time. She had to wear a face mask and gloves during the early stages of recovery.

What she did have was her Christian faith as a Catholic, however, and she says today that if there is anything worse that could happen to her, it would be to have no faith.

"We have to always trust that God will provide for us in meeting our challenges. We have to say, 'Thy will, not mine be done.' That was something I had to learn," she says.

Donna's refusal to be defeated and her willingness to believe that God had something more in mind for her kept her working at healing. "I know there's something else out there for me—and I'll find it," she says.

Remarkably, she has "started over" in a positive, beautiful way. Immediately after the crash, her husband's best friend, John, was there, along with her family, to help with the burials and other tasks.

John was moved to help this woman, who needed so much help and care. Their

relationship became a beautiful love story, and they were married Nov. 3, 1990.

The next chapter is even more remarkable. On June 2, 1994, the Bergers became parents of twins, Meredith and Christian. John has a 14-year-old daughter from a former marriage.

Donna again has three children. They don't take the place of Dawn, Stephen and Michael. But they have given Donna new joy and probably helped her find the peace she radiates.

She now looks at why she was struck by such painful events and believes "I do have a message to bring to people. We need to face the challenges put before us by life and not turn away, but work with them. We want the easy road, but if we meet our challenges we can get beyond them and come out a stronger person."

While her pain at the loss of the family she so loved will never really go away, Donna knows they are with God. "We're all moving to that point, the next life. Some get there a little earlier than others," she said with a tear and a smile.

Truly, Donna Berger is a valiant woman, and I felt privileged to have shared these hours with her.

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To the Editor

Magazines for parents & children

I appreciated your recent column about Catholic magazines. I was glad to see that a couple of my favorites made your list, too.

As a parent, I wanted to suggest two other magazines that have been helpful to me. The first is *Catholic Parent*, published by Our Sunday Visitor, Inc. The second is a magazine for children called *My Friend*, published by the Daughters of St. Paul. Our daughter Katie has especially liked having a pen pal who was obtained through this publication.

Anne Wilmes
Indianapolis

Who may receive Holy Communion?

I am completely astounded by Father Herman G. Lutz's letter in the March 17th issue of *The Criterion*.

Father Lutz stated Canon Law covering the reception of Holy Communion, including those who are prohibited from receiving Holy Communion, one of these being those who "obstinately persist in manifest grave sin." He then stated that Canon Law does not recognize divorce, isn't the remarried and divorced Catholic living in adultery? Therefore, would not a Catholic living in this state fall into the category of those who "obstinately persist in manifest grave sin"?

Further, Catholics are required to receive the sacrament of penance at least once a year [if in the state of mortal sin]. How could a divorced and remarried Catholic fulfill this requirement inasmuch

as one of the acts of this sacrament is contrition which is sorrow and detestation for the sin committed, with the resolution not to sin again?

Marcella Smith
Whiteland

Secina blessed with Neidlinger

The headline of Archbishop Buechlein's March 24 column, "Each of Us Is Called to Make a Difference," caught my attention and gave me cause to reflect upon his words.

For the past 32 years, Secina Memorial High School has been blessed with a man who truly did make a difference.

Larry Neidlinger, as a teacher, coach, dean, vice principal and principal made a positive difference in the lives of thousands of young people while they were students or teachers at Secina. His Christian attitude of genuine concern and deep love for his students, and compassion, understanding, empathy and love for his teachers are the virtues Mr. Neidlinger brought with him to Secina every day for the past 32 years. His dedication to Secina and to this archdiocese was the example he gave to everyone with whom he came in contact.

Secina may continue on. It will never be as good without the Christian, positive influence of Larry Neidlinger.

Ott Hurrell
Indianapolis

Purchase of church is good news

The purchase of Assumption Church by St. Athanasius Byzantine Catholic Church is good news for which all of Indianapolis Catholics should offer up a prayer of thanksgiving and praise. The closing of a parish is always painful—and sometimes ugly. Witness the closing of St. Bridget. I

suppose it was no less painful for the parishioners of Assumption.

St. Athanasius' congregation, too, is small in numbers, though they have experienced some growth in the past few years, enough growth to justify planning to expand from the house-church in which they currently worship.

Their purchase of the Assumption parish property is an elegant solution to two problems: the need for a new church and the uncertain future of a closed church. Former Assumption parishioners can offer up a genuine "Hooray!" at the prospect of their much loved church continuing to function as a parish for another Catholic parish family. St. Athanasius' parishioners also can rejoice at the prospect of a new home for their growing parish. It will offer them a worship space more suitable to the celebration of the Divine Liturgy and will provide them with a more visible presence in our community. Congratulations to Father Bob McLaney.

Michael Perigo
Indianapolis



TRYING TO OUTHROW THE SHADOW

Point of View

Chastity: The forgotten virtue

by Theresa Notare

Back in January I read a surprising Op Ed piece in *The Washington Times*. It was surprising in a secular publication because it paved an opening through the dense underbrush of contemporary politically correct notions of sexual freedom.

The piece was titled "Love's Priceless Gift," and it examined the failure of the sexual revolution of the 1960s, especially as expressed in programs to adolescent sex education programs.

Author Suzanne Fields sharply challenged the popular assumption that most people want "sexual freedom," that is, the liberation of sex from structure (marriage) and responsibilities (children). This she did from a thoroughly secular viewpoint.

"We've asked the wrong question," Fields said. "We ask, 'Why not use a condom?' when we ought to be asking, 'Why are you bestowing the priceless gift of intimacy on this person?' It is Fields' opinion that today's youth "want more than a drive-by night encounter"—they want authentic human intimacy.

Human intimacy involves the mutual understanding of persons. It does not necessarily involve genital sexual expression. Although Fields stopped short of lobbying for a return to sexual abstinence before marriage, her insight about the human need for intimacy and the shallow solutions society offers is thought provoking.

One needs only to peruse the magazines in the check-out lines of our grocery stores to see bold headlines proclaiming that the passionate embrace yields instant intimacy. If you are to believe this trivia, people will be content and satisfied if only they are sexually active. But here and there, as in Fields' column, a honest voice can be found.

Another such voice is that of sociologist Lillian Rubin, whose book "Intimate Strangers" backs up what Fields is saying. Rubin states the situation plainly on page 8 of her book, "Perhaps never in history have we expected so much and so little at the same time; never before have we seen an odd conjunction of heightened expectations about the possibilities in human relationships and disillusion, if not despair."

Despite the pervasive awareness of the need for intimacy in today's world, there are very few means to obtain it. With sex so readily available in our permissive age, why is intimacy a rare experience? I dare say the answer lies in the loss of the foundational virtue—the loss of a chaste vision of life.

Chastity, the forgotten virtue, is a misunderstood staple of human life. It is the virtue which provides the framework through which true human freedom moves and authentic intimacy can be attained.

All relationships should be shaped by chastity. Yet we often don't understand

or appreciate the centrality of this virtue in human relationships because people restrict chastity to the morality of sexual expression.

Certainly chastity is one moral gauge used to indicate what is appropriate sexual behavior. But in exclusively linking chastity to only this one part of life, we have allowed it to fall out of vogue. It has acquired a "bad rep," often being perceived as a form of repression, or even of oppression, in some circles.

Leaders in the more radical sections of the woman's movement sneer at chastity as a form of Victorian prudishness or of masculine control over women. Given today's preoccupation with non-conformism—do what you will—chastity is suspected of signaling a return to someone else's standards. Such misguided reactions have robbed us of our human nobility and kept an entire generation in an arrested stage of psycho-sexual development.

Chastity is a multidimensional virtue. As a moral virtue, it challenges us to love fully and selflessly—as Christ loved. Chastity provides a unique window through which to view our world, other people, and ourselves. A person who strives to live chastely, whether married, single, or celibate, is conscious of trying to approach every aspect of life without covetousness, domination, grasping, or groping.

There is no room for greed and exploitation when one lives chastely, because chastity consists in the long-term integration of one's thoughts, feelings, and actions in a way that values, esteems, and respects the dignity of the created order, others, and oneself.

As applied to human relationships, chastity frees us from the tendency to act in manipulative or selfish manners. It enables us to understand a person's state in life and to offer a fitting response of love for that person. In other words, chastity enables us to show true friendship.

In speaking of chastity, as applied to relationships, the Holy Father has said that "by no means" does it signify the "rejection of human sexuality or lack of esteem for it: rather it signifies spiritual energy capable of defending love from the perils of selfishness and aggressiveness, and able to advance it toward its full realization" (*Familiaris consortio* No. 33). With this disposition of mind, body and heart, intimacy is chastity's natural fruit.

Another wise person, Catherine Doherty, once said, "Chastity demands purity of heart. It leaves no room for small-mindedness or griggishness, because it actually 'involves seeing each other and our world as our God sees us.'"

This could be what Christ himself meant when he said, "Blessed are the pure of heart, for they shall see God." Chastity, the forgotten virtue, must be reclaimed, understood in all its fullness, and brought back to center to ensure that mature human intimacy and reverence for life endures.

(Theresa Notare is the special assistant of the Diocesan Development Program for National Family Planning, a program of the National Conference of Catholic Bishops' Committee for Pro-Life Activities.)

LIGHT ONE CANDLE

Confession during Holy Week

by Fr. John Catoir
Director, The Christophers

During Holy Week why not head for the nearest confessional? Do it for the love of God! Do it for your own peace of mind!

As you wait in line, you may wonder how the priest will react, especially if you've neglected your spiritual life for a while. Ignore all your anxious feelings; you're not doing the right thing. When the moment finally comes and you enter the box, whether you decide to kneel before the grill or sit face-to-face, remember that you have come to meet Jesus Christ.

Jesus is the one who will forgive you. The priest only gives absolution in God's name. He cannot forgive one another, but absolution is the assurance of divine forgiveness. When the Lord gave Peter the keys of the kingdom, he said, "Whose sins you shall forgive they are forgiven. Whose sins you shall retain, they are retained." In delegating authority the Lord required the confession sins. How else could the priest decide what to forgive or retain unless the sins are confessed?

Jesus also said, "Come to me all you who labor and are burdened and I will refresh you." The sacrament of reconciliation is a grace-filled encounter with the Lord, not merely a listening station. It is a sacramental moment wherein Jesus mysteriously imparts his healing and forgiveness. Through the ministry of a priest, Jesus cleanses the soul of

sin. This miracle is an act of divine mercy and love.

Before giving absolution the priest suggests an appropriate penance like the Lord's Prayer or some other prayer to invoke God's assistance; or he may ask the penitent to put a few coins in the poor box to help feed the hungry of the world. St. Peter once said, "Charity overcomes a multitude of sins." Acts of charity make an excellent penance.

Once the penance is accepted, the priest invokes the authority of Jesus, and in his name gives absolution. This is the heart of the sacrament; this is the sign which signifies the hidden action of Jesus Christ forgiving sins.

"Throughout the New Testament it is presupposed that forgiveness is a free gift of God, not due to the merit or the repentance of the sinner, and not to be obtained by the sinner except through Christ" (Dictionary of the Bible, p. 285, John L. McKenzie, SJ, editor, Bruce, 1965). The sacrament of reconciliation comes about by divine action. When the priest calls upon our Divine Lord to act through him, he frees the penitent from the burden of sin.

As you leave the confessional you will feel relieved and restored to spiritual health. Your encounter with Jesus Christ will bring you his gift of peace.

This sacrament of reconciliation is God's gift to you, and it is one more reason why you need the church in your life. With all its flaws the church embodies the presence of our Divine Savior. He wants to heal and sanctify you through the ministry of the church. Accept this gift. Confess your sins and be healed.

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



CORNUCOPIA

Sparkle, Surprise, Twinkle!

by Cynthia Dewes

We all deserve a break today—Spring Break.

But, in order to consider this subject intelligently, we must first grow up and beyond the time when Spring Break includes behaving in all the creative ways we don't even want Mom or Dad to witness. That's a given.

To the rest of us, families, adults, kids, adult kids, or whoever, Spring Break often means a trip to Epcot and Disney World. And what could be more appropriate than "break away" in Springtime to a perfect setting straight out of imagination?

Malcontents, who may not value imagination as much as some of us do, criticize the Disney displays as unrealistic and glamorized, based more on nostalgia and wishful



thinking than on historical or scientific fact. They like to nag that wild animals are not exactly our friends, and that no streets anywhere, no time, nohow, were as clean as those in the Magic Kingdom.

Critics claim that the Disney view of foreign lands reduces them to caricature: the lederhosen-clad Germans are forever playing umpah music and eating sauerkraut and wursties; Canadian Mounties are constantly warbling a la Nelson Eddy among the echoing styrofoam mountains; or Moroccan ladies continually bellydance through time of simulated sandstone palaces.

It's true that the perfection of the Disney landscape may lead to inflated expectations. For instance, when a fanciful ride through visual and auditory imagination is interrupted by some technical glitch, patrons may be annoyed, rather than delighted, to be trapped under neon exclamations of "Sparkle! Surprise! Twinkle! Flash! Avalanche!" while listening repeatedly to a shrill message urging us to remain in our seats.

It's also true that the General Motors

presentation makes no mention of labor disputes or the threat of Japanese competition. The German village excludes any sign of national reconstruction problems between East and West, and the Moroccan setting is uncharacteristically devoid of dirt, smells, noise and beggars.

Indeed, the United States of America is portrayed as a place straight out of musical comedy, which marching high school bands and Barbie and pretty girls twirling batons. It's cowboys and Indians and Dixeland jazz and paddleboats churning up the Mississippi.

There's a certain risk involved in presenting ourselves to foreign visitors in this way. Europeans and the Japanese and other tourists may see us as actually believing in the stereotypical people, places and events portrayed by Disney. They may be charmed by our innocence, or contemptuous of our naivete.

But hey, who cares? Who needs realism when they're on vacation? What is Spring for, if not to re-create ourselves?

It's refreshing, maybe, downright therapeutic, to view our world through optimistic eyes once in a while. It can only be good to think of foreigners as interesting, hardworking and fond of beauty, just as we like to think we are. And there's no harm in allowing ourselves to be awed by the wonders of the universe or enchanted by elaborate fancy.

God made a beautiful world in six days, and on the seventh day he rested. That's when Disney fills in.

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WHAT GREATER LOVE CAN YOU HAVE THAN TO LET YOUR FAITH CONTINUE IN OTHERS?



REVEREND JAMES D. BARTON, PROPAGATION OF THE FAITH DIRECTOR

Spring Benefit Dinner for Our Lady of Lourdes School on April 23 at the Indianapolis Marriott, 7302 E. 21st St. Cocktails begin at 6 p.m. with dinner at 7 p.m. Reservation deadline is April 14. Cost is \$30 per person, with all proceeds benefiting the parish school. For more information, call Colleen Kenney at 317-353-9642 or the parish office at 317-356-7291.

A \$1,000 grand prize will be offered in a free poetry contest sponsored by Famous Poets of America. The contest, which boasts 28 prizes in all, is open to all poets—novice to expert. Poems may be written on any subject, using any style. No poems will be returned, so keep copies. Deadline is April 15. Prizes will be awarded on July 1 and a winner's list will be sent to all entrants. To enter, send one poem of 21 lines or less to: Free Poetry Contest, 1626 N. Wilcox, Suite 126, Los Angeles, Calif. 90028.

St. Agnes Class of 1955 will hold its 40th reunion the weekend of June 2. The organizers are still missing some classmates. If you have any information on long-distance classmates or need more information, call Ellen Cooper Riddle at 317-253-5857 or Mary Kay McShay Holland at 317-841-3895.

The Indianapolis Neighborhood Housing Partnership will sponsor the Spirit of Partnership Home Loan Fair, April 22 from 9 a.m. to 12 p.m. in the Catholic Center Assembly Hall, 1400 N. Meridian. Counselors will be on site to answer questions and to help determine if participants are ready for home ownership and to answer questions. INHP will introduce many programs and products available to help finance homes. Area banking representatives will also be on site to answer questions. Spirit of Partnership is a program that links banks with churches through the Indianapolis Neighborhood Housing Partnership to enhance the delivery of banking services to the neighborhoods of Indianapolis. SS Peter and Paul Cathedral is hosting the home loan fair. For more information, call INHP at 317-925-1400.

The annual Spring Concert of the Indianapolis Symphonic Band will be held April 11 at 7:30 p.m. in the auditorium of Lawrence Central High School. The concert is free and the public is invited. Guest soloist Jiri Williams will be featured in James Curran's "Rhapsody for Euphonium." A performance of "Symphony for Band" of Paul Hindemith will honor the 100th anniversary of the composer's birth. He wrote his symphony in 1950. There will be other works included in the concert. For more information, call the Indianapolis Symphonic Band at 317-844-1341.

tips . . .

Marian Heights Academy in Ferdinand, Ind., has announced that Benedictine Sister Jane Ann Breen, will assume the role of principal on July 1. She will succeed Richard Mathena, principal at the school since 1993. Sister Jane Ann, a native of Indianapolis, has been a member of the Sisters of St. Benedict for 27 years. She has been a teacher at Marian Heights Academy for 16 years and has been chair of the social studies department since 1989. She also was a social studies teacher at Mater Dei High School in Evansville for seven years.



WINNER—Brenda Pfarr (from left) stands with her daughter Megan, fifth-grader at Holy Spirit School who won the Freedom Essay contest for the East Side Sertoma Club. Holding her plaque are fifth grade teachers Jenny Hawk and Joan Gutzwiller, and principal Kent Schwartz. (Photo by Michael Pfarr)

Liturgical events planned for Holy Week

Archbishop Daniel M. Buechlein will preside at liturgies at SS. Peter and Paul Cathedral during Holy Week.

The Palm Sunday Mass will begin at 10:30 a.m. with solemn blessing of the palms. The cathedral's usual schedule will be followed for the Saturday anticipation Mass at 5:30 p.m. and daily Masses on Monday, Tuesday and Wednesday at 8 a.m. and noon.

The archbishop will preside at the Christ Mass at 7:30 p.m. on Tuesday. Benedictine Archabbey Timothy Sweeney and the priests of the archdiocese will celebrate. A reception will follow the Mass at the Archbishop O'Meara Catholic Center's Assembly Hall.

Archbishop Buechlein will celebrate the Mass of the Lord's Supper at the cathedral at 6:30 p.m. on Thursday. The Blessed Sacrament will be transferred to the chapel for prayer and adoration after the Mass.

The Good Friday service at the cathedral will begin at 1 p.m., with the archbishop presiding. The service will include readings and prayers, the veneration of the cross, and Communion. Vespers will be held in the chapel at 7:30 p.m.

On Holy Saturday, Archbishop Buechlein will preside at the solemn Easter Vigil service

at 8 p.m. Father Rick Ginther, pastor will celebrate the Easter Sunday 10:30 a.m. Mass.

Catholics in the Seymour Deane will have three chances to view the Way of the Cross staged annually by St. Mary Parish in North Vernon.

The first two will be staged this Sunday, April 9. A 2 p.m. performance will begin outside the Sisters of St. Francis Motherhouse in Oldenburg. A 4 p.m. performance will be held at St. John Parish, 331 South Buckeye Street in Osgood.

The final Way of the Cross will be staged at 11 a.m. on Good Friday, April 14, at St. Mary Parish, 212 Washington Street in North Vernon.

The Indianapolis Chapter of the Knights of Columbus will host the 59th annual Way of the Cross at 12:15 p.m. on Good Friday at the north side of the American Legion Plaza in downtown Indianapolis.

Presiding will be Father Donald Eder, pastor of St. Louis de Montfort Church in Fishers, and chaplain of the host council, the Father Thomas Kelley Knights of Columbus #6923.

Sacred Heart Church in Indianapolis will hold a Palm Sunday procession before the 10 a.m. Mass. On Holy Thursday, private adoration will follow the 7 p.m. liturgy of the

Last Supper. On Good Friday, there will be a 3 p.m. service, and at 7 p.m., stations and veneration of the cross. The Holy Saturday Mass will begin at 8 p.m. Easter Sunday Masses will begin at 8 and 10 a.m.

At St. John Church, palms will be distributed at the 8 and 11 a.m. Masses on Palm Sunday, April 9. There will be an exposition of the Blessed Sacrament from noon to 3 p.m., when Stations of the Cross will start. Vespers and Benediction will be held at 4 p.m.

On Friday, observance of the Lord's Passion will begin at St. John at 2 p.m. with Liturgy of the Word, veneration of the Cross and Holy Communion.

The Easter Vigil service will begin with blessing of the new fire at 7 p.m. Easter Masses at St. John will be at 8 and 11 a.m. Sunday.

St. Mary will hold Palm Sunday Masses at 5:20 p.m. Saturday (anticipation) and at 10 a.m., noon, and 1:15 p.m. (Spanish) on Sunday. Palms will be blessed and distributed at each Mass. The morning service will be repeated at 7 p.m. in Spanish.

The 11:15 a.m. recitation of the rosary will be followed by a Good Friday liturgical service at 11:30 a.m. at St. Mary. Easter Masses will be at 10 a.m., noon, and 1:15 p.m. (Spanish).

At St. Meinrad Archabbey, the published Holy Week schedule includes Palm Sunday and the Triduum. Morning Office will be recited each day at 7:15 (Lauds on Saturday) and the Noon Office at noon and Vespers at 5 p.m. (except Holy Thursday and Good Friday). Mass on Palm Sunday is at 9:30 a.m.

The Mass of the Lord's Supper is at 5:15 on April 13. The Liturgy of the Passion and Death of the Lord, at 3 p.m. on Good Friday, and the Vigils of Holy Saturday at 5 p.m. Friday.

"Holy Saturday of the Lord's Rest" at St. Meinrad will include Vespers at 5 p.m. and the beginning of the Easter Vigil with the Blessing of Fire and Easter Candle and Part I of the Easter readings at 8:30 p.m.

Easter Sunday at St. Meinrad's Resurrection will begin at St. Meinrad Archabbey at 4:35 a.m., with Part II of the readings, Blessing of the Font, Eucharist and Lauds.



The Hermitage to mark 10th

The Hermitage, 3650 E. 46th St. in Indianapolis, is celebrating its 10th anniversary with an Easter weekend celebration.

On Good Friday, Franciscan Father Justin Belitt will lead Stations of the Cross in the gardens. On Friday night and Saturday, a number of free programs will be offered. On Friday, April 14, at 7:30 p.m., "Dreams, Symbols and Music as Life Support Systems," will be presented by Peter Leung, the new administrator.

On April 15, 10 a.m. to noon: "Embodiment: A Practical Christian Life-Style," by Rev. Mary Catt Rudy; "Yoga and Spiritual-

ity," by Providence Sister Fran Rees; and "Spiritual Healing," by Pat Kelley; 1 to 3 p.m., "Success: Full Living," by Father Justin; a second presentation of the "Embodiment" talk by Rev. Rudy; and "Massage—A Practical Demonstration," by Sister Fran; 4 to 6 p.m., "Past Life Regression," by Vickie Waters; "Living Love," by Father Justin; and "Spiritual Healing," by Pat Kelley. A film will be shown at 8 p.m.

On Easter Sunday, there will be an ecumenical sunrise prayer service. And there will be an open house at The Hermitage from 10 a.m. to 4 p.m.

Lenten penance services scheduled

Parishes throughout the archdiocese have announced communal penance services for Lent. Several confessors will be present at each location.

Following is a list of the services remaining during this Lent:

Seymour Deane

April 9, 2 p.m. at Holy Trinity, Edinburg for St. Rose of Lima and Holy Trinity parishioners

Indianapolis West Deane

April 9, 2 p.m. at St. Anthony, Indianapolis
April 10, 7:30 p.m. St. Malachy, Brownsburg

Indianapolis North Deane

April 10, 9:30 a.m. at Cathedral High School, Indianapolis

April 10, 7:30 p.m. at St. Lawrence, Indianapolis

April 13, 9 a.m. at St. Joan of Arc School, Indianapolis

Connerville Deane

April 8, 12:05 p.m. at St. Mary, Richmond

Bloomington Deane

April 7, 7 p.m. at Our Lady of the Springs, French Lick

Indianapolis South Deane

April 9, 4 p.m. at St. Jude, Indianapolis

Batesville Deane

April 7, 7:30 p.m. at St. Mary, Greensburg
April 7, 7 p.m. at St. Charles, Milan
April 8, 7:30 p.m. at St. Nicholas, Ripley Co.
April 9, 6 p.m. at St. Anthony, Morris
April 9, TBA at St. Magdalene, New Marion
April 10, 7 p.m. at Holy Family, Oldenburg

Tell City Deane

April 9, 7 p.m. at St. Paul, Tell City for parishioners of St. Michael, Cannelton, St. Pius, Troy and St. Paul

Local NCCW convention to discuss role in future generations

"Future Generations in our Hands" will be the theme for the May 2-3 convention of the Indianapolis province of the National Council of Catholic Women.

Father Vincent Lampert, pastor of Mary Queen of Peace Parish in Danville will give the keynote talk. He will explain the goal of the meeting: to support, empower and educate all Catholic women in spiritual leadership and service.

Dr. and Mrs. James Scheider, an Indianapolis couple who raised their eight children in a faith-filled environment, will be first-day speakers at the convention. Edward J. Tinder, director of the Catholic Youth Organization, will discuss "Becoming Sensible About Failing—the Catholic Responsibility." The Chastard High School music group will provide entertainment.

At the closing session Rita Greenwald, president of the National Council of

Catholic Women, will present an overview of the organization's role in preparing for future generations.

Also on May 3, Archbishop Daniel M. Buechlein will be the homilist at a concelebrated Mass at 11 a.m. at St. Pius X Church.

Other speakers include: Franciscan Sister Anita Brelage, speaking on "Our Voice in the Canticle of Creation and the Planet;" Georgia Floyd of Fort Wayne, "Birthing—the Vision;" a mentoring program for young pregnant girls and mothers.

The 16th provincial meeting will be held at the Omni Indianapolis North and hosted by the archdiocesan Council of Catholic Women. The province includes the five dioceses of Indiana.

Convention reservations may be made by calling Virginia Back, 11254 Guttapet Road, Sunman, IN 47041; 812-623-2270.

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SPOTLIGHT ON BATESVILLE DEANERY

St. Joseph Parish carries traditions through change

The parish is growing in part because of Cincinnati's westward urban sprawl

by Peter Agostinelli

St. Joseph Parish in the small settlement of St. Leon is one of several Batesville Deanery parishes feeling the westward expansion of Cincinnati.

This Dearborn County town, like other neighboring communities such as Dover and Bright, is an attractive relocation spot for people who work in the Queen City but don't want to live there. St. Leon is clustered on Highway 1 about a half hour from Cincinnati's downtown, so it's a convenient location.

Suffice it to say that it's all a bit of a transition for St. Leon, a pretty tract of farmland and rolling hills that has been home to mostly German-Americans for more than 150 years.

The changes have started to surface. According to parishioner Harold Hartman, a project is almost finished that will install a local sewage line. That's the kind of addition that will make way for future development. Having Interstate 74 nearby won't hurt either.

But St. Joseph remains the community it has been for many generations. Longtime parishioner Bernadette (Bernie) Stenger, also the parish historian, said St. Joseph is still a friendly place where Catholics celebrate their faith with great devotion.

Stenger spent much time putting together "Through the Years in St. Joseph's Parish," a history published in 1991 to commemorate the 150th anniversary. She collected numerous facts and photos. Among the many

tasks, she had to write to Germany to track down the names of priests who came from that country and served at St. Joseph.

Hartman, a native of nearby Sumner who has lived in St. Leon for many years, described the parish as a family—one that's especially great to be a part of.

"Part of (the family) is the heritage (of) several families being here for a long time," said Hartman, a retired computer programmer for a Cincinnati corporation.

"Another part of that is a deep commitment to the faith. The spirit of family—a tight community, if you will—continues to be fostered by not only what you could call the insider families, but also by the insiders inviting people into the parish and giving them a piece of the action."

That sense of ownership has come in handy for Father Louis Manna, who came to St. Joseph in 1993. The priest, recently incardinated into the Indianapolis Archdiocese, also serves as pastor of St. John the Baptist Parish in Dover.

Father Manna, formerly a member of the Conventual Franciscan Community at Mt. St. Francis, takes care of the two parishes, which total about 400 families. The parishes are distinct Catholic communities, although they share a pastor.

When asked about the finer points of St. Joseph Parish, Father Manna said the liturgies are especially strong. He thinks that comes partly from a presence of good music.

Father Manna also agrees the parish has retained a certain cohesiveness in its lay leadership.

"One thing I've noticed in the parish council that makes it nice to work with is



Father Louis Manna



SLOW GROWTH—St. Joseph Parish grows gradually every year. It serves about 225 households, mostly German-Americans who have lived in the area for generations.

when they come up with ideas, they don't automatically think, 'this is something for Father,' " the pastor said. "They just try to take the responsibility and say, 'Okay, this is how we can make it happen.' They're good at taking a sense of ownership."

Father Manna gives another example, this one regarding the board of education. Members assumed responsibility for coordination of religious education classes when religious education director Lori Baunson took a new post in Greensburg last year. The parish will receive a new religious education coordinator later this year.

Other organizations where parishioners

contribute to parish life include the finance council, maintenance committee and St. Mary's altar society.

George Batta coordinates youth ministry activities.

St. Joseph Parish was founded in 1841, but it was in 1848 that the parish was dedicated to its patron. That year, in the middle of a cholera plague, parishioners of the first log church met to pray for deliverance from the disease. The story goes that no one fell ill to cholera, so today St. Joseph parishioners still mark March 19 as a special holy day.

(Continued on page 9)

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Program helps homeless pre-school children

Participants in this Terre Haute Catholic Charities program are the children of transients

by David Delaney

Armed with a master's degree in elementary education, Shirley Wormser has found a very special group to teach—homeless pre-schoolers.

"These are the children of transients," said Wormser, who runs the program at Ryves Hall Youth Center in Terre Haute.

Wormser was a volunteer for the program before she joined the staff. Under the umbrella of Terre Haute Catholic Charities, it's believed to be the only program of its kind in the community.

The families of the youngsters (about 80 percent are female heads of households) stay nearby at Bethany House and drop the youngsters off on weekday mornings from 8 a.m. to 12 p.m. That gives the parents a break—and an opportunity to go job hunting.

The children range in age from 30 months to six years and must be toilet-trained. Though a child could be in the program for years, some are there for only a few days. They leave when their parents are relocated.

There usually are 10 to 15 children at the school. They learn skills such as how to brush their teeth and how to count and recite the alphabet. They also learn how to get along with other children and how to sing and dance.

Youngsters may receive both breakfast

and lunch. The program, which has been in place for three years, is also a United Way agency and receives a grant from the school corporation.

"Many of these children are in crisis," Wormser said. "They tend to be isolated—not around other youngsters much."

The parents can get referrals to other social agencies.

Wormser receives help from other workers. On one recent day at the center, she was assisted by two students from Indiana State University, a foster grandparent, and a worker from Indiana Manpower Placement and Comprehensive Training. The IMPACT worker is learning job skills as she helps the children.

St. Mary of the Woods College students help the pre-school children as part of their work study programs, too. Other volunteers come from neighboring St. Ann Church and from St. Joseph University Parish.

SPECIAL TEACHER—Shirley Wormser (standing) teaches pre-schoolers at Ryves Hall Youth Center in Terre Haute. Students from Indiana State University and St. Mary of the Woods College and foster grandparents help as volunteers. Parents can leave their children for the planned activities while they look for jobs. (Photo by David Delaney)



St. Joseph Parish, St. Leon, serves more than 200 families

(Continued from page 8)

Another odd detail from St. Joseph's past concerns names for the parish and town. According to the parish history, early townpeople submitted to the post office the name of St. Joseph for the town. They changed their choice to St. Leo because the state already had a St. Joseph. But a state official interpreted the suggested name of St. Leo as "St. Leon," and the new name stuck.

A priest named Father Joseph Ferneding established St. Joseph Parish and built the log church. According to a parish history, he also established the parish without consulting Bishop Celestine de la Hailandiere.

Father Ferneding had hoped to attract migrating German Catholics to the area. The bishop apparently worried about duplicating services because of the neighboring Irish parish in Dover, so initially he agreed to the building of a chapel but withheld permission to found a parish.

Bishop St. Palais appointed a resident pastor in 1853. Later in the 1860s, the parish finished construction on the current church. The work included a new rectory, a school and a giant steeple for the church. The old log church was destroyed and sold for material.

Sisters of St. Francis opened a school in 1856 and built a second one in 1865.

The 1930s held dark times for all people, and members of St. Joseph Parish were no exception. Among the troubles was the loss of the steeple, which a history calls "the pride and joy of the parish." The pastor at the time, Father Adam Ebnert, was generous enough to repair the church roof with his own labor and money. But the steeple was too expensive, so he pulled it down and roofed over the hole.

Repair work inside the church is one of the biggest current projects at St. Joseph. Work on windows and new coats of paint for the walls will bring a fresh look.

One of the big recent events at St. Joseph was the parish mission held last month. The mission was organized as a faith revival and featured talks and sermons by Father Larry Voelker, pastor of Holy Name Parish in Beech Grove.

Father Manna said attendance was good at the mission, with more than 125 people from St. Joseph and also St. John the Baptist parishes participating.

Father Manna thinks the archdiocesan stewardship program worked well for St. Joseph last fall. Hartman, who has been involved with several stewardship programs

at the parish, said parishioner interest and involvement has been instrumental in things like the current work on the church interior. Donation of time, labor and money has made it all possible.

"We try to do things as much as possible in a pay-as-you-go way, using the talent that's in the parish rather than hiring it out," Hartman said.

"We try to encourage people to own pieces of the action so it's their parish."

Another big help, Hartman added, is that Father Manna is interested in being a leader in parish life while attempting to involve as many parishioners as possible.

Stenger, a native of nearby St. Mary of the Rock Parish who has lived in St. Leon for nearly 50 years, also thinks things are going well at St. Joseph. She said the parish continues to play a central role in the community, one that is still primarily Catholic.

And it really is as friendly as ever. "If you're ever in this area, stop by and see our beautiful church," Stenger said.

St. Joseph Parish

Year founded: 1841
Address: 7536 Church Lane,
West Harrison, IN 47060
Telephone: 812-576-3593
Pastor: Father Louis Manna
Youth ministry coordinator:
George Batta
Music director: Sue Batta
Parish secretary: Doris Frey
Parish center: 29060 State Road 1,
West Harrison
Telephone: 812-576-3234
Number of households: 225
Church capacity: 300
Masses: Saturday-5 p.m.;
Sunday-8:30 a.m.

Weekly profiles will include all parishes

The Criterion publishes an ongoing series of parish profiles. Every week a different parish is featured. Several parishes from a deanery are featured every month.

After coverage of every deanery, the series started over again with the Seymour Deanery. The process will repeat until every parish has been featured.

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SURVEY OF INDIANA CATHOLICS

Most are satisfied with the church

Indiana Catholics have told researchers that they are relatively high levels of satisfaction with the church.

In the study, Indiana Catholics were asked how much they identify with the church and how much they feel they have benefited from being Catholic.

With regard to identity, 97 percent said they need God's help to live good and decent lives. Seventy-eight percent said they can't imagine being anything other than Catholic. Seventy-seven percent said their parishes are important parts of their lives. Forty-one percent said they are quite or very religious.

In terms of benefits, 94 percent said that being Catholic has given them a solid moral foundation. Eighty-nine percent said their parishes help them know God's love and care for them. When asked to grade their parishes from A to F in terms of meeting their spiritual needs, 79 percent gave their parishes As and Bs. Seventy-six percent said the homilies at their parishes are very well done. Three quarters denied having emotional scars from being brought up Catholic. When asked to grade the pope, 70 percent gave him As and Bs. Fifty percent said they've never been discriminated against because they are Catholic.

According to James D. Davidson, who directed the study, "These results indicate Catholic parishioners are not as alienated as some news stories suggest they are." Nonetheless, some Catholics are more alienated than others. Who are the most and least alienated?

Results from the Catholic Pluralism

Project indicate that young, third-generation, highly educated, and high income Catholics tend to be most alienated. The least alienated tend to be older, are first-generation Americans, have limited educations, and have relatively low incomes.

Women were more likely than men to identify with the church and were more likely to say they benefited from the church. But gender did not have much effect on people's satisfaction with their parishes or their satisfaction with Vatican policies. Among racial groups, blacks are most alienated; Latinos are least alienated; whites fall in between.

Davidson said, "Alienation levels seem highest among some of the most resourceful people in the church. Left unrestrained, this situation may rob the church of important human and economic resources in the years ahead. It is in the church's interest to promote Catholic identity and demonstrate the benefits of being in the church."

But how? Davidson said, "Without diminishing efforts to appreciate Catholics' common heritage with other Christian faiths, church leaders could reassess the idea that there also is something special about being Catholic. That can be done by emphasizing at least two issues which seem important to all Catholics: the church's history as the oldest Christian faith, and the mystery of the Eucharist, where bread and wine are transformed into the body and blood of Christ. The church also needs to end racism and sexism, so black, Hispanic, Asian and female Catholics can claim the church as

their own as much as white European males do."

When it comes to benefits, Davidson emphasized the importance of even closer connections between the sacraments and experiences of the holy. He also said leaders need to demonstrate how the church can

help members deal with worldly needs such as finding a home or apartment, raising children, coping with problems at work, and dealing with death in one's family.

Davidson also made the following forecast: "As the older age cohort is replaced by middle-aged and younger Catholics, levels of alienation are likely to increase in the years ahead. Rather than being discouraged by this, church leaders need to conceptualize new childhood and lifecourse experiences which will reduce alienation and create an even more vibrant church in the years ahead. The time to start is now."

INDIANA GENERAL ASSEMBLY

ICC opposes legislation that denies benefits to children

by Coleen Williams

The Indiana Catholic Conference recently restated its opposition to welfare reforms that would deny benefits to children who are born while their mothers are on the child support assistance and Means Committee discussed the reform measure on March 28.

The ICC was among three groups that stood together in opposition to the "family cap" provision in Senate Bill 478. Indiana Right to Life and Planned Parenthood of Central and Eastern Indiana also spoke against the proposal which they said could encourage poor women to choose abortion over carrying their children to term.

The bill would deny a family on Aid to Families with Dependent Children the \$59 a month the current system allows for an additional child. The provision is touted as a means to encourage welfare recipients to behave responsibly while receiving assistance.

"We are for responsibility, but it is highly unlikely that taking \$59 a month from a parent on welfare will change behavior," said M. Desmond Ryan, director of the ICC. "It will only punish the child."

The already meager benefit the family receives will have to be stretched to cover a new child, said Judith M. Haller, an attorney with the Legal Services Organization in Northwest Indiana and an ICC advisor. "The provision only punishes the woman who does not to abort her child," she said. The maximum benefit a family of three may receive is \$288 a

month, or about 28 percent of the federal poverty level.

The family cap on benefits has been staunchly supported by Sen. Howard "Luke" Kenley (R-Noblesville), author of SB 478 and the bill's House sponsor, Rep. Jeffrey K. Espich (R-Uniondale).

During the hearing, Espich asked Ryan if there was a way to compromise on the family cap. "If you're convinced that it could lead a woman to destroy the child within her, it's hard to compromise on that issue," Ryan responded.

"What we would strongly favor is an effort to get child support payments so that the family unit is supported by that other member who also brought the child into the world," said Ryan.

In a subsequent hearing, Espich proposed an amendment to halve the amount that would be denied the additional child of AFDC families. The committee approved the bill with amendment on March 30.

ICC representatives spoke against the family cap provision several times earlier in the session. The ICC general chairman, Archbishop Daniel M. Buechlein, issued a statement on Feb. 9: "We must not allow our zeal for a change in social policy to overshadow our concern for those who are the innocent victims of social systems they did not create."

The ICC strongly opposes any welfare reform measures that will encourage women, directly or indirectly, to choose abortion over birth, said the archbishop.

HB 478 now moves to the full House for consideration.

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Chastity program to expand

(Continued from page 1)

St. Vincent Hospital and Health Care Center in Indianapolis has provided funding support for the chastity peer ministry program.

Later this year, "A Promise to Keep" training will be expanded to include religious education programs in Indianapolis and elsewhere in the archdiocese. Plans also call for expanding the program in the fall to include peer ministry sessions for seventh- and eighth-grade students.

"I hope that this gathering today is a way for you to feel solidarity," Archbishop Buechlein told the teens, "and to experience the fact that there are many of you who are participating in this wonderful role of leadership and peer ministry."

Chastity love is beautiful, the archbishop said, but American culture challenges young people to ignore this Christian message.

"As peer ministers for 'A Promise to Keep,' you are exemplifying mature, responsible attitudes as you live the challenge of chastity and chastity love," he said. "You are celebrating the great gift of life that God has given you by giving your lives back to Jesus Christ, who has sacrificed his life for you. You are helping younger students who look up to you and emulate you."

In this age of AIDS, he said, "when the consequences of people's choices and actions are life-threatening, your example is even helping to save lives. But it's even more important that your example of helping your peers is helping to save lives for eternity. You are addressing a much more important life issue, the spiritual life, and indeed salvation itself."

By serving the church as peer ministers for the chastity program, the archbishop said, "you are meeting the challenge of being pure of mind and heart. This doesn't go unnoticed in our Catholic community. Your witness is a tremendous gift. I'm sure you

would want to tell me that it has also helped you to reinforce your commitment to live a beautiful life, an authentic, honest life, of chastity love. Yet even more important is your commitment to be chaste as a wonderful offering to God, and this is most pleasing to our heavenly father."

Daniel J. Elsener, executive director of the archdiocese Office of Catholic Education, and Eve Jackson, the program developer, also offered praise to the teen-agers for their commitment to "A Promise to Keep."

"Thomas Jefferson said, 'One man with courage is a majority,'" Elsener said. "Today we would say, 'One person with courage is a majority.' I would even amend that to say, 'One person with courage and great faith in God and our traditions and prayer is a majority.'"

By serving as peer ministers, he said, "you are standing up for chastity and living correctly and for marital love that is richer and greater in the long-term" as well as "helping fight disease and standing up against our culture, which gives you another message. You have courage, and you're going to make an impact on the majority. That's what it takes to change society."

When Jackson stepped up to the podium to offer her thanks and present program certificates, the teen-agers welcomed her with an enthusiastic standing ovation which brought tears to her eyes.

"I'm so proud of you all," she said, "and I thank God every day for you. My prayer for you is that you will totally surrender your lives to God and give him all of the best that you are. In return for that, he will shower you with blessings. The best way I know to develop a personal relationship with God is by reading the Bible and talking to him continually in prayer. I invite you to begin a personal adventure in life by walking with Christ every day."

Senate asked for compassion on welfare reform

'Poor people are not evil, they are just poor,' Sister Mary Rose McGeady tells Senate committee

by Patricia Zapor
Catholic News Service

WASHINGTON—At what may be the final Senate hearing on welfare reform this term, members of the Finance Committee were encouraged to visit church-run family centers, shelters and children's homes to see who would be affected by reform proposals.

"We'll try to show you how political rhetoric matches up against political reality," said John Carr, secretary of the U.S. Catholic Conference's Department of Social Development and World Peace in testimony March 29.

At the same hearing, Sister Mary Rose McGeady, president of Covenant House in New York, said she is troubled that the tone of debate on welfare reform seems so punitive.

"Poor people are not evil, they are just poor," said Sister Mary Rose, a member of the Daughters of Charity who heads the shelter and training program for runaway and troubled teens.

As the hearing opened, the committee's senior Democrat, Sen. Daniel Patrick Moynihan of New York, quoted from what he called a "remarkable statement" issued by the USCC's Administrative Board March 19.

"The (bishops') conference didn't stop with discussing the moral imperative," Moynihan said. "They said children should be protected" and relied on a philosophy that harkens to an earlier age to "first, do no harm."

Drawing from the USCC statement, Carr said the measure of reform should be whether it will enhance the lives and dignity of poor children and families.

"The goal of reform ought to be to promote decent work and reduce dependency, not simply cut budgets and programs," Carr said. "The target of reform ought to be poverty, not poor families. The virtues that ought to guide this debate are modesty, civility and hope."

The bishops oppose proposals that would deny benefits to children because of their mother's age, marital status or dependence on welfare, he said. "Whatever their intent, they are likely to encourage abortion, especially in those states which pay for abortions, but not for assistance to these children."

The USCC also opposes simply giving welfare checks to teen-agers to set up their own households, said Carr.

"Welfare reform should strengthen family life—affirming marriage, family, personal responsibility, self-discipline and sacrifice," he said. Reform should encourage and reward work, preserve a safety net for vulnerable people, build public/private partnerships to overcome poverty and invest in human dignity, he continued.

"Welfare reform can save money, but in the short run it will require new investments in a family tax credit, education, training, work and child support," said Carr. "Moving people off welfare will be neither easy nor inexpensive. Simply cutting off resources and transferring responsibility is not genuine reform."

Sister Mary Rose said federal, state and local governments have a moral obligation to offer hope to all citizens, especially the most vulnerable. "The federal government must and should be the ultimate protector of poor children and poor families."

"The young people in Covenant House and the families in my neighborhood are not hearing a message of hope from our government today," Sister Mary Rose said. "They do not believe that state and local governments will somehow be more efficient and compassionate at helping them."

A House-approved bill to convert many federal programs into block grants to be administered by states would offer little to help people improve their situations, especially when states and cities are cutting their existing programs. "What they do hear is: the little they have will be taken from them."

Responding to questions from committee members, Sister Mary Rose said that Covenant House clients are encouraged to work at improving their lives by seeing others succeed at the same task, not hearing threats of having financial support cut off if arbitrary goals are not met.

For instance, she said it is quite rare for young mothers at Covenant House to have a second baby after given the chance to return to school or receive job training and at the same time to see their peers with children succeed through the same program.

Also testifying were panelists from Goodwill Industries, Concerned Women for America, the Church of Jesus Christ of Latter-day Saints, the Child Welfare League of America, several policy analysis groups and the National Abortion and Reproductive Rights Action League.

Kate Michelman, president of the rights league, offered testimony that echoed points made by Carr and Sister Mary Rose, including that some proposed reforms are likely to encourage more women to have abortions rather than risk financial crisis.

There are too many unwed births, too many unplanned pregnancies, but policies that consign women and children to poverty by cutting off assistance, curtailing their options and pushing them for choices will rob women of their futures and cost the nation dearly," she said.

A woman faced with unplanned pregnancies and her children should not be punished for deciding to continue a pregnancy "as she would be under the House welfare reform plan," Michelman said.

Penny Young, legislative director of Concerned Women for America, supported the House welfare reforms, saying churches should take the responsibility to care for the poor in a context that will allow them to teach religious values, which the government may not do.

"The federal role has discouraged people in crisis from turning to sources of help, not only cash assistance but also moral accountability," said Young.

Resolution passed to protect children

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—Just one day after the release of a report that found record high numbers of children at risk of hunger, homelessness or abuse in 1995, the Democratic senator from Minnesota managed what he called "a small victory for small people."

Sen. Paul Wellstone got the full Senate to adopt a nonbinding resolution in which they pledged not to do anything to increase the number of hungry or homeless children. Passed on a voice vote March 29, the resolution could still be removed in conference committee from the budget legislation to which it was attached.

But Wellstone thinks the pledge sends an "important message" to the nation's children, a group that the U.S. bishops have been calling attention to for years through their Catholic Campaign for Children and Families.

"All eyes are on the Senate for balance to try to put a stop to the meanness and harshness coming out of the House of Representatives," the Minnesota senator said.

Wellstone's comments came a day after the Children's Defense Fund released its 1995 yearbook on "The State of America's Children." The 107-page report—with statistics on everything from infant mortality to youth unemployment—found that it is a dangerous time to be a child.

"An American child is reported abused or neglected every 11 seconds; is born into poverty every 32 seconds; is born to a teen mother every 62 seconds; is arrested for a violent crime every four minutes; and is killed by guns every two hours," said Marian Wright Edelman, president of the Children's Defense Fund, in an introduction to the report.

"No child is physically, economically and morally safe in 1995's America," she added. "The cultural glorification of violence, sex and materialism; the pervasive breakdown of family, community and moral values among all races and economic groups; growing economic inequality between rich and poor; and an increasing scapegoating of minority male youths as the new enemies of society pose grave dangers to our social equilibrium."

Among the report's frightening facts:

- The number of poor children in the United States was 15.7 million in 1993, the highest number in 30 years.

- Poor children are three times more likely than nonpoor children to die from all causes.

- One in four people reported as homeless is a child younger than 18.

- Forty percent of students surveyed in 10 inner-city high schools said they have a male relative who carries a gun.

- Only three in five teen-age mothers received early prenatal care in 1992; one in 10 received late or no prenatal care.

- Illegal drugs and alcohol use increased among teens between 1992 and 1993.

The report's recommendations to improve children's status in society echo many of the Catholic bishops' proposals aimed at "putting children and families first."

"Let us pray that God's spirit will be born anew within and among us and help us mount a crusade across our land to stop the killing and neglect of children and to heal our racial, class, age and gender divisions," said Edelman in the introduction.

As a first step, the report urges individuals to conduct a "personal audit to determine whether we are contributing to the crisis our children face or to the solutions they urgently need."

Each person must ask whether he or she is adding to children's confusion "about what is right and wrong because so many adults talk right and do wrong in our personal, professional, political and public lives," it added.

The second step, the Children's Defense Fund said, "is to hold our public leaders accountable for fair, just and effective policies for children."

"With every major federal, state and local reform and budget change, citizens should ask our leaders whether it helps or hurts children, and which children," the report said. "Will it make more or fewer children poor, hungry and homeless? Will it make parents and families more or less self-sufficient?"

Sextuplets Weren't An Ordinary Delivery.

made it seem that way. That's because The Women's

Hospital has

This is Brenda.

neonatal

professionals on staff.

The kind you need for

a special event like delivering the Dilley sextuplets. And the

kind you need for the most special event of all —

This is Julian.

the birth of your child.

This is Claire.

professionals, call 872-1800.

For more information on our pregnancy and childbirth

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The birth of the Dilley sextuplets

was hardly an everyday event. Yet

The Women's Hospital of Indianapolis

This is Quinn.

This is Ian.

This is Ian.

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Thank Goodness We're Not An Ordinary Hospital.

The Women's Hospital
OF INDIANAPOLIS

8111 Township Lane Road
Indianapolis, Indiana 46269

Faith Alive!

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Christians receive and also give God's grace

by Fr. W. Thomas Faucher

Imagine that it is the year 295 A.D. You are a Christian living in the small city of Kuna somewhere in the Roman Empire.

You must travel to the city of Melba to spend a couple of months.

For many years, you have been a member of the *communio*, the communion, of the Christians in Kuna. It is unthinkable not to be able to celebrate Eucharist during the time you are in another city.

Your solution is to receive from the leader of the church in Kuna a paper called a letter of peace, which is a proof that you are a Christian in good standing with the communion.

When you present this letter in Melba, you are welcomed, accepted into that communion, and granted hospitality.

As you look at your letter of peace, you think back to the deaths of your parents.

In the prayers of the church it was publicly announced—both to heaven and to earth—that they died “in peace,” that is, they died as part of the communion of Christians.

Death was their movement from fellowship in Kuna to the wider communion of saints in heaven.

It is difficult in the 20th century to understand what *communio*—communion—meant to the people of the early church.

For hundreds of years, most Christian people have stressed the individual aspects of a relationship with God. (A popular catechism was even titled “Jesus and I.”)

Vatican Council II in the 1960s restored to Catholicism the importance of being a communion of people.

Christian faith is communal faith. We receive and give God's grace to each other. We are not just brothers and sisters. We are all part of the body of Christ.

Being part of this living communion comes with baptism, and it is eternal. People never will stop existing and never will stop being part of the communion.

Just as we are who we are because our parents are our parents, our DNA is our DNA, so being part of the communion is totally self-defining.

No matter who I am, no matter what I have done, I always have a home, and it is my communion.

When I die I will be, if I have chosen to be, one of the communion of saints.

The communion of the church on either side of the gateway we call death is the group that includes me. It is my place

of belonging, a place where I am always welcome.

The other members of the communion, living and dead, give me strength, give me knowledge, tell me what life is all about. I have all the other members of my communion to support my effort to get my own act together and to live up to my potential.

I can look at this communion's “family albums” and see other people—fallible, sometimes sinful—just like me who chose heaven. I find those family albums in stained glass windows and statues in churches.

Sometimes the artistic merit of the family albums inspires me, sometimes it does not, but I don't keep family albums because grandmother was pretty. I keep the album because grandmother was my grandmother.

I also talk with other members of the communion, both living and dead. I get advice from friends, both living and dead. I can pray to my communion brothers and sisters, both living and dead.

The members of the communion of saints on the other side of death inspire, guide and strengthen me. They are heroes.

We are all sacraments to each other, outward signs inspired by Christ to share grace.

I've got my favorite communion members who help me out all the time. Besides my name saints, St. Thomas of Canterbury, St. William of York and St. Faucher, one of the French patrons of hospitality and work with troubled youth, I am especially fond of St. Winefride from Holywell in Wales.

She's great. A wise old nun years ago suggested that we pray to the lesser-known saints, since the biggies like St. Peter and St. Francis are already busy.

St. Edmund Arrowsmith is a marvelous person to learn about, as is St. Paul Miki or St. Dymphna.

People are deprived if they grow up without knowing about their family, their communion, on both sides of death.

Catholicism is about belonging—belonging to a family. The more we learn about saints, the more we learn about our own potential.

I used to think that the funeral phrase “Rest in peace” meant that the person could now rest free from troubles. But its true meaning is different.

It is a way of saying, “Here is our letter of peace, sent from this communion on earth to the communion in heaven. We on our side of death ask you to welcome our beloved.”

What a great family!
(Father W. Thomas Faucher is a priest of the Diocese of Boise, Idaho.)



COMMUNION OF SAINTS—The communion of the church on either side of the gateway that we call death is a group which includes all Catholics. (CNS photos of a stained glass window, above, by Michael Hoyt and, below, by Grzegorz Galazka)

Church is a communion of saints

by David Gibson

In the church's Sunday assembly, you are an active participant. Viewing yourself this way helps explain why it matters to you that the church is a “communion” of “saints”—saints of both this world and the next.

“Solidarity” characterizes the church as a communion of saints, the “Catechism of the Catholic Church” indicates. Thus, “the least of our acts done in charity redounds to the profit of all” (No. 953).

The communion of saints also is a

body for exchanging “spiritual goods,” the catechism says (No. 1697). And it is a setting for sharing faith—an action that enriches our own faith (No. 949).

Your active participation in the Mass expresses solidarity with the community. But active participation occurs before Mass too when you share a “spiritual good” by offering someone a needed sense of welcome and acceptance. Compassion, listening, caring, and offering hope all show the communion of saints at work.

(David Gibson edits “Faith Alive!”)

DISCUSSION POINT

Community concern aids healing

This Week's Question

Describe an occasion when you discovered that the solidarity of the church's members—the church's community aspect—made a real difference to you.

“Three teens returning from a ski trip . . . were in an auto accident. Two were killed. You would have expected many of the teens to be angry with God. But they weren't. It brought them a lot closer to each other and God. . . . I remember the night when the second boy died. He died during the candlelight service we were having. The kids ended up staying in the church all night.” (Ken Ziegler, Phoenix, Ariz.)

“When I was going through a period of questioning, it was a profoundly difficult time because I had just lost my sister. It seemed that everyone who touched my life had a real grasp of their faith. It was clear that God was guiding me through the faith community. . . . God always brings his perspective through another person.” (Murry Smith, Huntsville, Ala.)

“The time of my father's death and funeral. The

community really got behind us. We really felt a support through their presence.” (Sister Fran Lendle, Birmingham, Ala.)

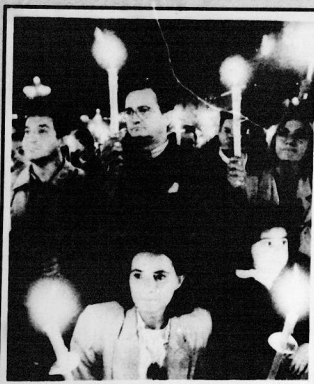
“In my work as a therapist, I have found that the Catholic community does take care of its own. When it happens, it is awe-inspiring. My clients are shocked when there is a crisis or trauma—economic or personal—and the community rallies around them. It really affects them.” (Susan Silvén, Henderson, Ky.)

“When I knew I needed to take a break from full-time ministry (as a parish religious education director) and take a 9-to-5 job to be with my family more. . . . I was concerned that the parish would feel that I was abandoning them. A few did. But most were very supportive and understood my needs.” (Cammie Clouth, Las Vegas, Nev.)

Lend Us Your Voice

An upcoming edition asks: What is the best way to dissolve or transform anger?

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



By Jill Gibson

Layout & Design by Susan Melloon

The Greatest Treasure of all!

"Here he comes!" they shouted. "Blessed is the king of Israel!" It was like a wonderful parade! Huge crowds of people greeted Jesus when he entered Jerusalem riding on a donkey. They had come to the city for the Jewish feast of Passover. They waved palm branches to honor him on that day we now call, "Palm Sunday."

People stretched their necks, hoping to see a great prophet. After all, he might be the Chosen One! Just five days later, many of these same people would watch Jesus being put to death.

For once in their lives, the apostles didn't like all this attention. They were worried.... Jesus had been warning them he would be killed soon. The apostles knew that the Jewish priests wanted to get rid of him. They thought Jesus was a fake. Also, the Jewish priests liked being in charge, and they didn't want this man taking over. The Romans were afraid the Jews might fight to make Jesus their king. So the Jewish leaders and the Romans—who didn't like each other at all—got together to make secret plans to kill Jesus.

Holy Thursday night was the last night of Jesus' life on earth. He and all 12 of his apostles were eating their Passover meal. Jesus was teaching them very

important things. He predicted that one of them would betray him!

Oh, oh! How did he find out? Judas, as one of the apostles, had been with Jesus day and night for almost three years. But he didn't really believe Jesus was God. He thought that the miracles he had seen with his own eyes—like raising people from the dead—were just, really good tricks.

Many people had given Jesus gifts and money to thank him for his teachings and his miracles. Judas was in charge of this money, and he was a crook! He would take a little money here and a little there for himself. He thought Jesus didn't know about it. Yeah, right! Jesus knew **every-thing**.

Judas had sneaked off earlier that day to see the high priest. Judas made a deal to turn Jesus over to the priests and Romans for 30 pieces of silver.

So when Jesus said one of the apostles was going to betray him, Judas asked, "Are you talking about me?"

Jesus said very sadly, "You said it, I didn't!" Then Judas got up and left very quickly. What Judas didn't know was that he was turning his back on the best treasure of all, Jesus.

Judas walked out of the famous Last Supper. After he left, Jesus performed a miracle. He

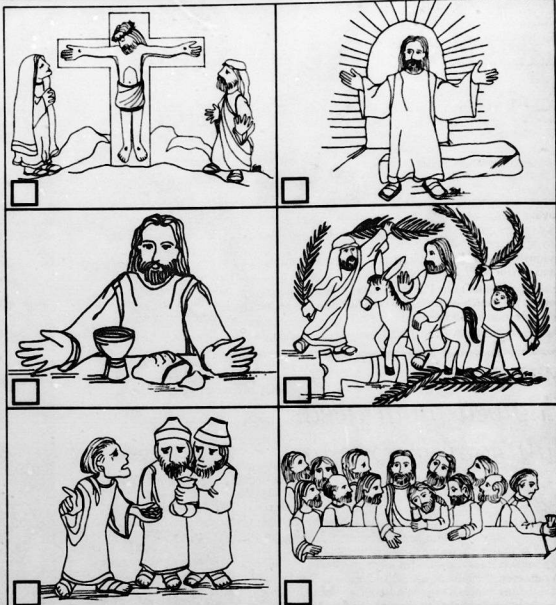
changed bread and wine into his own body and blood!

You've seen lots of things that look just like something else: dolls that look like real babies, refrigerator magnets that look like food, and perfect flowers made of silk. Jesus did something much harder. He changed bread and wine into his body and blood **without** changing the way they looked or tasted. Why did Jesus do such a strange thing? He knew he would die on the cross the very next day. He also knew his apostles would be very, very sad. Even though he wanted to go back to his Father in heaven, he didn't want to leave

the apostles—and us—all alone.

So he made the apostles priests that very night. Then he gave them the special power to bring him back to earth physically at every Mass! Holy Communion is **really** and **truly** Jesus' body and blood. It makes those who receive it worthily very, very close to Jesus.

Jesus gave us this precious gift because he loves us so much. That's the treasure Judas lost because he loved money more than he loved Jesus.



Number the pictures in order to tell the story.



WORDSEARCH

C	S	P	A	S	S	O	V	E	R	S	Y	R	K	B
H	M	P	R	I	E	S	T	S	Y	Q	W	D		
O	I	H	L	E	J	B	K	C	R	H	N	K	S	R
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N	C	Q	D	F	Y	O	I	L	R	A	L	F	Z	
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U	Q	E	Y	A	D	U	D	H	T	K	F	I	A	K
J	C	R	D	A	N	M	U	D	M	T	A	D	O	S
I	F	T	Y	U	G	S	Z	E	S	E	N	I	W	N

WORDSEARCH

INSTRUCTIONS: Look for the words in the word list in all of these ways: left to right, top to bottom, right to left, bottom to top, diagonally and backwards.

APOSTLES

BREAD

CHOSEN ONE

CROOK

CROSS

HOLY COMMUNION

HOLY THURSDAY

JUDAS

MIRACLES

PASSOVER

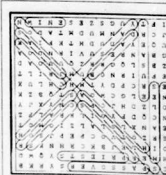
PRIESTS

ROMANS

SILVER

TREASURE

WINE



QUESTION CORNER

God also offers salvation to non-Christians

by Fr. John Dietzen

Q Some of my Catholic co-workers told our Jewish co-workers that they can never achieve eternal happiness after death because they have not accepted Jesus into their lives.

What is the official church position on this issue?

If my Catholic friends are correct, what does this mean for the millions of good people who lived before Jesus? Or the other millions who never had the opportunity to hear about Jesus or were raised in a non-Christian faith? (Pennsylvania)



A What your Catholic co-workers are saying is not what our church teaches. Certain other Christians may agree with them, but Catholic doctrine today is clearly to the contrary.

Obviously, we take belief and acceptance of Jesus as Lord and Savior very seriously.

We also believe that our Lord established his community of believers, the church on earth, the body of Christ, to be the means of salvation for all people.

However, the Catholic Church also recognizes the realities

of history, that hundreds of millions, even to this day, have no way of knowing about Christ or the church. And we believe God would not hold them responsible for refusing to fulfill an obligation they don't even know about.

Thus, the new "Catechism of the Catholic Church" speaks strongly, as we would expect it to, about the essential place of Jesus Christ and baptism and membership in the church in God's saving plan.

Then it adds a most significant and critical sentence. "Hence, they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it" (No. 846, quoting the Vatican Council II "Constitution on the Church").

If you read the emphasized words carefully, you can see that they would not apply to billions of people on earth, now and in the past, including most, if not all, people of the Jewish faith.

The idea behind this teaching is made more explicit in the following catechism paragraph. "Those who, through no fault of their own, do not know the Gospel of Christ or his church, but who nevertheless seek God with a sincere heart and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience—those too may achieve eternal salvation" (No. 847).

In other words, God's grace is guiding and saving those people who live sincerely and conscientiously good lives, but who have, for whatever reason, honestly never seen the embrace of Christ or the church as a personal religious obligation.

Pope John Paul II invokes this Catholic understanding

in very hopeful and moving ways in his book "Crossing the Threshold of Hope."

His chapter on why there are so many religions notes the many common elements of belief between Christianity and what we would usually call "pagan" religions.

"The Catholic Church rejects nothing that is true and holy in these religions," he says, because we are "guided by the faith that God the Creator wants to save all humankind in Jesus Christ."

We don't know how God does all this. But we do know, the pope continues, that "Christ came into the world for all these peoples. He redeemed them all and has his own ways of reaching each of them" in the present age of salvation history (pages 80-83).

It's a beautiful way of acknowledging that God has told us much about some details of his saving love for us; but he still "has his own ways" of doing things.

God says as much in his own words. "As high as the heavens are above the earth, so high are my ways above your ways, and my thoughts above your thoughts" (Isaiah 55:9).

If that is true anywhere, we would expect it to be true in his plan for the salvation of the world through Jesus Christ. Pope John Paul expresses clearly our belief that this is indeed the case.

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

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

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FAMILY TALK

Widowed mom needs adult companionship

by Dr. James and Mary Kenny

Dear Dr. Kenny: I have a 17-year-old grandson who lost his father to cancer two years ago. Now his mother (my daughter) has started to date. This is causing a problem.

My grandson does not want his mother to date and won't talk to her, even though she has told him she will never do anything to hurt him. Is there some advice you can give us to improve the relationship? (New Jersey)

Answer: Men and women were not intended to live alone. Two years is long enough to mourn. If your daughter chooses to date, that should be her right.

Many couples, while both spouses are alive, have told each other that it is all right to find a new partner should one of them die. In fact, this desire to remarry is a compliment to the first marriage. She valued it and wants to repeat it.

Her desire for the companionship of another man does not detract from her affection for her first husband. Each new relationship is different.

Loving one person does not preclude loving another. Parents, for example, love more than one child. They don't love one child more than the other, but love each child differently.

Your daughter has every right and need to date. If this causes a problem with her son, that's not necessarily bad. Problems are not in themselves wrong. They are something to be dealt with, something to overcome, and are a chance for growth.

Your daughter should try to explain all this to her son, using "I" messages telling how she feels, not how he ought to feel. She should accept that he may be angry with her or hurt. His feelings are his own, just as her feelings belong to her.

Not all anger and hurt may be caused by his prolonged loyalty. He may also feel jealous at having to share his mother's time and affection with a stranger. Facing the fact that his mother has her own adult life may help him to develop his own male and female peer relationships.

Teen rebellion is another obvious factor. Young people of his age often look for something wrong with their parents in order to justify leaving.

Your grandson does not own his mother's life. He needs to outgrow his dependence on her as a mother and respect her personal needs. He also needs to begin to relate to her adult to adult.

He may not be ready. He may still feel loyalty to his father and not want his mother to be affectionate toward another man. He may not want to have another man in "his" home or call another man "father."

Your daughter can respect these feelings. She can date outside the home, but certainly should not have another man stay overnight in the home. She should not force her son to relate to her male friend(s) if he doesn't wish to get to know them. However, he should be polite to his mother's guests.

Whatever his emotions, they too are legitimate, just as surely as are his mother's. She may give him the courage to express his own feelings if he will tell him how she feels.

If he remains angry and untalkative, perhaps you, the grandmother, can sound him out. Listen to him. Encourage him to say what his own feelings are, not what he thinks his mother should or should not be doing.

Perhaps you can remind him that soon he will be graduating from high school and making plans to go to college or begin working. In a few years, he may even get married to a special young woman. And now that he is almost grown, his mother does not want to be alone for the rest of her life.

Life is full of problems. They are not always something to avoid, but can be seen as an opportunity for growth.

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



Sponsor a child at a Catholic mission for just \$10 a month

This is Marta. She lives in a small village in the mountains of Guatemala. Her one-room house is made of corstalls with a tin roof and a dirt floor. Her father struggles to support his family of six on the \$30 a month he earns as a day laborer.

Now you have the opportunity to help one very poor child like Marta through *Christian Foundation for Children and Aging (CFCA)*, the only Catholic child sponsorship program working in the 23 desperately poor developing countries we serve.

For as little as \$10 a month, you

can help a poor child at a Catholic mission site receive nourishing food, medical care, the chance to go to school and hope for a brighter future. *You can literally change a life!*

Through CFCA, you can sponsor a child with the amount you can afford. Ordinarily it takes \$20 a month to provide a child with the life-changing benefits of sponsorship. But if this is not possible for you, we invite you to do what you can.

CFCA will see to it from other donations and the tireless efforts of our dedicated Catholic missionaries that your child receives the

same benefits as other sponsored children.

To help build your personal relationship, you will receive a picture of your sponsored child, information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. Become a sponsor today!

CFCA
Catholic Child
Sponsorship



☐ Yes, I'll help one child:

☐ Boy ☐ Girl ☐ Teenager ☐ Any in most need

My monthly pledge is:

☐ \$10 ☐ \$15 ☐ \$20 ☐ \$25 ☐ Other \$ _____

I will contribute:

☐ monthly ☐ quarterly ☐ semi-annually ☐ annually

☐ Enclosed is my first contribution of \$ _____

☐ I cannot sponsor now but I enclose my gift of \$ _____

☐ Please send me more information.

23

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Children and Aging CRT 4/95

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Entertainment

VIEWING WITH ARNOLD

'Secret of Roan Inish' is a memorable fantasy

by James W. Arnold

Anywhere within hollering distance of St. Patrick's Day is fair game for an Irish movie, and "The Secret of Roan Inish" is covered in shamrocks. Well, let's say gulls, seals and water-lashed rocks, as on the rugged Donegal coast.

This is a unique movie, even from writer-director-editor John Sayles, whose independently financed films are noted for exploring off the beaten track. Consider "Brother From Another Planet" (a black man from space lands in New York), or "Matewan" (labor strife in the 1920s in Appalachia), or his last script, Oscar-nominated "Passion Fish" (interacial friendship between women in Louisiana bayou country).

Most Sayles movies have a documentary aspect. That is, they take us to locales we don't normally think of visiting, to live for a while among people whose way of life we would never otherwise know. This time it's the Irish coast, shortly after World War II, and the fishermen who work on and live close enough to the sea to consider it part of the family.

In "Roan Inish," Fiona, a 10-year-old whose mother has recently died, is sent by her dissolute father to live with her on the coast. Their primitive but picturesque cottage and rocky land is across the bay from an ancestral island their extended Connolly

family has only recently abandoned. An underlying theme has to do with the modern world encroaching on this ancient area and its disappearing manner of living.

Young Fiona, blonde and riveting in her seriousness and intensity, has a vaguely mystical feeling for the numerous gulls and seals, and a curiosity about the island, Roan Inish, where at night she sees a mysterious light. As grandparents and relatives tell her semi-legendary stories of the family past, she wants to know more, especially about "the dark ones," the dark-haired forebears and kin who seem to have special knowledge of the supernatural.

Essentially, "Roan Inish" is a well-told children's fantasy, based on pre-Christian legends about Selkies, half-human, half-seal beings who benevolently watch over humans and occasionally emerge from their sealskins. If its skin can be taken in this situation, a Selkie can be subject to human command. Thus, a beautiful Selkie is in the Connolly family tree. Played by Susan Lynch, she is the woman shown in advertisements, and appears briefly (but memorably) in the movie.

She and the other seals (to put a poetic idea rather crassly) have protested the family's destruction of the island by (several years before) swooping Fiona's dark-haired infant brother, Jimmy, out to sea in his bark-like cradle. One of the seascot superstitions is to beware of rescuing a drowning man, since the dead of the sea must eventually be satisfied.

This is the mystery that Fiona gradually uncovers, with the help of Eamen, her teen-age cousin, by boldly exploring the island and its "secrets," much to the



TALL TALE—Two of the Old West's greatest myths, Pecos Bill (portrayed by Patrick Swayze, at left) and Paul Bunyan (played by Oliver Platt, at right), come to life to change a young boy's destiny in "Tall Tale: The Unbelievable Adventures of Pecos Bill." The United States Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from the Walt Disney Company)

consternation of her elders. The movie's appeal depends considerably on the beauty and utter sincerity of Jeni Courtney, who plays Fiona with total conviction.

For many adults, another positive will be the stark and lovely photography of the countryside, villagers, sea and sea creatures, all shot with sensitivity to the various moods of nature by the incomparable Haskell Wexler. (Most haunting is the scene when Jimmy's cradle floats away in the mist during a rising storm.) Mason Dring's Irish-themed music, ranging from jaunty to eerie, is a major asset.

The story may seem far-fetched, but on screen it's charming, with the miraculous elements poignant and amusing rather than obvious or spectacular. (Children should enjoy it anyway, unless totally spoiled by Disney and "Free Willy.") Fiona's courage leads eventually to the family's reconciliation with the Selkies, who return little Jimmy in response to the family's promise to come back to the island.

"Roan Inish" may seem to have few links to Ireland's Catholic tradition. (The adult characters typically have no difficulty reconciling their everyday Catholicism with their ancient superstitions.) On a deeper level, the story of a child restoring harmony between nature and humanity is joyously positive.

Sayles has based the film on a 1957 children's novel based by his producer-collaborator, Maggie Renzi. The book, by Rosalie K. Fry, was set in Scotland, but the change poses no obvious problems. How the filmmakers tracked down the by-now 84-year-old author to a movie is almost as fascinating as the film itself. Unfortunately, Fry died before the movie could be finished. (Amusing, sometimes talky, but also photogenic fable wedded to very real Irish people at nice places; good for family viewing.)

Classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Candymen: Farewell to	
the Flesh	O
Don Juan DeMarco	A-II
Major Payne	A-II
Tall Tales: The Unbelievable	A-II
Adventures of Pecos Bill	A-II
A-I—general patronage; A-II—adults and adolescents; A-III—adults, with restrictions; C—morally offensive.	

'Jesus of Nazareth' will be rebroadcast during Holy Week

by Henry Herx and Gerri Pare
Catholic News Service

Making appropriate Holy Week viewing is a rebroadcast of the 1977 TV production "Jesus of Nazareth." The dramatization airs in three parts on Wednesday, April 10 and 12, from 8 p.m. to 10 p.m. each night, and on Thursday, April 13, from 8 p.m. to 10:30 p.m., on cable's Family Channel. (Check local cable listings to verify the program dates and times.)

The first episode begins with the betrothal of Joseph and Mary and recounts the early years of Christ's public ministry as he performed miracles and taught through parables.

The second evening continues the Gospel account with Jesus gathering his disciples, healing the sick, and preaching repentance and good works.

The miniseries concludes with the events of Holy Week, the suffering, death and resurrection of Jesus, and the assurance given his followers: "Don't be afraid. I am with you every day to the end of time."

The script, fashioned by Anthony Burgess among others, uses John's Gospel to provide the main framework, and also incorporates segments from the other three Gospel writers.

There is an appropriate intensity to British actor Robert Powell's performance as Jesus, though he is not quite able to suggest the supernatural power one would associate with the mystery of God made man.

It is precisely this which is the unique problem of all such dramatizations of the life of Christ—no one interpretation can satisfy the individual expectations of all viewers.

Directed by Franco Zeffirelli, on an epic scale, its production values are opulent even on the small screen. The period detail and historic background create a realistic setting that enhances the drama's credibility.

The result has a spiritual dimension that is uncommon in most such works. The substance of the film, without any fudging of the issue, is that Christ is the son of God who performed miracles, died for our sins, and rose from the dead.

There is no ambiguity here about the divinity of Jesus.

Ironically, in 1977, protests of a misinformed religious group caused the original advertiser to withdraw from sponsorship of the broadcast. NBC persevered, however, found another sponsor, and "Jesus of Nazareth" was seen by some 90 million Americans in its 1977 premiere.

In addition to many other awards, it was presented with a special Gabriel Award by Unda-USA, a Catholic association of broadcasters, and was commended by the National Conference of Catholic Bishops.

"Wounds of the Cross: Miracle or Myth?"

The extraordinary phenomenon of the stigmata is explored in "Wounds of the Cross: Miracle or Myth?," airing on Good Friday, April 14, from 9 p.m. to 10 p.m. on the A&E cable channel. (Check local cable listings to verify the program date and time.)

"Investigative Reports" host Bill Kurtis takes viewers to England, Ireland and Scotland to profile three stigmatists who discovered spontaneous lesions appearing on hands, feet and side, similar to the wounds Christ suffered on the cross.

The Scotsman is dismayed by the painful condition which has weakened him to the point of needing a feeding tube.

In Ireland, a woman whose forehead also bears the marks of the crown of thorns believes her stigmata prefigures a general "chastisement" by God on the populace in the near future.

An English descendant of a Celtic church, on whose forehead a cross appeared, relates how she suddenly began using her unaccustomed left hand to compulsively paint religious figures and write spiritual texts, which she neither understands nor can explain.

As directed by John O'Regan, the stigmatists are fascinating, but the point is made that the Catholic Church is cautious in its approach to claims of stigmatism.

As one priest remarks, what is really being sought in the larger scheme of things is the why—the purpose of the stigmata on particular individuals.

Just as interesting is the history of stigmatism—300 have been certified—starting with St. Francis of Assisi and including a segment devoted to the remarkable 20th-century Italian stigmatist, Padre Pio.

The program contrasts believers' views with rationalists who claim the unconscious mind simply wishes the wounds—though they are hard pressed to explain how that makes them appear and bleed.

Although it may be short on new insights about the stigmata, the program is probably accurate in claiming this unexplainable spiritual occurrence holds a powerful sway over many Christians.

TV Programs of Note

Sunday, April 9, 11-11:30 a.m. (CBS) "New Voices, Old Dreams." This inerrant religious special focuses on the work of 50 Tucson, Ariz., congregations—Catholic, Jewish and Protestant—organizing poor minorities to help themselves in the areas of housing, job access, and schooling. The program features interviews with Bishop Manuel C. Moreno and volunteers on the job working to better their communities.

Sunday, April 9, 8-9 p.m. (PBS) "Man's Best Friend."

A "Nature" program rebroadcast examines why, of all the animal species, man developed such a close relationship with dogs.

Sunday, April 9, 8-10 p.m. (A&E) "America's Castles: The Age of Invention." This special takes viewers inside many of the fabulous estates that were built in the economic boom after World War I, such as Henry Ford's Fair Lane, the Rockefellers' Kykuit, and Marjorie Post's Hillwood and Mar-A-Lago.

Monday, April 10, 8:30-9 p.m. (PBS) "Horse." From the "Eyewitness" series, this documentary examines the history, anatomy and mythology of wild and domesticated horses.

Monday, April 10, 9-11 p.m. (PBS) "Shimmer." This "American Playhouse" drama starring Mary Beth Hurt relates the story of two 1950s teen-age boys confined to an Iowa juvenile home who use imagination to escape the drab confines of their existence.

Tuesday, April 11, 4-5 p.m. (CBS) "Between Mother and Daughter." A "CBS Schoolbook Special" tells the story of how a teen-age competitive swimmer (A.J. Langer), out to develop the perfect body, is devastated at the news her mother (Lindsay Crouse) has breast cancer.

Tuesday, April 11, 9-11 p.m. (PBS) "Divided Memories." The second half of a two-part exploration of the phenomenon of repressed memory, this part deals with the fact that remembered accounts have had on the families involved and how to distinguish real memories from those which are not true.

Friday, April 14, 9-10 p.m. (PBS) "People in Motion." This three-part series on physical disabilities concludes with "Redesigning the Human Machine." The final episode looks at how technology helps enable persons with disabilities to become more active, overcome some limitations, and achieve more independence.

TV Film Fare

Sunday, April 9, 7-11 p.m. (NBC) "The Sound of Music." This movie is a particularly fine screen version of the 1965 Rodgers and Hammerstein musical about the formative years of the Trapp Family Singers in Austria during the two World Wars. Its interesting story, solid cast (headed by Julie Andrews and Christopher Plummer), lovely music and intelligent lyrics, colorful scenery, and pleasant fantasy will entertain the mind and enliven the spirit. Directed by Robert Wise, the movie has held up over the years as thoroughly refreshing family entertainment. The U.S. Catholic Conference classification of the theatrical version was A-I for general patronage.

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

THE SHAPING OF THE PAPACY

Pope Victor I asserted authority over a church outside of Rome

by John F. Fink

The Catholic Church believes and teaches that there has always been a direct line of succession of popes from St. Peter to John Paul II, and it has a list of every pope's name. However, until late in the second century, it is not absolutely certain about the exact dates of each pontificate.

Very little is known about the popes of the second century, at least until Pope Victor I. It's known for sure that he was pope from 189 to 199 and records of succeeding popes are much better.

Before discussing Pope Victor, though, some mention should be made of Pope Anicetus. He was the 11th pope and the dates of his pontificate are usually listed as from 155 to 166. He was a Syrian.

Pope Anicetus was significant in the shaping of the papacy because it was during his pontificate that the question of the date of Easter came to the fore. That might seem to be of little significance to us today, but it loomed large in the early days of the church.

While he was pope, Anicetus had a visit from Polycarp, the renowned Bishop of Smyrna (modern Izmir, Turkey). Although Polycarp was in his 80s at the time, he had been chosen by the churches in Asia Minor to try to convince Anicetus to adopt the practice of celebrating Easter on the 14th day of the Jewish month of Nisan, which was the day of Passover. This was known as the Quartodeciman (14th) date.

Pope Anicetus did not oblige Polycarp. Although they had an amicable meeting, and Anicetus invited Polycarp to preside at a Mass, Anicetus realized that the Roman church did not have a separate celebration of Easter since the Lord's resurrection every Sunday.

The only other thing known about Anicetus is that he erected a memorial shrine for St. Peter on the Vatican Hill, a shrine that was familiar to visitors to Rome in the year 200 and which was uncovered by excavations under St. Peter's Basilica earlier this century.

Although the church in Rome did not have a separate date for the celebration of Easter at the time of Anicetus, it did under his successor, Pope Soter. But rather than go with the Quartodeciman date, Pope Soter decided on the Sunday after the 14th of Nisan. That decision was to become an important dispute during Pope Victor's pontificate.

Pope Victor I, the 14th pope, was an African by birth and the first Latin pope. Soon after he became pope in 189, he decided that there should be uniformity in the date on which Easter was celebrated. He wanted

other churches to follow the Roman practice of observing it on the Sunday after the 14th of the Jewish month of Nisan. So he called synods in Rome and in numerous other places from Gaul to Mesopotamia.

While most of the other local churches sided with Victor, the churches of Asia Minor refused. They had been celebrating Easter on the 14th of Nisan, no matter on what day of the week it fell, for a long time, and saw no reason to change their custom. Victor's reaction was to proclaim that the churches of Asia Minor were excluded from communion with the rest of the church.

This action went well beyond that of any previous pope. As we saw last week, Pope Clement I wrote a letter from the church of Rome to the church of Corinth urging an end of factions, but Victor's action was the first time a pope actually claimed the right to interfere in the affairs of other churches.

Pope Victor's proclamation didn't go over very well at the time. Bishop Irenaeus of Lyons was one who sharply reminded the pope that previous popes had permitted the Quartodeciman practice and, besides, the date of Easter was not an essential matter. It's not known what Victor's reaction was, but the Easter controversy wasn't settled during his time. It continued until the Council of Nicaea in 325 decreed that Easter should be celebrated on the first Sunday following the first full moon of spring, the date observed yet today. (Some Eastern Christians, in accordance with traditional calendar practices, still celebrate Easter at a different time.)

The Easter controversy wasn't the only time Pope Victor exerted his authority. He did it, too, when he excommunicated Theodotus of Byzantium, the leader of an adoptionist group which taught that Jesus had been an ordinary man until the Holy Spirit, or Christ, descended on him at his baptism. This was one of the early heresies.

Pope Victor is important toward the development of the papacy for another reason: he is the first pope to have had any kind of dealings with a member of the Roman emperor's household. His contact was Marcia, a Christian but also the mistress of Emperor Commodus, who reigned from 180 to 192.

Victor gave Marcia a list of the Christians who had been condemned to the mines of Sardinia in order to secure their release. One of those who was released later became pope—Callistus I—as we will see next week. However, Callistus was not on the list of Christians supplied to Marcia by Pope Victor, who had deliberately withheld his name. Callistus was obviously not one of Victor's favorite people, although he was one of the most interesting popes in the history of the papacy. But we're getting ahead of ourselves. We will consider Pope Callistus next week.



Daily Readings



Monday, April 10
Monday of Holy Week
Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11
Tuesday, April 11
Tuesday of Holy Week
Isaiah 49:1-6
Psalm 71:1-6, 15, 17
John 13:21-33, 36-38
Wednesday, April 12
Wednesday of Holy Week
Isaiah 50:4-9a
Psalm 69:8-10, 21-22, 31, 33-34
Matthew 26:14-25
Thursday, April 13
Holy Thursday
Isaiah 61:1-3a, 6, 8b-9
Psalm 89:21-22, 25, 27
Revelation 1:5-8
Luke 4:16-21
Holy Thursday evening
Mass of the Lord's Supper
Exodus 12:1-8, 11-14
Psalm 116:12-13, 15-18
1 Corinthians 11:23-26
John 13:1-15
Friday, April 14
Good Friday
Celebration of the Lord's Passion

Isaiah 52:13 - 53:12
Psalm 31:2, 6, 12-13, 15-17, 25
Hebrews 4:14-16; 5:7-9
John 18:1 - 19:42
Saturday, April 15
Holy Saturday
The Easter Vigil
Genesis 1:1 - 2:2
or Genesis 1:1, 26-31a
Psalm 104:1-2, 5-6, 10, 12-14, 24-35
or Psalm 33:4-7, 12-13, 20-22
Genesis 22:1-18
or Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 16:5, 8-11
Exodus 14:15 - 15:1
(Response) Exodus 15:1-6, 17-18
Isaiah 54:5-14
Psalm 30:2, 4-6, 11-13
Isaiah 55:1-11
(Response) Isaiah 12:2-6
Baruch 3:9-15, 32 - 4:4
Psalm 138:1-11
Ezekiel 36:16-17a, 18-28
Psalm 42:3, 5, 43:4-4
or, when baptism is celebrated, (Response) Isaiah 12:2-6 or Psalm 51:12-15, 18-19
Romans 6:3-11
Psalm 118:1-2, 16-17, 22-23
Luke 24:1-12

PASSION SUNDAY

The Sunday Readings

Sunday, April 9, 1995

Isaiah 50:4-7 — Philippians 2:6-11 — Luke 22:14-23, 56

by Fr. Owen F. Campion

This weekend, the church begins Holy Week. The liturgy opens this holiest of times begins with the poignant procession of the palms, in which we stand in the very footprints of those who 1,900 years ago welcomed the Lord as he entered Jerusalem through the Messiah's gate.

Immediately after the blessing of the palms and the procession, the Liturgy of the Word commences with readings from Isaiah, Paul's letter to the Philippians, and the Gospel of St. Luke.

In the first scriptural verse read this weekend, the author gives thanks to God for a well-trained tongue. It is an important, and an utterly realistic, statement of self-knowledge.

All sections of the Book of Isaiah are most eloquent, and the section read aloud in this liturgy is no exception.

It is understandable that the church would employ such eloquence as it begins this weekend its lesson about the passion, death, and resurrection of the Lord.

Here in Holy Week, in a capsule, is the church's entire message about God and divine love, given us in the Redeemer, Jesus, the Son of God, the Lord, the crucified and risen.

The voice in this reading is the Suffering Servant. The passage is highly poetic. Indeed, it is called a song. Who is this Suffering Servant? The prophet? The people Israel? A king or leader of high intentions but unhappy fortunes?

No one now knows the exact identity of the Servant, but Christian piety sees in him Jesus the Lord.

This magnificent reading from Isaiah is a splendid scriptural platform from which to embark upon Holy Week.

The second reading, from Paul's letter to the Christians of Philippi, is no less compelling.

Just as the first reading was a song, so this reading is a hymn. It is a hymn to the majesty and indeed to the divinity of the Lord.

It also is a summons to us to resemble Jesus, by choice, in all that we are and in all that we do.

St. Luke's Gospel and its presentation of

the Passion supplies this weekend liturgy with its Gospel reading.

Each of the four Gospels painstakingly details the last day in the life of Jesus. Each has its own nuance.

On Good Friday, Catholics will hear the Passion Narrative from John's Gospel. John's insight was of a messiah, a divine figure, who never lost control.

Jesus stood an accused prisoner before a representative of the mightiest empire ever seen by Western civilization. But it was Jesus, and not Pilate (who was the representative of imperial Rome), who reigned on this day.

Luke's Gospel has somewhat of a different perspective. Luke sees Jesus as unfailingly loyal to the divine mission of redemption.

Forgiveness is on the lips of Jesus to the end. For this moment of Calvary, Jesus came into the world. This is the culmination of everything.

God sustains Jesus in this. The disciples, by contrast, are generally bewildered and terrified, unable and unwilling to spare the Lord from this awful experience.

Reflection

The drama of these Holy Week readings is greatly moving. The first two readings set the stage for the Passion.

First, there is the Suffering Servant, obedient always, forever gullible.

Then there is the reading from Philippians. Paul was so empathic in this text that translators think themselves obliged to set his last phrase in capitals, and only in capitals, to reverently proclaim the message that, "JESUS CHRIST IS LORD!"

Finally, majestically, there comes the Passion according to Luke.

On Good Friday, there will be the Fourth Gospel's incisive view of the events of the Lord's trial and execution.

Luke's Gospel has its own particular understanding of these events, and this understanding is an excellent lesson for Christians today.

Jesus is the Savior. Jesus, the perfect Servant of God, the Lord, as Paul exclaimed, is in the world only because of the limitless love which God has for us.

Even in these solemn days, it is a time to rejoice in this love, with all its promise and with all its strength. The joy of Easter awaits us.

MY JOURNEY TO GOD

Give Us Barabbas

Our bodies are ours, we're pro-choice. We're free to exercise our will. We won't harken to his voice speaking the words, "Thou shalt kill." We won't look at his thorn-crowned head. We've made another choice instead. Give us Barabbas!

We conquer and then fight again. To dominate is what we seek. He speaks of peace, good will toward men and says to turn the other cheek. We pity not his lash-torn back. When we are wronged we will attack. Give us Barabbas!

We have much wealth, but we want more to gratify our every whim. Yet he asks us to help the poor. There must be something wrong with him. We will ignore his nail-pierced hands. Success is what the world demands. Give us Barabbas!

by Louise Davis

(Louise Davis is a member of St. Gabriel Parish in Indianapolis.)



The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep 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, IN, 46206.

April 7-16

St. Michael School, 30th and Tibbs, will have a newspaper collection bin in the grade school parking lot.

April 7

St. Thomas Parish, Fortville, will hold Lenten Meatless Dinners every Friday from 5:30 p.m. Stations of the Cross will follow at 6 p.m. A free-will donation will be accepted.

April 7

Sacred Heart Church, 1530 Union St., will hold a First Friday service every 8 a.m. Mass. For more information, call the parish office at 317-638-5551.

April 7

St. Michael Church, 3354 W. 30th St., will hold a Lenten Fish Fry from 5:30-7:30 p.m. Adult dinner is \$4; child's dinner is \$2.50. For carry out, call 317-226-0516 after 4 p.m. For more information, call Christine Morrison at 317-298-0767.

April 7

St. Lawrence Church, 4650 E. Shadeland Ave., will hold a Fish Fry every Friday during Lent from 5:30 p.m. at the church. Beer will be available.

April 7-9

Fatima Retreat House, 5353 E.

36th St., will hold a Tobit Weekend for engaged couples. For more information, call 317-545-7681.

April 7

Benedictine Father Noel Mueller and Father Mauro Rodas will give a retreat for Hispanic adults at the Beech Grove Benedictine Center, 1402 Southern Ave. All are welcome. Cost is \$90 per person, \$160 per couple. For more information, call Delia Diaz at 317-237-9719.

April 8

The Beech Grove Benedictine Center will hold a RICA Lenten Retreat from 9:30 a.m.-3:30 p.m. For more information, call 317-788-7581.

April 8

"Attitudes... A Fashion Event to Cut Off AIDS," will be held at 449 S. Pennsylvania St. at 8 p.m. Cost is \$35 through TicketMaster locations or call Coby Palmer at 317-236-2500.

April 8

A pro-life rosary is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 38th and Parker.

April 8-9

St. Bernadette Church, 4826 Fletcher Ave., will hold a Easter Benediction in the church gymnasium on Saturday from 8 a.m.-8

p.m. and on Sunday from 9 a.m. to 12 p.m. Featured will be Easter crafts, baskets, baked goodies and candy. For more information, call the parish office.

April 9

St. Paul, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

April 9

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-556-1100.

April 9

Martin University will hold a gospel concert, "The Seven Last Words of Christ," at 6 p.m. in the performing arts center. Andrea Perry will direct the choir. For more information, call 317-623-6775.

April 9

St. Mary of the Woods College will celebrate outdoor family Stations of the Cross at 4 p.m. Meet for Vespers at the Church of the Immaculate Conception. For more information, call Linda at 812-535-3131, ext. 140.

April 9

Sacred Heart Church's choir and the Martin University Gospel Choir will hold a concert at 4 p.m. at the Martin University Performing Arts Center, 22nd and Shlorum Dr. The concert will be directed by Geraldine Miller. John Gates will be featured on piano. For more information, call 317-638-5551.

April 9-16

The Beech Grove Benedictine Center will hold a Holy Week Directed Retreat. Call 317-788-7581 for details.

April 9

The Marydale Retreat Center in Northern Kentucky will hold a Holy Week Holistic Directed Retreat. The retreat is open to lay women and men, religious and priests. For more information, call Sisters of Charity Donna Stiefen at 513-751-3358.

April 10

A prayer vigil and rosary for life will be held at 7 p.m. St. Patrick Church, Terre Haute. All are invited to join in prayer for an end to the destruction of human life through abortion. The vigil will consist song, scripture readings, reflection and prayer. For more information, call Rick Mascari at 812-466-0807.

April 11

The Ave Maria Guild will meet

at 12:30 p.m. in St. Paul Hermitage, Beech Grove. A business meeting will be held after dessert and coffee.

April 11

The Archdiocesan Christ Mass will be held at SS. Peter and Paul Cathedral, 1347 N. Meridian St., at 7:30 p.m.

April 11

The prayer group of St. Lawrence, 4650 Shadeland Ave. will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

April 11

Devotions to Jesus and the Blessed Mother are held each Tuesday from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St. For more information, call 317-786-7517.

April 11

The Spring 1995 series of the Mature Living Seminars dealing with Expanding Our Horizons will be presented at Marian College from 10 a.m. to 2 p.m., room 251 in Marian Hall. "Down to Earth Spirituality" with Franciscan Sister Claire Whalen will be presented today. For more information, call Franciscan Sister Miriam Clare Heskamp at 317-909-0123.

April 11

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

April 12

St. Luke Church, 7575 Holiday Drive, East, will hold the last lecture in a series, "Divorce and Beyond II." Topics will be "Parents Living Apart," Marilyn Hess from the Archdiocesan Office of Family Life will facilitate the lecture to be held from 7-8:30 p.m. in conference room 2. Cost is \$5. For more information, call 317-788-7581.

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information, call the St. Luke Parish office.

April 13-16

The Archdiocesan Parish Secretaries Support Group will hold its monthly luncheon at the Knights of Columbus, 13th and Delaware streets at 12 p.m. For more information, call Jeri at 317-353-9404 or Betty at 317-357-8352.

April 13

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

April 13

St. Roch Parish, 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. For more information, call 317-784-1763.

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold an Eastern Triduum retreat. Cost is \$125. For more information, call the center at 317-788-7581.

Kordes Enrichment Center, Ferdinand, will hold a retreat "Holy Week: A Triduum Experience." Cost is \$90. For more information, call Kordes at 812-367-2777 or 800-880-2777.

A pro-life rosary is prayed at 9:30 (Continued on Next Page)

Catholic Crossword

1	2	3	4	5	6	7	8	9
10			11			12		
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48					49	50		51
52					53		54	
55					56		57	

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ACROSS

- Book following 2 Cor. (Abbr.)
- My feet did not — (Psa 18:36)
- Napoleon's role of exile
- Cooking utensil
- Great Lake
- "If I — good unto the Lord"
- "This I — to my mind."
- Make a choice
- Superior quality
- "I am 321"
- Kook
- Wise bird
- "They — with their tongue" (Psa 5:9)
- Spooky
- " — woman of a sorrowful spirit" (1 Sam 15)
- Tribe of Israel
- Lunch bag
- You can't tell a book — cover
- "I was blind —" (John 9:25)
- Love worketh no —
- (Rom 13:10)
- Exclamation word
- " — of little faith" (Mat 6:30)

DOWN

- King of Israel (2 Ki 18:10)
- Make a wage
- "looked out — window" (2 Ki 9:30)
- 1 Cab
- Hail of Fame
- Ballplayer Speaker
- Type of truck
- Satan's forte
- Theory
- Twist
- " — was thrown — in heaven." (Rev 4:2)
- 1 Joy
- Car victim
- Book of drings for Jerusalem
- Marked like a cheetah
- "The lot is cast into the —" (Pv 16:33)
- Prologue
- Region
- " — heaven and earth?" (Jer 23:24)
- "I — you the truth." (John 8:45)
- Nineteenth letter
- Solomon's book about life's meaning
- Snip
- Animal for Abel
- Little white lie
- Place upon

Answers on page 25

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Youth News/Views

Archbishop asks teens to promote chastity, life

by Mary Ann Wyand
Second of two parts

Archdiocesan Youth Conference participants need to promote chastity and pro-life messages to other teen-agers, Archbishop Daniel M. Buechlein said during a March 18 youth forum at the Columbus conference.

"One of the things that I want to emphasize with you is the tremendous challenge to walk against the stream in our society and to be proud and courageous and willing to be chaste people," the archbishop said. "I don't need to tell you there is very little (in society and the media) that encourages any of us, but especially you, our young church, to be chaste and virginal and

to save yourselves for marriage and for the fullness of love."

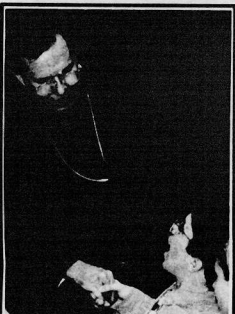
The Catholic Church in central and southern Indiana offers a new chastity program called "A Promise to Keep: God's Gift of Human Sexuality" which will help young people live chaste lives, he said. "We have a new program that will help support you in accepting the call to be chaste and to follow a way that is countercultural, that walks against the stream. I hope you will invite the program into your youth groups and your parishes and your schools."

Because Americans live in a society that promotes "a culture of violence, a culture of death," he said, youth also need to speak up about pro-life issues.

"There is so much at stake," the archbishop said. "It's the most helpless whose lives aren't being respected—their personal dignity as human beings isn't being respected—whether it be the unborn, elderly people, or the disabled. We need you, our young church, our young leaders, to help us walk against the stream. This (pro-life attitude) is not something that is popular in our society and the media, so give the church a hand with it, OK?"

Asked what advice he offers to confirmation candidates, the archbishop said this sacrament "initiates you into the fullness of receiving the gifts of the Holy Spirit" and also is "an initiation into adulthood in the church and maturity of faith. First of all, find out what those gifts of the Spirit are and what they can mean in your lives. And start trying to figure out what you are going to do to share the responsibility for leadership in the church as great lay people or, for some of you, as priests and religious."

Archbishop Buechlein also encouraged the teen-agers to become more active in their parishes by participating more fully and attentively in liturgies and volunteering to help with Mass as eucharistic ministers, lectors, hospitality ministers, or members of the choir. And he reminded the teens that, "If God calls you to do something, God gives you the strength to do it."



WELCOME—Archbishop Daniel M. Buechlein talks with teen volunteers in the "A Promise to Keep" chastity program during a March 29 luncheon at the Archbishop O'Meara Catholic Center. See story on page 1. (Photo by Mary Ann Wyand)



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PERDINAND, INDIANA

1995 Summer Programs

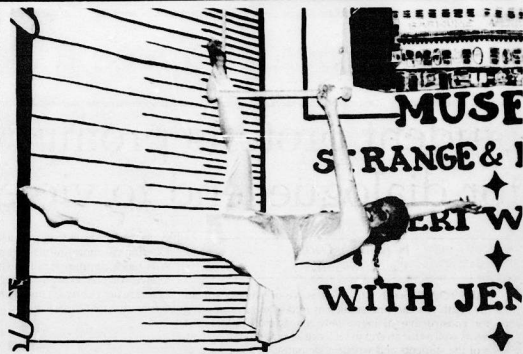
- May**
- 5-7 Intermediate Centering Prayer Retreat*
 - 13 The Gift of Each Moment
Kristine A. Harpenau, OSB
 - 13-19 Holistic Directed Retreat
Kristine A. Harpenau, OSB, and team
 - 19-21 The Wild Woman Within
Marilyn Gugel and Kate Fadick
- June**
- 10-16 Holistic Directed Retreat
Kristine A. Harpenau, OSB, and team
 - 16-23 Mysticism And Contemporary Spirituality: Guided Retreat
Elizabeth-Anne Vanek
 - 26-29 You're Too Young To Feel Old
Bridget Tierney
 - 30-7/9 Advanced/Intensive Centering Prayer Retreat*
- July**
- 14-21 Communion With The Creative Self: Guided Retreat
Joan Zehnder
 - 28-30 Thomas Merton And East Asian Spirituality
Robert Daggy

- August**
- 4-5 Divorce: Process Or Event?
Phyllis Elliott, Linda Pruitt, Dot Nesbitt, and Mary Beth Weber
 - 25-27 Your Family Life Cycle—A Mirror Of You!
Libby Weatherby-Hoard
 - 26 Centering Prayer Day*
- September**
- 9-16 Holistic Directed Retreat
Kristine A. Harpenau, OSB, and team
 - 23-24 The Spiritual Journey—Part 2: Centering Prayer Workshop*
 - 23-24 Come Away And Rest: Silent, Non-directed Retreat
 - 25-27 Introduction to Centering Prayer*
 - 25-27 Come Away And Rest: Silent, Non-directed Retreat

*Centering Prayer programs presented by Kordes' Centering Prayer Staff.

Kordes also offers Elderhostel programming.

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TRICKY PART—Holy Spirit parishioner Brooke Banta of Indianapolis finds that learning how to hang on a circus trapeze is fun as she rehearses for Cathedral High School's elaborate production of the musical "Barnum" set for April 20-23 in the school auditorium. Brooke is a senior. (Photo courtesy of Cathedral High School)

Cathedral drama students find life can be a circus

by Mary Ann Wyand

When 200 Cathedral High School drama students return from spring break next week, their lives will turn into a circus of sorts.

Cathedral's theater department is presenting the elaborate musical "Barnum" at 7:30 p.m. on April 20-23 in the school auditorium at 5225 E. 56th St. in Indianapolis, and the spring production includes a variety of authentic circus acts.

To prepare for their roles, the students worked with members of the Peru Youth Circus and the Fort Wayne Civic Theater, which staged the musical in February.

The musical marks the first time that a high school theater group in central Indiana has attempted to stage this colorful production which features special effects in stagecraft and lighting.

Young circus performers from Peru have helped Cathedral cast members hone their skills in juggling, tumbling, and other circus feats, while the Fort Wayne group has been generous in loaning props, costumes and scenery to the school. Students will wear

more than 300 costumes during the fancy musical production.

Tickets are \$7 each for reserved seating or \$5 each for general admission seating. Reserved seating tickets sold in groups of four are discounted to \$25. For ticket information, call Cathedral High School at 317-542-1481, extension 344.

Written by Cy Coleman and Michael Stewart, "Barnum" promises to captivate audiences and "children of all ages" through its blend of circus acts, audience participation, special effects, and Broadway musical numbers, according to director Terry Fox.

Jeff Marlett is providing the musical direction for the production.

"The musical focuses on the professional accomplishments and marital challenges of P.T. Barnum, who gained fame as 'the world's greatest showman' due to his ability to entertain the public with razzle-dazzle circus acts and illusions.

Central to the story is the struggle in his relationship with his wife, who only wanted him to be a common businessman rather than America's "Prince of Humbug."

The play is expected to be quite a show. Students hope it will be a real circus.

Edinburgh youth group will present the Passion

Holy Trinity Parish youth group members will present a **Passion mime** of the Stations of the Cross at the Edinburgh church at 7 p.m. on Good Friday, April 14.

This is the second year that the Holy Trinity youth group has presented the Passion mime, which is done from the teen-age perspective. A narrator applies the message of each of the stations to aspects of today's teen-age lifestyle in America.

Youth group members invite archdiocesan Catholics to Edinburgh for the Good Friday observance.

The Catholic Youth Organization is finalizing plans for the **1995 Summer Camping Program**. Boys and girls ages 7 through 17 are invited to experience a week of fun, friendship, and adventure at Camp Rancho Framosa in Brown County. CYO offers traditional camping, Adventure and Adventure Plus camping, Skemah Village, and Mustang Camp, as well as the Counselor-in-Training Program for teenagers who are entering the 10th through 12th grades. For camping information, telephone the CYO Youth Center at 317-632-9311.

Cardinal Ritter High School in Indianapolis will offer summer school classes from June 5 through July 7 at the Indianapolis West Deaconry interparochial high school located at 3360 W. 30th St. in Indianapolis.

Students who will be in the ninth through 12th grades for the 1995-96

school year may apply for summer classes in English, physical education, pre-algebra, art and history. Classes begin at 8 a.m. and conclude at 10:30 a.m. except on the Fourth of July.

For more information about summer coursework, contact Kathy Mears at Cardinal Ritter High School at 317-924-4333.

St. Thomas Aquinas School junior high students in Indianapolis recently won Cathedral High School's annual Academic Olympics competition.

Nineteen Roncalli High School students participated in the **1995 Central Indiana Science and Engineering Fair** on March 25, and three earned first-place awards.

Senior Danielle Lynn earned the National Association of Biology Teachers' Award as well as a first-place certificate in the 12th grade biology science category.

Junior Steve Ernst won a first-place award in the 11th grade physical science category and sophomore Matt Will finished first in the 10th grade physical science competition. Junior Jay Allen won the Eli Lilly Award for his entry in the 11th grade biological science category.

Roncalli students also earned the Iota Sigma Pi Cobalt Chapter Award for most students participating in the science fair.

Campus News and Views

Student protests prompt calls for dialogue, end to violence

by Bronwen Dachs
Catholic News Service

CAPE TOWN, South Africa—A wave of protests spread through South African universities in mid-March, prompting calls for constructive dialogue between administrators and students as well as for an end to violence as a method of protest. "Some of the students and workers' demands are just, such as more participation in decision-making, but almost everyone agrees that their methods are alienating and wrong," said Jesuit Father Graham Pugin, chaplain to the University of the Witwatersrand (Wits) in Johannesburg, where classes were disrupted, buildings vandalized and garbage cans overturned by angry protesters.

The South African Students' Congress and the National Education, Health and Allied Workers' Union at Wits demanded the reinstatement of 39 employees and nine students dismissed or expelled after two administrators were taken hostage and the cafeteria was wrecked last year.

The behavior of those dismissed or expelled was "unacceptable," and "they deserved to be disciplined," Father Pugin said in a March 19 telephone interview. "But this unfounded demand shouldn't detract from the students' legitimate concerns." A forum for open discussion between students and university administrators should be set up without delay, he said. Wits is one of South Africa's universities that is based on a British model and prides itself on liberal values and independence from the state.

But despite such universities' traditional opposition to apartheid, the cost of tuition keeps them out of reach for the majority of blacks.

Wits has been "astonishingly slow in providing a forum for discussion of change" in post-apartheid South Africa and its effect on universities, Father Pugin said.

"Wits had such a clear perception of itself as the liberal bastion of the left.... Perhaps it should have been slightly more modest in its appraisal."

Unaffordable fees were the "driving issue" behind the students' protests, the chaplain said. He added that the incidents of violent protest were confined to small areas of the campus. "Most students are going to lectures unharassed," he said. It was also a minority of students who caused chaos on campus in Cape Town, said Sister Rita Baptista, chaplain to the University of the Western Cape, where students disrupted classes and intimidated lecturers and students in their protest against increased tuition fees and the exclusion of those unable to pay.

In the most dramatic of their actions, protesters took seven university officials hostage for 11 hours March 9, demanding that all students be allowed to register, regardless of their debt to the university.

Senja Martin, 21, chairwoman of the University of Western Cape branch of the Association of Catholic Tertiary Students, said the vast majority of students opposed the protest, which was called off March 16 after the university gave loans to 52 "academically sound" students and allowed them to register.

Most of the protesters were students who had been excluded from the university for financial or academic reasons, Martin said.

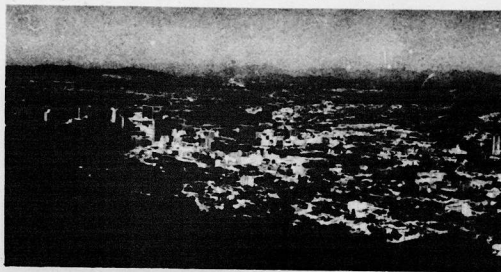
"It's not that we are insensitive to those unable to pay fees, but their demands are unrealistic and unfair to those of us who have worked very hard to be able to pay our fees," she said, noting that few of the university's students are wealthy. University of Western Cape was established under the apartheid regime as a university for people of mixed race. This year most of its students are black.

The university's branch of the Association of Catholic Tertiary Students, which has about 60 members, was not united in its opposition to the protest and boycott of classes, Martin said.

Members who had been refused readmission to the university because of their inability to pay were sympathetic, she said. There was also no unified Catholic response to the campus protests at Wits, although earlier this year members of the Association of Catholic Tertiary Students joined in a march

to protest readmissions policies and "were able to moderate some of the more outrageous demands," Father Pugin said. Wits has a complex funding system, in which some students receive loans each year until they graduate. The criteria for these loans are not clearly set out by the university. The protesters are demanding that these loans be made available to all students.

SCENIC CAPE TOWN—This pleasant view of Cape Town, South Africa is serene compared to the violence that has recently occurred at the University of Western Cape. (Photo by Elizabeth Bruns)



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Martin University to perform concerts April 8-9

Martin University will hold a piano recital featuring Marilyn Freeman on April 8 at 7 p.m. in the Performing Arts Center, 2171 Avondale Place. A Gospel/Concert Choir presentation, "The Seven Last Words of Christ," will be held on April 9 at 6 p.m. All events are free and open to the public. For more information, call Pat Stewart at 317-543-3262.

☆☆☆

St. Paul Catholic Center, Bloomington, will present "Godspell... The Resurrection" in the church April 7-9. All shows will begin at 8 p.m. Tickets are \$7 for adults; \$5 for students. For more information, call the parish office at 812-339-5561.

Pope reaches out to women who have had abortions

He says he knows abortion is often chosen because of difficult and even tragic situations

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II's latest encyclical categorically condemns abortion, but it also reaches out to women who have had abortions and shows strong sympathy for the real-life pressures that led them to their decision.

Citing what he calls mitigating circumstances of economic and psychological anxiety, the pope encourages these women to ask forgiveness and let the church help heal their wounded hearts. For a document that takes aim at the "culture of death," the tone here is remarkably compassionate. "Evangelium Vitae" ("The Gospel of Life") comes down especially hard on the "network of complicity" that can lead a woman to abortion, including husbands, friends and relatives, doctors and legislators.

At the end of the encyclical, the pope addresses a "special word" to the women themselves.

"The church is aware of the many factors which may have influenced your decision, and she does not doubt that in many cases this was a painful and even shattering decision," he writes.

"The wound in your heart may not have healed. Certainly what happened was and remains terribly wrong. But do not give in to discouragement, and do not lose hope. Try rather to understand what happened and face it honestly," he says.

He says he knows abortion is often chosen because of difficult or even tragic situations of suffering, loneliness, the "struggle to make ends meet," depression and anxiety about the future.

"Such circumstances can mitigate even to a notable degree subjective responsibility," he states. Alluding to rape cases in

particular, he says the choice of having a baby can at times be so demanding that it "reaches the point of heroism."

In other situations, the pope says, fathers are to blame when they leave a woman alone to face a pregnancy. Medical staff sometimes "disguise" abortion by the use of innocuous terms. Pressures can also come from friends and relatives, to a degree that the woman feels "psychologically forced" to have an abortion.

In these cases, moral responsibility lies particularly with those who have indirectly or directly obliged her to have an abortion, he says.

Whatever their individual guilt, the pope tells these women, God "is ready to give you his forgiveness" in the sacrament of penance.

The pope does confirm the automatic excommunication

which the church applies to "all those who commit this crime with knowledge of the penalty attached." But he makes clear that excommunication is not viewed as punitive; rather, it is a way of making people aware of their need for repentance.

In effect, the pope is highlighting an "open door" policy for women who have had abortions, but much depends on the woman and her willingness to acknowledge a wrong. Offering a deeply personal challenge and an act of reconciliation, he tells these women: "You will also be able to ask forgiveness from your child, who is now living in the Lord."

In a document that pulls no punches in delineating responsibility for attacks on human life, the pope's words to these women are chosen very carefully, with an aim to open hearts and heal, not to rebuke or condemn.

Pope lauds signs of witness to life

He devotes six pages to examples of people working to foster, protect, improve human life

by Jerry Filleau
Catholic News Service

WASHINGTON—Pope John Paul II does not just condemn the "culture of death" in his new encyclical on life. He also offers praise and encouragement for witnesses to the value of human life.

The value of human life is inestimable "because it consists in sharing the very life of God," he said.

He said he would be giving "a one-sided picture, which

could lead to sterile discouragement, if the condemnation of the threats to life were not accompanied by the presentation of the positive signs at work in humanity's present situation."

"Unfortunately," he added, "it is often hard to see and recognize these positive signs, perhaps also because they do not receive sufficient attention in the communications media."

So he devotes six pages at the end of the encyclical's first chapter to singling out examples of men and women working to foster, protect and improve human life.

Its main thrust is a warning that the "culture of death" which seems to prevail increasingly in the world today is diametrically opposed to the Gospel of life that is fundamental to Christian belief.

The "culture of death" described by the pope could be summarized as a set of philosophical assumptions, political positions and social norms, attitudes and practices which devalue the sacredness of each human life—to the point that life becomes completely expendable in the case of the unborn, the disabled and the terminally ill.

Among his examples of a countercultural witness to life, Pope John Paul cites:

- "Many married couples who, with a generous sense of responsibility, are ready to accept children as 'the supreme gift of marriage.'"

- "Families which, over and above their everyday service to life, are willing to accept abandoned children, boys and girls and teen-agers in difficulty, handicapped persons, elderly men and women who have been left alone."

- "Centers in support of life... which, with admirable dedication and sacrifice, offer moral and material support to mothers who are in difficulty and are tempted to have recourse to abortion."

- "Medical researchers and practitioners who devote their lives to improving and saving the lives of others."

- "International aid and development agencies which 'bring quick relief to people affected by natural disasters, epidemics or wars' and work to improve health in poorer countries."

- "Movements and initiatives to raise social awareness in defense of life 'against campaigns around the world to make abortion and euthanasia legal and socially acceptable.'"

- "All those 'small' gestures of openness, sacrifice and selflessness care which countless people lovingly make in families, hospitals, orphanages, homes for the elderly and other centers or communities which defend life."

- "The spread, at many levels of public opinion, of a new sensitivity ever more opposed to war as an instrument for the resolution of conflicts."

- "The growing attention being paid to the death penalty."

- "The growing attention being paid to the quality of life and to ecology, especially in more developed societies."

- "Those in bioethics promoting a wider 'reflection and dialogue—between believers and nonbelievers, as well as between followers of different religions—on ethical problems, including fundamental issues pertaining to human life.'"

Pope John Paul at one point describes the contrast between those who seek to promote life and those who advocate death for dealing with problems. He sees the contrast as "an enormous and dramatic clash between good and evil, the 'culture of death' and the 'culture of life.'"

"We find ourselves not only 'faced with' but necessarily 'in the midst of' this conflict," he said.

"We are all involved and we all share in it," he added, "with the inescapable responsibility of choosing to be unconditionally pro-life."

European bishops say encyclical should spur legislation

ROME (CNS)—Bishops in several European countries said Pope John Paul II's encyclical on life should spur efforts to infuse moral principles into national legislation.

Bishops in Italy and Spain expressed hopes that the papal document would help erase or tighten pro-abortion laws. A French bishop warned that laws not grounded in moral principles "run the risk of legitimizing unjust mentalities and practices." A Polish bishop said the pope was inspired by the situation in his native country, where parliament has tightened its abortion law.

The document also had its church critics. These included Swiss-born theologian Father Hans Kung and French Bishop Jacques Gaillon, dismissed as head of the Diocese of Evreux in January because of his public dissent from several church teachings.

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Holy Week Prayers, Donations Urgently Needed

Sister Pleads for Struggling Indian Mission School

Special to The Criterion

THOREAU, NM — As Catholics around the globe prepare for Easter, a Sister of Notre Dame de Namur is pleading for urgently-needed help for a struggling Indian Mission school.

Sr. Natalie Bussiere, S.N.D., is a native of Massachusetts who says she lost her heart two years ago to the Indian children attending Blessed Kateri Tekakwitha Academy where she serves as elementary principal.

Her heartfelt goal, Sr. Natalie says, is that of making quality Catholic education a reality for American Indian children in her care.

Blessed Kateri Tekakwitha Academy was started more than a decade ago by St. Bonaventure Indian Mission and School Founder Very Rev. Douglas A. McNeill when he realized the Indian children in the Mission's CCD

classes didn't have even the most basic reading and writing skills. Today over 300 children, most of them Native American, join Sr. Natalie in her prayers to keep their school from closing.

Sr. Natalie cites statistics that command her commitment to the Indian boys and girls attending Blessed Kateri Tekakwitha Academy:

** 55% of the Navajo population cannot read or write;*

** The suicide rate among Navajo teenagers is ten times higher than for their age group in the U.S. population at large.*

Sr. Natalie is not alone in her commitment to all those who look to St. Bonaventure Mission for hope of a better life. She works side-by-

side with a nearly 50-member strong corps of dedicated lay missionaries.

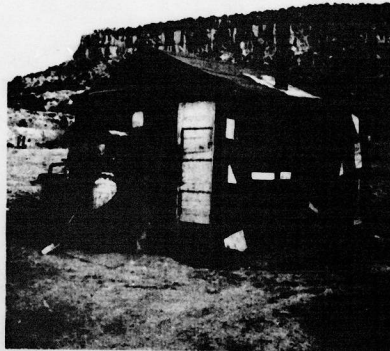
Most of the missionaries serve as teachers, but some also help carry out other work of the Mission.

The work of other lay missionaries includes bringing both food and water to aging Navajos living in poverty in remote areas of the barren Reservation which has been often compared to an emerging "Third World" nation. Many dwellings have dirt floors and no running water or electricity.

New lay missionaries often ask, "Sister, is this America?"

Trusting in God, Sr. Natalie prays for urgently-needed help.

Gifts made to St. Bonaventure Indian Mission and School are tax-deductible. The school also qualifies for "Matching Gifts."



Blessed Kateri Tekakwitha Academy Elementary Principal Sr. Natalie Bussiere, S.N.D., and a group of BKTA students are pictured with the "Miracle Van" that many friends helped St. Bonaventure Indian Mission School earn through Campbell's Labels for Education Program. St. Bonaventure Indian Mission and School, which operates BKTA is now collecting labels for a second "Miracle Van."

Dear Criterion Reader,

I'm turning to you for help. I pray you will join me in a partnership of prayer, love and concern.

My very serious concern is the plight of struggling families and of aging First Americans here on the Eastern Navajo Reservation...and the future of our Mission school's boys and girls.

I cannot turn my back on despair bred by near-Third-World poverty, so I'm asking for your prayers...and your help.

I cannot turn my back on starvation and malnutrition, so I'm asking for your prayers...and your help.

I cannot turn my back on a generation of American Indian boys and girls I see as being condemned to lives of hopelessness without an education, so I'm turning to you for your prayers...and for your help.

In Christ's Love for His Forgotten,

Sr. Natalie Bussiere, S.N.D.

P.S. I'll remember you and your needs in my prayers and at Mass during Lent and the Easter season.

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† May They 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.

† **BAXTER, Dorothy A.**, 85, St. Joan of Arc, Indianapolis, March 23. Mother of David Baxter, Joseph, Baxter and Karen A. Newsinger, grandmother of two.

† **BEISLE, Robert E.**, 70, Holy Spirit, Indianapolis, March 12. Father of Mark Beisle; brother of Beatrice Stires, Martin Beisle, Miltie Sipes and Mary Salvator, grandfather of two.

† **CASKEY, Harry D.**, 73, St. Barnabas, Indianapolis, March 24. Husband of Margaret Caskey; father of David Caskey, Michael Caskey, Robert Caskey and Josephine Simon.

† **COOK, Normanda M.**, 90, Holy Cross, Oldenburg, March 16. Sister of Mary J. Byrum, Martha Rapp, Edwina Schlarfberger and Rita Jane Wamtrath.

† **CRIMMINS, Mary C. Fernandez**, 30, St. Lawrence, Indianapolis, March 20. Wife of Paul J. Crimmis; mother of Mary C. Crimmis and Paul J. Crimmis; Zachary Crimmis, John H. Crim-

mins, Andrew J. Crimmis; daughter of Julio G. and Ann R. Carvers Fernandez; sister of Jose Fernandez, John H. Fernandez, James Fernandez, David L. Fernandez, Julie Fernandez and Jennifer Fernandez.

† **COULINS, Frank**, 69, St. Philip North, Indianapolis, March 24. Husband of Margaret Dean Collins.

† **CRAWFORD, Hattie Bell**, 79, St. Anthony of Padua, Clarksville, March 24. Mother of John C. Crawford and Mary E. Daniels; grandmother of five.

† **DEOM, Robert J.**, "Bobby," 56, St. Paul, Tell City, March 28. Son of Mary Emily Sandage Deom; brother of Joe, Mike, Jake, Susan Stiles, Irma Peter and Janice Stiles.

† **DOWNER, Katherine A.**, 82, Holy Spirit, Indianapolis, March 19. Wife of Harry E. Downer; mother of Kathy Heinze, Dalene Bamyar, Margaret Carlson, Patrick Downer, Michael Downer and Gregory Downer; grandfather of 13.

† **DUERR, John Bernard Sr.**, 84, St. Anthony of Padua, Clarksville, March 17. Father of Jack Duerr, David L. Duerr and John B. Duerr II; brother of Francis Duerr and Laura Duerr; grandfather of five; great-grandfather of 10.

† **DULANEY, Mary Elizabeth**, 83, St. Anthony of Padua,

Clarksville, March 23. Mother of S.K. Dulaney, Ron Dulaney, Margie Langford, Mary Lee Rowe and Shelby Elkins; grandmother of 20; great-grandmother of 15.

† **ERNSTES, Ruby H.**, 81, St. Mary, Greensburg, April 3. Wife of Henry A. Ernestes; mother of William L. Ernestes, John H. Ernestes and Sister Chris Ann Ernestes; sister of Walter Ray Houston; grandmother of seven; great-grandmother of three.

† **FRIELER, Anna F.**, 85, St. Paul, Tell City, August 27. Mother of Mary Frances Schreiber, Joan Patterson, Georgia Elder and Kathy Winger; sister of Ray Hauser, Edward Hauser, Teresa Schreiber, Hilda Schrieffer, Wilma Bledson and Stella Kieser; grandmother of 11; great-grandmother of 13.

† **GASIOROWSKI, Robert T.**, 54, St. Jude, Indianapolis, March 23. Husband of Nancy Gasiorowski; father of William R. Gasiorowski; son of Joanna Gasiorowski; brother of Ruth Funk.

† **GOODMAN, George J.**, 87, formerly of Holy Name, Beech Grove, March 28. Husband of Helen Goodman; brother of Christina Glasscock; brother of Ruthellen Henman; grandfather of six; great-grandfather of four.

† **GREINER, Robert A.**, 86, Little Flower, Indianapolis, April 1. Husband of Louise C.; father of Mary M. Greiner and Frances A. Villegas; grandfather of two.

† **HOLLIDEN, Mary Ann Munier**, 59, St. Paul, Tell City, March 24. Wife of James Holliden; mother of JoAnn Melton, Tony Holliden, Dan Holliden, Jeff Holliden, David Holliden, David Holliden, Andy Holliden and

Jason Holliden; sister of Paul Munier; grandmother of 10.

† **HUBER, Mary C.**, 94, St. John, Starlight, March 24. Mother of Paul Huber, Norbert Huber, Joseph Huber, John "Larry" Huber, David Huber, Sister Rosemary Huber, Doris Wathen, Sister Kathryn Huber, Cecilia D'Apice and Carol Griswold; sister of Rosalene Stumler; grandmother of 24; great-grandmother of 30.

† **LIELAND, Melvin G.**, 80, St. Mary, Koshwilt, March 28. Husband of Betty Curry Lieland; father of James M. Lieland, Barbara VanHuss and Joann Correll; brother of Arlene Caron; grandfather of six; great-grandfather of one.

† **PAYNE, Carlisle H.**, 76, St. Michael, Bradford, March 21. Husband of Mary Agnes "Sue" Payne; grandfather of five; great-grandfather of one.

† **MAMPILLY, Cherian T.**, 53, St. Monica, Indianapolis, March 23. Husband of Annie Saroj Mampilly; father of Shobita Mampilly, Thomas Mampilly and Zachary Mampilly; son of Anna Mampilly; brother of Jose Mampilly and Paul Mampilly.

† **MARCHIG, Judith**, 96, Holy Trinity, Indianapolis, March 24. Mother of William Marchig and Dorothy Johann; grandmother of six; great-grandmother of 15; great-grandfather of four.

† **MARLEY, Elizabeth L.**, 93, Catholic Community of Richmond, Richmond, March 21. Mother of William M. Marley; grandmother of three; step-grandmother of two; great-grandmother of four.

† **MCKING, David Wayne**, 41,

St. Mary, North Vernon, March 30. Husband of Candace C.; father of Tristan, Carl, Rachel, Rebecca and Ellary; son of James M. and Betty E. King; brother of Myron King, Marshall King, Frank King and Linda Riley.

† **MUCKERHEIDE, Alvin**, 90, St. Mary, Greensburg, March 27. Brother of Louis Muckerheide, Albert Muckerheide, Emma Muckerheide and Rosaline Muckerheide.

† **REGAN, Ruth Marcelle**, 84, St. Paul, Tell City, March 26. Aunt of Marjorie DeWitt, Nellie Henderson, Marion Parker and Jimmy Parker.

† **RUSSELL, John G.**, 56, St. Pius X, Indianapolis, March 28. Husband of Christine Halstead Russell; father of John Patrick Russell; son of Gladys Russell; brother of Robert J. Russell.

† **SANDBERG, Veronica A.**, 81, Holy Spirit, Indianapolis, March 22. Mother of Ann V. Alden, Mary C. Meredith, Paul J. Higi and

Charles J. Sandberg; sister of Charles Morrow; grandmother of 11; great-grandmother of 10; great-great-grandmother of one.

† **SOBAK, Lu M.**, 85, Holy Spirit, Indianapolis, March 26. Sister of Sally Gundrum.

† **STANLEY, Margaret L.**, 79, St. Philip North, Indianapolis, March 22. Grandmother of Karen, Kimberly and William.

† **TOSCHLOG, Rodney A.**, 25, Catholic Community of Richmond, Richmond, March 26. Husband of Judy; step-father of Brian Cottching; son of Rudy and Linda Toschlog; brother of Edward Toschlog II and Renee Toschlog; grandson of Marilyn Glunt.

† **WITTMAN, John C.**, 76, Catholic Community of Richmond, Richmond, March 20. Husband of Virginia; father of Christopher J.; brother of Paul Wittman, Carl Wittman, Bertha Klein and Alfreda Homan; grandfather of one.

Franciscan Sister Vivian Morshauer dies March 23 at the age of 83

A Mass of Christian Burial for Franciscan Sister Vivian Rose Morshauer was celebrated March 27 at the Motherhouse in Oldenburg, Ind. Sister Vivian Rose died March 23. Born in Cincinnati, Ohio, she entered the Oldenburg Franciscan Community in 1929 and professed her final vows in 1935.

Sister Vivian Rose taught at Vincent de Paul, Bedford; Oldenburg Academy, Oldenburg; and at Marian College, Indianapolis from 1960-82.

Sister taught music during her entire lifetime and held the position of professor of music. She was also the chapel organist at the college; she was in retirement ministry at Marian since 1982.

Sister Vivian Rose is survived by nieces and nephews.

Memorials may be made to Sisters of St. Francis, Oldenburg, Ind. 47036.



Carmelite Sister Clare Sense, dies on March 29 at age 81

The Mass of Christian Burial was celebrated at the Carmelite Monastery in Terre Haute, Ind., on April 1 for Sister Clare Sense who died March 29. She was 81 years old.

The former Helen Sense was born in St. Louis and was a religious, who died for 47 years. She was the first postulant of the Terre Haute Carmel, which was founded from Indianapolis in 1947.



During her life, Sister Clare was engaged in many varied types of monastic work. Like St. Clare, she always had a deep spirit of poverty.

Sister Clare was the only remaining member of her family. The interment took place in the community cemetery with the nuns, several priests and religious and community friends in attendance.

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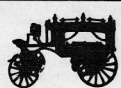
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Pope had his Bible at hand while he wrote 'Evangelium Vitae'

Arguments are based on concepts of right and wrong as related in the Old and New Testaments

by John Thavis
Catholic News Service

VATICAN CITY—When Pope John Paul II wrote his latest encyclical, "Evangelium Vitae" ("The Gospel of Life"), he had his Bible close at hand.

Although the main topics—abortion, euthanasia and other threats to life—are modern ones, all of the pope's arguments lead back to basic concepts of right and wrong as related in the Old and New Testament.

The pages of "Evangelium Vitae" are full of biblical references and quotations. Certainly it could be described as one of the most biblically grounded encyclicals in modern history.

It cites the story of Cain and Abel on murder, the Psalms on the dignity of the unborn child, the Book of Wisdom on euthanasia and St. Paul's epistles on the Christian duty to challenge anti-life practices.

Some had expected Pope John Paul, a moral theologian, to assemble detailed theological arguments in this document. But the pope does not speak so much as a theologian as a pastor, punctuating his points with biblical lessons everyone should be able to understand.

But the encyclicals seek to demonstrate that the whole history and orientation of the Christian faith—from the Book of Genesis to the death of Christ—is undeniably pro-life. The story of Cain and Abel lends the encyclical its structure and helps the pope make a series of main points:

- That Cain's act of murder is "a crime rewritten daily, with inexorable and degrading frequency" in human history.
- That Cain's lie and attempt to cover up his crime parallels modern ideologies that "try to justify and disguise the most atrocious crimes against human beings."
- That Cain's response—"Am I my brother's keeper?"—reveals the same attitude of contemporary men and women who refuse to accept responsibility for their brothers and sisters.

• That despite all this, God's mercy still reaches out to Cain, just as it does to people today.

This Bible account can be universally understood, which is important for an encyclical that is addressed not only to bishops and Catholic faithful but to "all people of good will." The encyclical makes another striking biblical comparison between the pharaoh of Egypt, who ordered every male child of Hebrew women killed, and the "powerful of the earth" today, who would impose "anti-birth" policies on the most prolific and poorest populations.

And the pope cites the refusal of Hebrew midwives to carry out this decree as a precursor of the "conscientious objection" to anti-life laws that the encyclicals demands of the faithful.

The Bible is quoted at length to illustrate Christianity's traditional respect and reverence for old age. It would be anachronistic to expect Scripture to explicitly condemn a practice like euthanasia, the pope says, because it would

be "completely foreign" to the cultural and religious context of the biblical peoples.

The pope does cite Old Testament legislation that dealt with protecting life when it was threatened: in the case of foreigners, widows, orphans, the sick and the poor, and even children in the womb.

"The texts of sacred Scripture never address the question of deliberate abortion and so do not directly and specifically condemn it," he writes.

"But they show such great respect for the human being in the mother's womb that they require as a logical consequence that God's commandment, 'You shall not kill,' be extended to the unborn child as well," he says.

The pope criticizes the mass media for aggravating the confusion between good and evil in the minds of modern men and women. But this is not entirely new, he adds. The Gospel of St. Matthew made the point that when good is called evil and evil good, then the individual conscience is on the path to moral blindness.

Perhaps more than anything else, it is the Bible's unambiguous tone that is echoed in "Evangelium Vitae" and its call to pro-life action. In a passage that the pope seems to have taken as his model, he cites St. Paul's letter to Timothy:

"Preach the word, be urgent in season and out of season, convince, rebuke and exhort, be unfailing in patience and in teaching."

Pope says encyclical is 'message of hope'

He says the text tries to offer the way of forgiveness as a solution to threats against life

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II said his latest encyclical was designed as a "message of hope" to counter enormous threats against life in modern society.

In his first post-publication comments on "Evangelium Vitae" ("The Gospel of Life"), the pope said April 2 that while the text condemns anti-life practices, it also tries to offer the way of forgiveness as a solution.

He said his 194-page encyclical invited everyone to "protect, defend and love life, which is a daily miracle of God's tenderness."

"The scenarios of death, which unfortunately do not cease to involve defenseless populations, remind us that sin continues to devastate human existence," he said.

"The threats against life today assume enormous dimensions," he said. The encyclical denounced abortion, euthanasia, assisted suicide, nontherapeutic embryo experimentation and contraception, but also spoke of the widespread suffering caused by war and poverty.

He said the text, which was four years in the writing, aimed at answering several questions:

- "How to stop the hand of Cain?"
- "How to give back strength to the good which the Creator has placed in the human heart?"
- "How to heal and save the world?"

The pope said the answer was the one indicated by Christ: forgiveness and reconciliation.

People today need to recognize their own faults and feel the call to conversion, he said.

"Only in this way can the horizons of death be transformed into horizons of life," the pope said.

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Minimum three years of practical ministry experience in a parish or related setting, M.A. in Theology, Pastoral Studies or a related field. Some experience with leadership development and training, spiritual formation, adult learners, supervision and administration required. Inquiries with resume and brief statement of interest to: Leadership Formation Search Committee, P.O. Box 4169, Evansville, IN 47724-0169. Tel. 812-424-5536, FAX: 812-421-1334.

Associate Director of Pastoral Planning and Research

Diocese of Evansville, Indiana seeks a person with proven organizational skills to collaborate with Director in assessing Church of Covington plan for future. Applicants should have experience and knowledge of Church groups, parish pastoral councils, process skills, goal setting and program implementation. Prefer applicants with masters degree in Pastoral Theology, Business Administration or equivalent, possessing strong verbal/written communication skills, with ability to carry out research and evaluate data. Deadline May 15 for sending resume, transcripts and desired salary range to:

Director of Pastoral Planning and Research, Diocese of Covington, P.O. Box 18548, Erlanger, KY 41018-0548.

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St. Monica's Parish, located at 6131 N. Michigan Road, is seeking a business manager to serve as a steward of the human, financial, and physical resources of the parish. Responsibilities include implementing computer systems, administering the budgetary process, maintaining financial records, supervising office and maintenance staff, coordinating purchasing, and overseeing the use and upkeep of parish facilities.

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Director of Development

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Search Committee, c/o Keith Syberg, 531 Ashbourne Lane, Greenwood, IN 46142. AAE/OF. Deadline: April 15, 1995

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Encyclical denounces all threats to human life

(Continued from page 1)

papal efforts to revitalize the world's conscience to a new sense of human dignity and the sacredness of life.

The pope sharply denounces abortion, artificial contraception, sterilization, infanticide and euthanasia—elements widely expected since 1991 when he announced his intention to write an encyclical on human life.

But he challenges other threats to life as well, including capital punishment. In "a system of penal justice ever more in line with human dignity," he says, the extreme cases in which the death penalty may be justified "are very rare, if not practically nonexistent."

Early in the encyclical Pope John Paul hits hard at "the violence against life done to millions of human beings, especially children, who are forced into poverty, malnutrition and hunger because of an unjust distribution of resources."

"And what of the violence inherent not only in wars as such but in the scandalous arms trade, which spawns the

many armed conflicts which stain our world with blood?" he asks. "What of the spreading of death caused by reckless tampering with the world's ecological balance, by the criminal spread of drugs, or by the promotion of certain kinds of sexual activity which, besides being morally unacceptable, also involve grave risks to life?"

Setting the primary focus of the encyclical, he adds: "Here though we shall concentrate particular attention on another category of attacks, affecting life in its earliest and in its final stages."

At 194 pages in the English version, the encyclical is the longest of the 11 issued by Pope John Paul in his 16-plus years as pope.

It carries forward several key themes developed in his 1993 encyclical on the foundations of morality, "Veritatis Splendor" ("The Splendor of Truth").

As he did in the 1993 document, the pope argues that the problem today is not just the continuing existence of evil and

sin, but widespread cultural relativism and individualism in which any sense of sin is severely distorted or even lost.

"Decisions that go against life sometimes arise from difficult or even tragic situations," and these can make a person less at fault for the evil done, the pope says.

"But today the problem goes far beyond the necessary recognition of these personal situations," he adds. "It is a problem which exists at the cultural, social and political level, where it reveals its more sinister and disturbing aspect in the tendency, ever more widely shared, to interpret . . . crimes against life as legitimate expressions of individual freedom, to be acknowledged and protected as actual rights."

He calls it "a perverse idea of freedom" and a "surprising contradiction" to deny the very right to life in the name of human rights and freedom.

Woven through and through with reflection on Scripture, the new encyclical is divided into four main chapters, each developed thematically around a key story or passage from the Bible.

Chapter 1, "The Voice of Your Brother's Blood Cries to Me From the Ground," reflects on the Genesis account of Cain's murder of Abel.

It sees in God's question to Cain—"What have you done?"—a call to people today to confront the reality of attacks on the sacredness of human life and resensitize their consciences to the evil of "crimes against life."

In Cain's response—"Am I my brother's keeper?"—it sees the basic issue today of an individualistic view of freedom divorced from truth and responsibility toward others.

"Freedom," the pope says, "negates and destroys itself, and becomes a factor leading to the destruction of others, when it no longer recognizes and respects its essential link with the truth . . . To claim the right to abortion, infanticide and euthanasia, and to recognize that right in law, means to attribute to human freedom a perverse and evil significance: that of an absolute power over others and against others. This is the death of true freedom."

Chapter 2, "I Came That They May Have Life," focuses on the Christian conviction of the unique value of human life that emerges from the Hebrew and Christian Scriptures.

"In Jesus' own life, from beginning to end, we find a singular 'dialectic' between the experience of the uncertainty of human life and the affirmation of its value," it says.

To the question of why life is good, the pope says that from its earliest pages the Bible gives "a powerful and amazing answer"—that the human person "is a manifestation of God in the world, a sign of his presence, a trace of his glory."

After tracing various Bible passages on God's personal involvement in the creation and development of each person, the pope asks, "How can any one think that even a single moment of this marvelous process of the unfolding of life could be separated from the wise and loving work of the Creator and left prey to human caprice?"

He closes the chapter with a meditation on the profound new meaning that Christ gave to all human life by his death on the cross. "It is the very life of God which is now shared with man . . . From the cross, the source of life, the 'people of life' is born and increases," he says.

Pope John Paul introduces Chapter 3, "You Shall Not Kill," with the words of Jesus from Matthew, "If you would enter life, keep the commandments."

It is in Chapter 3 that he reaffirms in detail the church's teachings on abortion, on euthanasia, on embryo and fetus experimentation, and other key issues of human life.

But he stresses that behind the "strongly negative" form of the commandment against killing is "a positive attitude of absolute respect for life."

"God's commandment is never detached from his love . . . The Gospel of life is both a great gift of God and an exacting task for humanity," he says.

He concludes Chapter 3 with an extended analysis of "the necessary conformity of civil law with the moral law" and the "need to recover the basic elements of a vision of the relationship" between the two.

In Chapter 4, "You Did It to Me," Pope John Paul calls for a new preaching and witnessing of the Gospel of life by all of Christ's followers.

"We are the people of life," the pope says, "because God, in his unconditional love, has given us the Gospel of life and by this same Gospel we have been transformed and saved . . . We have become a people for life and we are called to act accordingly."

It calls for a revival of witness to the sacredness of life and the dignity of each person in Catholic catechesis, education, family life, political advocacy, community action and volunteer work, professional and work life, marriage, health care and care for the elderly.

"The cultural change which we are calling for demands from every one the courage to adopt a new lifestyle, consisting in making practical choices—at the personal, family, social and international level—on the basis of a correct scale of values: the primacy of being over having, of the person over things," the pope says.

In a note to women who have had an abortion, the pope says the church recognizes "the many factors which may have influenced your decision."

"Certainly what happened was and remains terribly wrong. But do not give in to discouragement and do not lose hope . . . The Father of mercies is ready to give you his forgiveness and his peace in the sacrament of reconciliation. You will come to understand that nothing is definitively lost and you will also be able to ask forgiveness from your child, who is now living in the Lord," he says.

He asks them to make "a commitment to life" in caring for others and to "become promoters of a new way of looking at human life."



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