

THE CRITERION

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Why support United Catholic Appeal?

An interview with L. H. Bayley, general chair of this year's campaign

Q. You have been involved in a leadership position with the United Catholic Appeal for the past two years and you also serve on the finance committee for the archdiocese. We hope you'll be able to answer questions about why this annual fund drive is needed and how the funds are used. To start with, where does the archdiocese get its money?

A. Unlike a business, the Archdiocese of Indianapolis does not have much flexibility in its finances. The church's income is not based on the sale of goods or services. Basically, it depends on four sources:

- annual gifts made to the United Catholic Appeal (45 percent);
- investment income (23 percent);
- parish assessments (18 percent)
- and other gifts, including wills, foundation grants and special one-time donations (14 percent).

Q. That's fine, but couldn't the archdiocese get its income by increasing the percentages it receives from those other sources instead of conducting an annual campaign?

A. Of the four sources mentioned, the United Catholic Appeal holds the most potential for immediate growth. Investment



CHAIRMAN—United Catholic Appeal chairman L. H. Bayley speaks to a group about the importance of the appeal. (Photo by Charles Schisla)

income and "other gifts" (wills, etc.) are too variable. For example, they decline because of fluctuations in the economy. Increasing parish assessments places additional finan-

cial pressure on parishes and should be viewed only as a "last resort."

Currently, 47 percent of our archdiocesan households make an average gift of \$109 to the United Catholic Appeal. If we could get 60 percent of our families to give an average gift of \$150, we would raise \$6.5 million (nearly double our present numbers). Just think of what that would mean in terms of our ability to expand the work of our church!

With nearly one-half of the archdiocesan income coming from the United Catholic Appeal, the church must rely on the generosity of individuals and families responding to the growing needs of people throughout central and southern Indiana.

Q. How does the archdiocese spend money collected by the Appeal?

A. The revenues received by the archdiocese from the United Catholic Appeal are directed to four ministry areas. These ministries include leadership and pastoral services, Catholic education, social services, and spiritual and sacramental life.

Q. What percent of the money goes to each of those areas and what specific agencies do they support?

A. Thirty-seven percent goes to leadership and pastoral services. The agencies

include the Family Life Office; Metropolitan Tribunal; Youth, Young Adult and Campus Ministries; Center-City Ministries; Pastoral Leadership and Vocations; the Ecumenical Commission; and the Hispanic Apostolate.

Note that these agencies provide assistance at every stage of life: from families in the process of being formed—couples preparing for marriage, for instance—to families later in life who need to deal with the difficult loss of a loved one. Professional counseling services are provided for children in elementary and secondary schools. Pregnant women in crisis receive counseling and other human necessities. Educational and faith-formation programs are provided that give information and skills for healthy and effective marital communication, parenting, family decision making, and family spiritual development. Ministerial services are provided to our pastoral leaders as well as our brothers and sisters facing social and economic crises.

Twenty-five percent goes to Catholic education, which includes both Catholic schools and parish religious education programs. The Office of Catholic Education (OCE) assists pastors, principals and teachers in carrying out the educational goals in 63 elementary and nine high schools in the

(See WHY SUPPORT, page 10)

Informed consent, waiting period passed into law

Indiana General Assembly overrides Governor Bayh's veto of abortion legislation

by Coleen Williams

Legislation requiring informed consent and an 18-hour waiting period prior to abortion in Indiana gained final approval on April 26 after years of debate. The Indiana General Assembly overrode Governor Evan Bayh's veto of Senate Bill 311, the informed consent bill authored by Sen. Jean Leising, R-Oldenburg.

The law will require that, except in a medical emergency, women who seek an abortion be informed about the procedure, gestational age of the fetus, alternatives, risks of the abortion or carrying the child to term. The information must be given by the referring physician, the physician performing the abortion, or a delegated physician assistant, advanced practice nurse, or midwife.

"Women who face an unwanted pregnancy will finally get good, accurate information," said Sen. Leising in an upbeat

comment on her bill. "My hope is that they will decide against abortion," she said.

Supporters of the measure, including the Indiana Catholic Conference (ICC), struggled toward this point for many years, just missing the mark in 1990.

"This controversial bill became law through the tireless efforts of the bill's leadership in and outside of the legislature," said M. Desmond Ryan, executive director of the ICC. "Even more important to this success was the collective voice of Hoosiers who wrote letters or made calls to their legislators," he said.

During the session, the issue received lengthy and emotional debate. In the House,

the issue of abortion was so troubling that the Republican caucus held a heated discussion on the bill before it was allowed to receive a hearing.

Attempts to remove all or part of the 18 hour waiting period failed.

One nearly successful amendment that surfaced close to the end of the session would have exempted women who were victims of rape and incest from the requirements under the bill. Rep. Michael Young, R-Indianapolis, House sponsor of the bill, urged his colleagues to remove the amendment because it would take away the right of those women to know and to be informed of the risks and alternatives involved. The House rejected the amendment, 60-37.

Governor Bayh vetoed the bill because it lacked an exemption to its waiting period for victims of rape and incest.

When the bill came before the Senate on April 22 to override the Governor's veto, Sen. Leising pointed out to the chamber that the issue of rape and incest had not surfaced in any of the Senate's prior debate on the bill. She also noted that the 13 other states that have waiting periods do not have language in their laws exempting women in those situations.

The Senate voted to override the veto, 29-19. Two days later, the House added its vote to override, 67-30. The bill becomes law on July 1, with the new changes effective on Sept. 1.

"Many persons that believe abortion ends a human life may have felt it was futile to try and change the law," said Ryan. "Now we are hopeful that some will be encouraged by the passage of Senate Bill 311 to join in the effort to reduce abortions through public action," he said.



CALLED TO COMPASSION—Six panels of the national AIDS Memorial Quilt were displayed at SS. Peter and Paul Cathedral April 29-30. The event was presented by HIV/AIDS Ministry for the Archdiocese of Indianapolis. (Photo by Elizabeth Bruns)

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THE CRITERION

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SEEKING THE FACE OF THE LORD

A week in the life of an archbishop

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

A look at the past week's calendar is revealing. In addition to celebrations of the sacrament of confirmation, this time of year I am present for various regional and state conventions, school activities and the like. Last Thursday I celebrated Mass with the Regional Canon Law Society of America. Our local canon lawyers and marriage tribunal hosted the event. Bishop Raymond Burke, formerly a member of the church's Signatura (High Court) in Rome and recently named Bishop of LaCrosse, was a welcome speaker. I am impressed by the group of canon lawyers who oversee the judicial procedures of our local dioceses. This is the challenge to oversee a pastoral balance of maintaining both the truth of our faith and justice in the church.

On Friday evening I celebrated a Memorial Mass for deceased members of the Knights of Columbus as they began their state convention. Nationally and locally the Knights do so much to foster the welfare of the church. In recent years the Knights of Columbus have been an indispensable mainstay in supporting the cause of pro-life activities, among others.

This past Monday morning I was asked to celebrate Mass for our graduating high school seniors here in the city. It is no secret that, if at all possible, I will not pass up an opportunity to be with our youth. As I wrote in



my column last week, time spent with our young church is uplifting and dispels the widespread notion that our youth aren't what they used to be. I am encouraged by their respect for the church and their hunger for meaning, including spiritual meaning, in their lives. I wish I could celebrate the Eucharist with all of our graduating seniors around the archdiocese, no matter what schools they attend. We haven't figured out how to do that yet.

On Wednesday, as this issue of *The Criterion* comes off the press, I will be celebrating Mass for the state convention of the National Council of Catholic Women. Locally and nationally, the NCCW is another organization that does so much to sustain the life of our church. I hasten to add that so much of what they do is unsung, hidden service for and with our church. We need to remember that the church lives more actively because of the hidden service of thousands of committed volunteers like these women than from some of the more publicized service. I will offer the Eucharist in thanksgiving for the unsung leaders of our faith community.

Later that same day I will be the principle celebrant of the "Red Mass," an annual Eucharist for lawyers, paralegals and members of the judiciary sponsored by the St. Thomas More Society. The society dates back a little more than 30 years, the first Red Mass having been celebrated in 1962. The tradition of this Mass goes back many centuries in Europe and has been celebrated in the United States since 1928. The purpose of the Mass is to pray for God's blessing and guidance for the administration of justice in society.

Members of the bar, the judiciary and government, people of all religious faiths join us in prayer.

Still later that evening I will attend the annual archdiocesan reunion of St. Meinrad Seminary alumni. Those who know me are aware that the 30-some years I spent at St. Meinrad were truly years of grace for me. The formation and experience I received in the monastery and the seminary made it possible for me, with the help of God's grace, to respond to the call to serve our church as Bishop of Memphis and, now, as Archbishop of Indianapolis. Through the years I have grown more and more in my appreciation for St. Meinrad and in my reverence and lay respect for the monks, diocesan priests, religious, and lay people who make up the St. Meinrad Archabbey and Seminary family.

Some may recall that in one of my very first columns in *The Criterion* I described the important role St. Meinrad plays in our local church and in the church universal. I said then and I continue to say that St. Meinrad is a treasure for our archdiocese and for the whole church. Especially to its educational ministries for pastoral leaders of the church, St. Meinrad brings the rich spirituality and love for the liturgy that are hallmarks of the Benedictine tradition. It also brings practical wisdom and human sensitivity, the result of many years' experience in the education of pastoral leaders. I join our other alumni who honor this tradition.

I have described only some activities of one week which nonetheless give a flavor of the wonderful, many-faceted, yet one mission of our church. Sung and unsung leaders and workers and participants are many!

EDITORIAL COMMENTARY

Senate should reject surgeon general nominee

by John F. Fink
Editor, *The Criterion*

Hearings on the controversial nomination of Henry Foster as U.S. surgeon general began this past Tuesday, May 2. We hope that the Senate will vote to reject this unwelcome nomination or that Dr. Foster will withdraw before a vote.

Of all President Clinton's appointments, certainly the worst was that of Joycelyn

Elders as surgeon general. *The Criterion* editorialized against that nomination at the time it was made and continued to urge the president to fire her while she was in office. Eventually, Elders' comments were so outrageous that the president felt that she had to be fired, and he did so last Dec. 9.

Then, with all the accomplished medical doctors in this country—heart specialists, noted surgeons, cancer experts, pediatricians, etc.—President Clinton went out of his way to nominate a doctor

who has performed abortions and who sits on the board of Planned Parenthood. It was an astounding appointment since it should have been obvious to the president's advisers that it would be opposed by anyone who is pro-life.

There are some who believe that the president's staff deliberately nominated a pro-choice doctor, not only because the president has pursued a pro-choice agenda ever since he came into office, but also with the hope that the nomination would divide the Republican Party and thus benefit the Democratic Party.

It's unclear how many abortions Dr. Foster has performed because the number kept changing during the days immediately following his nomination. Regardless of the number, the plain fact is that he is clearly an advocate of abortion on demand. Of any position in the country, shouldn't we have a right to expect that the nation's surgeon general, our top medical official, should support the Hippocratic Oath and support life from conception until natural death?

It would be easy for the president to find a top doctor who has never performed abortions. Even most gynecologists refuse to perform abortions, to say nothing about all the other types of doctors who could be surgeon general.

Not only has Dr. Foster performed abortions, he has also admitted to performing involuntary sterilizations on hundreds of retarded women. Whether or not that was illegal when and where he did it, he himself admitted in an article that his actions were not in the mainstream of accepted medical practice.

Dr. Foster has been acclaimed for his "I have a future" program in Nashville that tries to discourage young women from having illegitimate children. But the main way he has done that is through the distribution of condoms, a method that is a proven failure. By telling teens, "Don't have sex but if you do, here are condoms," the message of moral responsibility and the sacredness of sex within marriage is undermined.

As the Catholic Campaign for America said in a recent statement, "Foster's agenda and Clinton's support is an unbelievable insult to millions of Catholic Americans who have ushered in an era of 'Public Catholicism.'" Given the anti-Catholic bias of the previous surgeon general, Clinton should be wary of irritating Catholics, and instead seek to extend an olive branch."

Just perhaps, if this nomination is rejected by the Senate, the president will finally get the message and nominate someone who can receive the support of Catholics and other pro-life Americans.

Mary Ann Geisse, philanthropist and Dame of Malta, dies Apr. 28

Mary Ann Wakeen Geisse, 71, a philanthropist and mother of 10 children, died April 28 and was buried from St. Luke Church in Indianapolis on May 2.

She was the widow of John F. Geisse, founder of Target Stores, Venture Stores, and The Wholesale Club.

Mrs. Geisse was honored by the church by being invested as a Dame of Malta by Cardinal John O'Connor of New York in January 1994. She was also honored by the St. Vincent de Paul Society in October 1993 with a memorial plaque that recognized her gift of \$150,000 in honor of her late husband. She was also generous to the Little Sisters of the Poor and St. Augustine's Home in Indianapolis.

A native of LaCrosse, Wis. and a graduate of St. Theresa's College with a B.S. in chemistry, Mrs. Geisse and her husband lived in Indianapolis since 1976.

Survivors include her 10 children: Dr. Lawrence, Timothy, Thomas, Andrew, Dr. John K., Nancy, Kathleen, Sally Vericat, Dr. Amy, and Mary Teresa Dunagan. Also

surviving are 20 grandchildren and two brothers, Emil and Joseph.

Memorial contributions may be made to the St. Vincent de Paul Society or the Little Sisters of the Poor.

On Sunday we begin a month long period of prayer for vocations

Dear Brothers and Sisters in Christ,

As always, the Fourth Sunday of Easter has been designated by Pope John Paul II as the World Day of Prayer for Vocations. The theme of the 1995 celebration focuses on the connection between youth ministry and promoting religious vocations.

In proclaiming this theme, our Holy Father states: "What is needed is a church which will know how to invite and to welcome the person who seeks a purpose for which to commit his whole existence."

Again this year I invite all of us in the archdiocese to begin, on this day a month long period of prayer for vocations to the priesthood and the religious life. We begin Sunday, May 7, and conclude our intense period of prayer through the feast of Pentecost on June 4. In cooperation with our Vocation Office, parishes in 10 of the deaneries will conduct a Holy Hour for Vocations on the afternoon of May 7. I encourage you to attend. In addition, I ask parishes and archdiocesan institutions, in particular those who serve our youth, to encourage prayer for an increase in religious vocations.

In addition to fervent prayer, I challenge all of us to take up the Holy Father's invitation. We must be willing to invite young people to consider a life of consecrated service in the church. In particular, I ask our youth ministers, coaches, teachers, and others who work with our youth to consider asking the question. You can plant a seed in the young minds of many talented, generous and willing youth.

Pope John Paul cautions, "Even if an immediate response is not evident," the proposals must be made. One must reject the temptation to a hurried impatience and an anxious worrying about the outcome and the rhythm of the growth of the seed."

Sincerely yours in Christ,

+ Daniel M. Buechlein

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

*The Holy Hours are scheduled as follows: Carmelite Monastery Chapel in Terre Haute, 2 p.m.; St. Paul Catholic Center in Bloomington, 4 p.m.; St. Anthony Church, Morris, noon to 6 p.m.; St. Mary Church in New Albany, 2 p.m. (EDT); St. Ambrose Church in Seymour, 11 a.m. to 4 p.m.; St. Mary Church in Richmond, 4 p.m.; Our Lady of Lourdes in Indianapolis, 1 p.m.; St. Luke Church in Indianapolis, 2 p.m.; Our Lady of the Greenwood Church in Greenwood, 2 p.m.; and St. Augustine Home in Indianapolis, 4:15 p.m.

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PEOPLE WHO LIVE THEIR FAITH

Mary Young utilizes skills to improve community

by Margaret Nelson

Mary McNulty Young appreciates the teaching influence three religious orders had on her life. And she shows her gratitude by helping her community—in many ways.

It would take pages to list the contributions of the 1995 Jefferson Award winner who is a charter member of St. Luke Parish.

"It was not just me," Young added. "It's all these hundreds of people who will stand with you. Anytime you get an award, you're accepting it for all the people who pick up the pieces," she said.

Young grew up on the southwest side of Indianapolis and started first grade at Assumption School, where she was influenced by the Benedictine nuns. At St. John Academy, the Providence sisters provided the high school discipline. And at Marian College, she was inspired by the Oldenburg Franciscans.

"I had the good luck to go to St. John on a scholarship," Young said. She also received a scholarship at Marian College. "That makes you feel like you have something to pay back."

After receiving her law degree from Indiana University and before she was married, Mary McNulty worked for an Indianapolis law firm.

When the family started to grow, "Howard and I made the decision that one of us had to stay home and one of us had to make a living." Their nine children are grown now—and they have 25 grandchildren.

Mary Young said she got interested in the St. Vincent Hospital Guild when she realized she had some time—"and I didn't want to play cards or go shopping."

In her early volunteer years, she helped with things like the art museum, the symphony and the children's museum. But she realized that many people in the community were willing to help with those projects. "I didn't see that I was making any particular impact."



JEFFERSON Awardee—Mary Young is congratulated by Governor Evan Bayh (left) and Indianapolis Newspaper publisher Gene Pulliam. As master of ceremonies, Gordon St. Angelo looks on from the podium at the 1995 Jefferson Awards. (Photo courtesy The Indianapolis Star)

Young said she looked at the St. Vincent Guild, St. Elizabeth Home, St. Augustine and other church organizations and thought those were the kinds of things she wanted to dedicate herself to.

She has helped with the Cathedral High School funding at the same time she did a major fundraiser for Brebeuf Preparatory School, which most of the Young children attended. "I felt like all Catholic (or religious) schools should work together," Young said.

One year, she helped get the Sharnau auction off the ground for Cathedral, and worked just as hard for Brebeuf's giant garage sale. But she thinks the present high school cooperation makes "a

better climate for secondary schools than before. It's wonderful for everybody involved," Young said.

She's lent her talents to other educational endeavors, too. She's on the archdiocesan committee that is working on the strategic plan for education, which will be unveiled next week in Columbus. She's on the board at All Saints, but says that's no work.

Young is in her second term on the Marian College board. "We were able to start the dinner auction. This will be the third year for the Opportunity for Excellence, which nets about \$100,000 a year."

Young calls her work at St. Augustine and Marquette Manor "rewarding. It helps a

lot of older people who could not find the services they need at home. I will continue to do this as long as I can."

She said that, though she does not actively practice law now, she uses her legal knowledge for organizational and treasurer-type work on boards.

Six of the Young sons are lawyers, five of them working with their father in his downtown office. All but one of the offspring live near their parents' home in the northwest section of Indianapolis. The other daughter, Elsie Young Cerrone, lives in Boston.

William E. Young is the president of the board of education at St. Luke. James H. is the education-at-large member of the pastoral council. One daughter is on St. Luke's fellowship committee, and another is on the stewardship committee.

"I have always been involved in church. I've held every office there is," Young said. And with nine children, she felt she should help in the school. Right now, she's stewardship chairperson at St. Luke.

"My father felt a grave duty to the people who lived around him," she said, remembering how he brought people for dinner when they had nothing to eat—and the McNultys had little themselves—during the years of the Depression.

Like her father, Young wants to help the community. And now the Young children are carrying on the tradition.

When she thinks about the Jefferson Award, Mary McNulty Young says, "I do say thank you to all the people who work with me and for me—and all the influence of those three religious orders."

She believes that people need to give to others. "If I don't do these things—unless I really have a valid excuse—I feel guilty," Young said. "It makes me feel good, because I feel like I've done what I should do."

Professor removed from St. Meinrad faculty

Sister publicly dissented from pope's apostolic letter concerning the ordination of women

by John F. Fink

Benedictine Archabbot Timothy Sweeney on April 26 instructed Benedictine Father Eugene Hensell, president-rector of the School of Theology at St. Meinrad, to remove Dr. Carmel M. McEnroy from her faculty position at the school. Archabbot Timothy acted as the religious ordinary of St. Meinrad Archabbey.

McEnroy, a Sister of Mercy, was one of the signers of "An Open Letter to Pope John Paul II," which was published as a two-page advertisement in the *Interpress* of the Nov. 4, 1994 issue of the *National Catholic Reporter*. The letter criticized a statement by the pope that called for an end to public debate over the ordination of women and argued in favor of women priests.

According to a statement issued by St. Meinrad, Archabbot Timothy determined that McEnroy, in signing this letter, publicly dissented from the pope's apostolic letter "Ordinatio Sacerdotalis" ("Priestly Ordination"). In this letter the pope declared that "the church has no authority whatsoever to confer priestly ordination on women and this judgment is to be definitely held by all the church's faithful."

Archabbot Timothy said: "Under church law, public dissent by faculty members of a seminary is not acceptable because seminary faculty are active participants in the preparation of future priests. Priests collaborate with the bishops in teaching and guarding the Catholic faith. The role of a seminary professor, especially a professor of doctrine, is to help prepare seminarians for their collaboration with the bishops in teaching the doctrines and positions of the church. Therefore, seminary professors are expected to convey Catholic teachings in the classroom and to respect such teachings in their public expressions."

The archabbot also said that the religious ordinary of a community that conducts a seminary has the responsibility to confirm

and maintain that the faculty of that seminary abide by and does not publicly dissent from church teachings and positions. He said that he "views this as an unfortunate situation and regrets having to remove any professor from the faculty." However, he said, it is essential for the faculty of a seminary to uphold fully the teachings of the church.

In Indianapolis, Archbishop Daniel M. Buechlein said that he supports the decision made by Archabbot Timothy. He said that Dr. McEnroy's removal was in accordance with the law of the church and the requirements of the Program of Priestly Formation approved by the National Conference of Catholic Bishops in 1992.

Archbishop Buechlein, who was president-rector of St. Meinrad School of Theology from 1971 to 1987, also expressed his strong support for Father Hensell and for the faculty and staff of the seminary. "This is a hard time for everyone," he said. "As compassionate, pastoral people our hearts naturally go out to all those involved."

He continued, "At the same time, a professor of theology in a Catholic seminary exercises a unique teaching responsibility on behalf of the universal church. Seminary faculty members are responsible for forming the minds and hearts of students who will be called upon to explain and defend our church's teaching in many diverse circumstances. For their students' sake, and for the good of the whole church, it is essential that seminary faculty members fully support our church's teachings—both in the classroom and in the public forum."

The letter that Dr. McEnroy signed was placed by the Women's Ordination Conference, with headquarters in Fairfax, Va. Among other things, it said to the pope: "The denial of gender equality in our church is a serious, ongoing scandal for faithful, believing Catholics such as ourselves. But this recent attempt to stifle discussion alarms us even more because it violates our human

rights and baptismal rights." It went on to demand "a discipleship of equals" in priestly ministry.

Pope John Paul has stated numerous times that the male-only priesthood is a

matter of doctrine that cannot be changed because it was the will of Christ when he established the priesthood, unlike the issue of priestly celibacy, which is a church discipline.

Removal of seminary professor based on view of priests' teaching responsibility

by Dan Conway

Archabbot Timothy Sweeney's decision to remove Dr. Carmel McEnroy, a Sister of Mercy, from the faculty of St. Meinrad School of Theology because of her public dissent from the official teaching of the church was based on the church's understanding of the distinctive teaching role of priests. Catholic priests are expected to serve as official witnesses (*marry*) to the teachings of the Catholic Church. This is considered to be part of their call to ordained ministry.

As an official witness, a priest is called to fully understand and accept church teachings on matters of faith and morals. This means that, officially, there should be no division between the thinking of the priest and the mind of the church. (As ordinary human beings, priests naturally have their questions and doubts about different aspects of church teaching, but the presumption is that these will not interfere with their priestly ministry, including their official teaching responsibilities.)

In view of the church's expectations that priests serve as official witnesses to the Catholic faith, a seminary professor has the serious responsibility to help students fully understand and accept church teachings. This means that it is not enough for a seminary professor to simply "explain" the teaching of the church in an objective, noncommittal way (as a professor of history might do when trying to help students understand the point of view of people who lived in an ancient civilization).

On the contrary, the "Program of Priestly Formation" approved by the bishops of the United States for use in Catholic seminaries

requires that seminary professors serve as visible role models of the kind of public witness to church teaching that is expected of priests. Because of the serious responsibility that seminary professors have to help their students personally appropriate church teachings, the "Program of Priestly Formation" makes it clear that it is not acceptable for a professor at a Catholic seminary to say, in the classroom or in public, "Here is what the church teaches, but I don't agree." As outlined in the "Program of Priestly Formation," seminary faculty are expected to fully uphold the teachings of the church as part of their appointment to teach on behalf of the Catholic Church. A faculty member who disagrees with the church must, of course, follow the dictates of his or her conscience. But by publicly dissenting from the teaching authority of the church, a seminary professor forfeits the right to teach in the name of the church.

Unlike professors at different kinds of academic institutions, a seminary professor is expected both to explain accurately and fully the teaching of the church and to give witness to it. This places some special obligations on the seminary professor that his or her colleagues in other institutions do not have. But considering the fact that the students who are being taught in the seminary will be asked to accept these same obligations as an integral part of their priestly ministry, the church requires seminary professors also to serve as official witnesses to "the special role of the magisterium in Catholic theology as the authoritative teacher, interpreter, and guarantor of the rule of faith for the sake of the church's unity" (the "Program of Priestly Formation," No. 359).

FROM THE EDITOR

Catholics' special devotion to Mary

by John F. Fink

"All generations will call me blessed" (Lk 1:48). Throughout its nearly 2,000-year history, the Catholic Church has been calling Mary, the mother of Jesus, blessed. At times she is referred to as the Blessed Virgin and at other times as the Blessed Mother, but in either case it's clear to all whom we are talking about.

The Second Vatican Council devoted an entire chapter to devotion to Mary in "Lumen Gentium" ("Dogmatic Constitution on the Church") and the new "Catechism of the Catholic Church," in its teachings about Mary, quotes that document some 14 times. (Quotations in this column, not otherwise attributed, will be from "Lumen Gentium.")



IT'S UNDERSTOOD by Catholics and non-Catholics alike that the Catholic Church has a special devotion to the Blessed Mother. "From the most ancient times the Blessed Virgin has been honored with the title of 'Mother of God,' to whose protection the faithful fly in all their dangers and needs." So, it's not just the Catholic Church that honors Mary. So, too, does the Orthodox Church. So, too, do Muslims; in fact, there are more references to Mary in the Koran than there are in the Bible.

The reason for this devotion is because "Mary was involved in the mysteries of Christ. As the most holy Mother of God she was, after her Son, exalted by divine grace above all angels and men. Hence the church appropriately honors her with special reverence."

Devotion to Mary, though, must lead to Jesus: "While honoring Christ's Mother, these devotions cause her Son to be rightly known, loved, and glorified, and all his commands observed." Any devotion that does not lead to

Jesus should be suspect and rejected: "This synod earnestly exhorts theologians and preachers of the divine word that in treating of the unique dignity of the mother of God, they carefully and equally avoid the falsity of exaggeration on the one hand, and the excess of narrow-mindedness on the other."

In its devotion to Mary, the Catholic Church makes it very clear that it "differs essentially from the adoration which is given to the incarnate Word and equally to the Father and the Holy Spirit." To be technical about it, there are three degrees of honor given to God, the Blessed Virgin, angels and saints. *Dulia* denotes the kind of honor given to the angels and saints. *Hyperdulia* is reserved to Mary alone because of her unique place among creatures in salvation history. *Latria* is the adoration reserved for God alone.

MARY WAS THE SUBJECT of devotion in the church from the earliest years. In the fifth century there was controversy over the fact that Mary was called the God-bearer (or *Theotokos* in Greek). Nestorius claimed that this was inaccurate, that Mary was the mother only of the man Jesus and not of Jesus' divine nature. But the Council of Ephesus determined in 431 that Mary was indeed the mother of God because Jesus was truly both God and man in one person. As St. Ambrose put it, if Jesus was God and Mary was Jesus' mother, then Mary had to be the mother of God.

Catholics believe that Mary became God's mother through supernatural means: She conceived her child by the power of the Holy Spirit. Luke's Gospel is quite clear about this. After Mary asks how she can become the mother of Jesus since she has no sexual relations with a man, the angel Gabriel tells her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you" (Lk 1:35). And Matthew's Gospel has an angel appearing to Joseph in a dream to explain to him that "it is through the Holy Spirit that this child has been conceived in her" (Mt 1:20). To emphasize the point, Matthew says, "All this took place to fulfill what the Lord had said through the prophet: 'Behold,

the virgin shall be with child and bear a son, and they shall name him Emmanuel'" (Mt 1:22-23).

Catholics also believe that Mary had the singular privilege of being conceived without original sin—the Immaculate Conception (too often confused with the doctrine of the virgin birth). This means that she was redeemed by the blood of her Son at the very moment of her conception in her mother's womb. When defining this doctrine as an article of faith, Pope Pius IX said that God's grace was given her "in such a wonderful manner that she would always be free from absolutely every stain of sin, and that, all beautiful and perfect, she might display such fullness of innocence and holiness that under God none greater would be known" ("Ineffabilis Deus").

STILL ANOTHER DOCTRINE of the Catholic Church is that Mary was assumed, body and soul, into heaven. This doctrine was defined by Pope Pius XII in 1950, although the feast of the Assumption was being celebrated at least as early as the sixth century. There is no biblical testimony to this doctrine, but the constant belief that God fulfilled the promise of the resurrection of the body for the woman who gave him flesh.

This does not mean that Mary did not die; even Jesus died. The church is silent about whether or not Mary died, saying only that, "when the course of her earthly life was finished, she was taken up body and soul into heavenly glory, and exalted by the Lord as queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death."

It's unfortunate that many modern Catholics have failed to foster a devotion to Mary. They are the poorer for it. It remains a mystery why that has occurred, since the church itself has never stopped encouraging this devotion. It began to happen after Vatican II even though that council encouraged greater devotion to God's mother. Perhaps that devotion, which almost all the saints possessed, can be rekindled among the youngest generation of Catholics.

A VIEW FROM THE CENTER

The United Catholic Appeal is a sign of hope

by Dan Conway

Springtime in central and southern Indiana brings many wonderful expressions of new life. This is a time of renewal and of hope—for the earth, for all living creatures, and for people throughout our archdiocese who have experienced the long winter of darkness and despair. This is the Easter season—our most joyous and profound time of the year—and it is most appropriate that during this time of spiritual rebirth Archbishop



Buehlein once again invites our Catholic community to help him respond to the growing religious, educational and social service needs of people throughout central and southern Indiana.

Why is the United Catholic Appeal a sign of hope for our community? And why is our participation in this annual effort an example of good stewardship?

I suppose that every individual and family who says "yes" to the archbishop's invitation has their own reasons. For me, there are three compelling reasons for joining the archbishop in this annual campaign.

First, according to the theology of stewardship, each of us has a need to give. Because we have been blessed by God with gifts and talents that help us to define who we are, we are compelled to share these gifts with others. This natural desire to want to share ourselves with others can be blunted by selfishness and sin, but it is never fully extinguished.

In fact, every human being is called to contribute something distinctive to the family of God. Sharing our time, talent and money with those who are most in need is our way of thanking God for his abundant blessing. It is also our way of reaching out to others in solidarity with them. And the great paradox is that by sharing ourselves with others, we become more fully ourselves.

A second reason for contributing to the annual United Catholic Appeal is the fact that, for most of us, this is the most effective way for us to participate directly in the mission and ministries of our church. This

annual fundraising effort provides 45 percent of the money that our church uses to meet the spiritual, educational and social service needs of people in all regions of our archdiocese. Most Catholics in our archdiocese cannot become personally involved in archdiocesan ministries. But we can support these efforts through our prayers and our financial support, and we can provide encouragement and moral support to all of the clergy, religious and lay people who, in our name, serve people throughout central and southern Indiana.

Because of the united efforts of people in all communities, the diverse needs of people are met by our church

The people who benefit from archdiocesan ministries funded by the United Catholic Appeal have needs that cannot be met by any individual parish community. However,

because of the united efforts of people from all of the urban, rural, suburban and small-town communities of our archdiocese, the diverse needs of many different people are met by our church. This is something we should all feel proud about, but too many Catholics in our archdiocese still don't know how important their United Catholic Appeal dollars really are.

This brings us to the third compelling reason for contributing to the United Catholic Appeal: Our gifts really do make a difference. I hope you have an opportunity to read the materials which have been developed for this year's appeal (or to see the very persuasive video). They show as clearly and vividly as possible how many people's lives are touched by the gifts of time, talent and treasure which we make to the United Catholic Appeal.

The United Catholic Appeal is good stewardship because it helps us to take care of and share our limited human and financial resources with those who are most in need. And this appeal is also good stewardship because of the opportunities it provides us to reach beyond parish and neighborhood boundaries to help those members of our Catholic community whose needs may be invisible to us.

Finally, the United Catholic Appeal is good stewardship because it truly makes a difference in the way we live and proclaim the Gospel of Jesus Christ in central and southern Indiana.

EVERYDAY FAITH

Spouses differ on duration of purgatory

by Lou Jacquet

One of the ongoing jokes-bordering-on-soul-searching-discussions in my marriage deals with the fact that my wife and I have quite differing views of the meaning and duration of purgatory.

She seems quite convinced that the operative words concerning the duration of the purgatorial experience come in Christ's response to the "good thief" he is crucified next to: "This day you will be with me in paradise."

In carwash terms, you might say, she expects a quick rinse and a little time under the dryer, and then home free.

A nice thought, but one that does not resonate with me. True, an all-merciful

God can forgive anyone (just read Exodus). But my experience as an all-too-human sinner convinces me that it would take a mighty miracle for me to get into heaven on the first try.

Although I genuinely hope to spend the afterlife with the Lord, it seems rather apparent as I look back over the things that I have done in my life—and, more to the point, the things that I have failed to do—that this soul, at least, is going to take some major waxing and buffing before I will be ready to meet my maker face to face.

Which is OK by me. Would I love to zip through the "No Waiting" line on Judgment Day, as my spouse apparently expects to do? You bet. But as long as I don't find myself in the "This Way South, Permanently" line, I'll have no complaints. In truth, I am just pleased that Catholicism says there is a purgatory; I find it to be one of the most comforting doctrines in our faith, even if I

might have to spend a couple eons getting used to it. The purgatorial process, in which my soul would be made ready to meet the Lord, makes a great deal of sense to me.

So, convinced that purgatory exists, and convinced that most of us are going to spend at least some time there, I continue to pray for dear ones who have died and might well be undergoing the cleansing process even now.

My wife seems to think that my late parents, who died in 1979 and 1980, are surely with God by now. It would be comforting to think that she is right. In fact, she is probably on the money about my mother.

But she never met my Dad. No insult intended, P.D. But I think it would be prudent, in your case, for me to keep on praying. Just in case my spouse is a bit more positive about your status than the evidence warrants, you understand.



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To the Editor

We must steer kids back on course

A recent letter-to-the-editor in my hometown newspaper, titled "Contraceptives Save Heartaches Later," struck a nerve with me. The writer addressed the sexual activity of teen-agers and stated: "Contraceptives should be very accessible and very publicized for all teens."

I couldn't disagree more. I believe that sex outside of marriage is immoral. By aiding our teens with the availability of contraceptives, we condone what we think they are going to do anyway. Is this teaching them to be responsible as they stand on the threshold of adulthood?

I don't think so. I believe we as parents have the obligation to set standards, moral and other, to guide our young. Our job isn't to protect them from the choices they make in life. They need to know sexual activity carries consequences like pregnancy and disease. They also need to know that the people they look up to will teach them right from wrong. The rest is up to them.

I can't believe, as so many seem to, that our young people are animals. Let's get back to teaching them values and raise our expectations of them. In doing so, we can strengthen the moral fiber of the family and society as well.

As the mother of four daughters, I have always been a promoter of chastity. I'm not saying that my daughters are perfect, but they do know right from wrong. They also know that their mother will not compromise her view for what seems to be a popular opinion of the '90s. If my daughters make bad choices, they know they will have to take the responsibility of facing consequences. They also know that my love for them is unconditional and I will be at their side whenever they need me.

I wish we had more speakers like Molly Kelly, a Philadelphia resident and mother of eight. As a member of the Federal Department of Health and Human Services grant review board for chastity promotion, she tours the country talking to teens.

One question she poses is: "Who is doing the better job of advertising, the condom people or the chastity people?"

Kelly says that sex isn't bad, it's just worth waiting for. It's a gift from God that is meant to be enjoyed but used responsibly, she says.

"Chastity is the lily among virtues and make men almost equal to angels," wrote St. Francis de Sales in the 1500s.

In short, let's be strong enough to get back to values and responsible leadership for our kids. We need to steer them back on course. They deserve it. After all, they are our most priceless treasures and the leaders of tomorrow's world.

Cynthia Schultz
New Albany

In defense of Fr. Herman Lutz

In an alarmed and dismayed by Marcella Smith's criticism (April 7 letter) of Father Herman Lutz's analysis of Canon Law and other church teachings with regard to Holy Communion. There was also another similar letter from Melissa Millet published in the March 31 *Criterion*.

Of our 1950 Cathedral High School graduating class, Herman Lutz, William Munshower and Thomas Murphy were among the top five out of 145 students. We are very fortunate that these men chose to become priests and have stayed the course. These men have studied and practiced church law for many years. Father Lutz is considered an authority on Canon Law by his peers and is a former member of the Metropolitan (magistrate) Tribunal.

Now come the armchair Canon Law "experts" with no formal religious education who take pot shots at our priests. These people are of the same ilk who denigrated our nuns and brothers until few are left. Now these pseudo-intellectuals seem to be after our priests, the successors of Christ's disciples.

LIGHT ONE CANDLE

My sister's ill-advised marriage

by Fr. John Catwir
Director, The Christophers

On Jan. 71 officiated at the wedding of my niece Dionne Benjamin to Jolyon Smith in the presence of Bishop Lawrence Burke at St. Francis Xavier Cathedral in Nassau, the Bahamas. The cathedral was filled with family, friends and government dignitaries. My sister Cathy, who is Dionne's mother, has lived in Nassau for more than 30 years. In fact, she is currently the deputy permanent secretary in the office of the prime minister of the Bahamas.

Back in 1963 Cathy was an administrative assistant in a management consulting firm in New York City. She grew weary of the rat race, and at the age of 23 joined a Catholic lay ministry program which sent her to assist the bishop of the Bahamas. She worked in the clinic and taught in the grammar school for a year or so, and eventually the bishop brought her into his office.

To make a long story short, she met and fell in love with Chris Benjamin, a daily communicant who was the deputy treasurer of the Bahamas. It was a love story with more than an interracial twist. Chris was 20 years her senior. Now hold your breath, there's more. He was also a widower with 10 children. Yes, you read that correctly.

How did my family react to the time? My mother had died eight years earlier, so she wasn't there when Cathy announced her decision but, as you can imagine, my father was dumbfounded. I always trusted Cathy's judgement so I sensed that this love relationship was prompted by the Holy



Spirit. With a little coaxing from me, Dad put on a brave front and transformed himself into a happy camper. The Spencer Tracy movie with Sidney Poitier, "Guess Who's Coming to Dinner?" hadn't been made yet, but father played the Tracy role very well.

We flew down to Nassau and I performed the ceremony in Bishop Hagerty's private chapel, surrounded by Chris's 10 beautiful children ranging in age from 6 to 18. We affectionately call them the tribe of Benjamin. The oldest girl, Sandra, was only six years younger than Cathy. Sandra and my father hit it off wonderfully at the wedding reception. They both agreed that the marriage was preposterous, unbelievable, and ill-advised.

But it's 30 years later and the marriage has survived the test of time. Chris and Cathy went on to have two more children of their own, John and Dionne, both of whom have since finished college. Dionne works as a graphics artist in Nassau, and John is an accountant working in the New York financial district.

Dionne's marriage to Jolyon earlier this year was a wonderful celebration. When it was all over, believe it or not, the wedding couple left the Bahamas and went to the Dominican Republic. Both Dionne and Jolyon are graduates of the Rhode Island School of Design, and one day they hope to open a graphics design and advertising business of their own.

The Holy Spirit often leads us along paths we would never have chosen for ourselves. My sister had great courage to take on this challenge. I now have dozens of black nephews and nieces, grandnephews and grandnieces scattered all over Nassau, and I love them all. It's quite an amazing story, isn't it?

(For a free copy of the *Christopher News Note*, "Is Celibacy" send your name and address to *The Christophers*, 12 E. 48th St., New York, NY 10017.)

Are they ready to get out of their warm beds on a cold winter's night to administer the last rites? Are they ready to eat solitary meals? Are they ready to spend countless hours listening to their neighbors' woes?

Someday one of them, in his final moments, will be crying for a priest for a last-minute cleansing of his self-righteous, dispassionate soul. But, just maybe, his cries will be in vain because all of the priests may have been driven off.

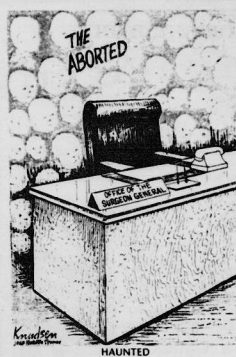
C. Bernard Huesing
Indianapolis

Only God is someone's judge

The Gospel records that many were astonished at Jesus' teaching and *The Criterion's* recent letters on Father Lutz's echo of the Gospel has reflected this. The writers reflecting the church's teaching should meditate on the Letter of James, especially 2:12-13 and 4:11-12: "Who then are you to judge your neighbor?"

The April 7 "From the Editor" column listed the conditions for a mortal sin. Only the penitent and his confessor know if he or she has fulfilled these conditions, and then it is really the penitent before God alone who knows. When it comes to divorced and remarried Catholics, it is not all that meets the eye to simply repeat the external requirements learned in grade school catechism. Adult Catholics are called to deepen their faith.

According to the Catholic Church's catechism (No. 1623), couples themselves are ministers of matrimony. When a person has fulfilled all the church's laws before God, been divorced and remarried, gone before the church's matrimonial tribunal and even to confession, one is still left with his conscience, fully informed, to decide how he stands before



God. This is where adult Catholics could find meditation on James' Letter: vivifying. When we realize only God is someone's judge, who are we to play God? The best we can do is ask for God's mercy, too.

Finally, the Eucharist is not a reward for being good. Christ "takes away the sins of the world." Of course, we are so grateful we would not want to approach this sacrament without confession if we realized we were in serious sin, but this sacrament's power also draws us to reconciliation. In Eucharistic Prayer III, Christ is "the Victim whose death has reconciled us." This is astounding and not fully understood by many, but we believe it. So unless there's a major scandal, no one really can judge anyone who is happy to be called to the Lord's supper.

Fr. Anthony Prosen, S.T.L.
Muncie

Point of View

Good news about life and death

by Helen M. Altare

Consider this my person pitch to persuade you to read "Evangelium Vitae" ("The Gospel of Life"), the pope's new encyclical on life and death. I know it's 189 pages long, but I promise you it's worth it. I would like to consider one of the most beautiful aspects of the encyclical: its celebration of human life as a wonderful, mysterious gift of a loving God. Within this context, above all, the church's teachings on abortion, euthanasia and capital punishment can be appreciated in their truest form: as a giant "Yes!" to life and to the God who makes it possible. Understanding the specifically Christian arguments against killing will also help one understand why those who reject them can more easily fall into the trap of supporting abortion, euthanasia or capital punishment.

There is no one line in "Evangelium Vitae" that sums up the whole Christian message about reverence for life. But one line comes very close to capturing the whole tone of the message: "How can anyone 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?"

In other words, the human being is nothing short of an awesome, mysterious creation, made by God and not by human hands. Our origins are divine: we are even a "manifestation of God in the world." Our destinies are also divine. Jesus Christ made the human person the "instrument of the salvation of all humanity." In light of all of this, how could anyone seek to claim total dominion over the human person at any stage of its existence and assume the power to dictate kill another?

Despite the opposing character of the scriptural arguments in "Evangelium Vitae," some claimed in the days following its publication that the "gospel of life" had enough loopholes to allow for abortion and

euthanasia. It's hard to imagine how anyone who reads the document with anything approaching an open mind could find themselves trying still to argue for killing.

It's a little like asking Jesus whether he was really serious about turning the other cheek, or whether we could take up our cross and follow him every other day instead of every single day. In other words, the whole process of searching for loopholes in the fabric of respect for life is not Christian at its roots. And, in contrast with the beauty, the fullness and the clarity of the scriptural teaching about life, the loophole approach appears downright petty and irrelevant. Intellectually, these arguments are the equivalent of a lone individual standing on the shore of a great ocean shouting for it to stop moving in the rhythms set for it by the moon and the seasons.

Of course, even for those who reject Christian teachings or who are completely unaware of them, God has provided natural law written in every human heart to help us live according to God's divine plan. But, as our Holy Father points out so clearly and so plainly, a large part of our present crisis flows from the denial in modern times of the existence of anything resembling natural law. A large part of the work of rebuilding the "culture of life" involves reinstating the acceptance of knowledge of good and evil.

All of the above suggests that there are two primary ways to promote respect for the "culture of life": that the pope is calling for in "Evangelium Vitae." The first is personal conversion. For when a person is truly converted to Jesus Christ, he or she is simultaneously converted to love for other human beings.

The second way, for those who will not be evangelized or who are not yet evangelized, involves natural law. God has created every single person with a reason for his or her existence and minds that are waiting to be tapped.

No person is beyond the reach of "Evangelium Vitae," the "Gospel of Life." (Altare is director of planning and information for the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops.)

CORNUCOPIA

It's smart to be humble

by Cynthia Deves

There are a couple of ages at which we know everything. One is called teen-age, and the other is being a "terrible" two.

For two-year-olds, almost every experience beyond eating and sleeping is new. Snapping the fingers, whistling, lacing shoes, skipping—they're all something to learn, challenges to be met, goals to be reached.

However, if asked, the "twos" will always claim mastery of any task and every bit of information. "I know dat!" they exclaim, twisting their shoelaces into a semblance of a bow and then tripping over the results.

There's another kind of know-it-all whose age is not related to his confidence quotient. The intelligent, highly educated person. These are the ones who, because they're extremely knowledgeable about some subjects, believe they automatically know about the rest.

We once met an English professor, a renowned scholar, author and teacher, who

was walking through a woods in France with his family and our travel group. When his six-year-old daughter strayed from the path, he called, "Come back here, honey. You don't want to get into poison ivy."

We suggested that poison ivy is not prevalent in Europe, as it is in America, and he looked at us with kindly contempt. We hastened to add that German friends had informed us of this fact. "Well, that's Germany and this is France," he sniffed, striding away from such apparently witless companions.

The professor was displaying the hubris of vanity. Not pride, mind you, which is the great sin of Satan. Pride is a willful attempt to defy God and replace him by claiming ultimate authority and control of ourselves, others, and the world. Vanity is simply the goofy arrogance of mistaking our works or abilities for something greater than they are.

Thus, some who have good reason to be humble about at least one thing or another, simply aren't. They claim to know everything about everything, all the time, period, amen. And their inflated opinions of their own opinions grow and flourish, mostly because the rest of us go along with them to be polite, or because we need a job, or because we're related to them by marriage, or whatever.

This compounding of vanity can grow until those who've come to believe their own blather turn up with undeserved reputations for intellectual acuity and insight. It can even culminate in entire bodies of scholarship based largely on hot air.

At the other end of the intellectual spectrum, you would think it'd be easy to be humble when you don't have too many smarts. For example, a large part of Forrest Gump's charm was based on his understanding of his mental limitations. He was truly a humble man.

But here again, some guys who would make Forrest look like a rocket scientist vainly insist on displaying their ignorance. This is particularly distressing when they also have authority over us because of their position, their age or even their size.

We need to stay humble even when the rest of the bums don't. After all, Jesus himself allowed the stupid, mean, politically slippery, and intellectually dishonest people of his day to send him to the cross for our sakes. It's the least we can do.

a special commemoration with an exhibition sponsored by *Indianapolis Monthly* and Bank One. The exhibit will feature artists who participated in the first two fairs. Along with the more than 200 artists exhibiting in this year's fair, there will also be a variety of food vendors, several cultural booths and children's area and two stages of entertainment. The weekend event will be kicked off by the Riverjam concert on May 19. Advance tickets are available at the participating Marsh supermarkets and the Indianapolis Art Center for \$5. Tickets are \$7 at the gate.

vips . . .

The **Choice Trust**, a trust fund that assists children with school tuition, has elected new board officers. They are: president, **Otto N. Frenzel II**, chairman of National City Bank; vice president, **Carol D'Amico**, research fellow for Hudson Institute; assistant treasurer, **Larry K. Pitts**, president of Trust Investment Advisors. The other positions remain the same. They are: secretary, **H. Patrick Callahan**, attorney at law for Baker & Daniels; assistant secretary, **William Strying III**, director of research for Indiana Policy Review; and treasurer, **John M. Whelan**, president and CEO of Golden Rule Insurance. The additional board members are: **Lorene Burkhardt**, publisher of *Indianapolis Register*; **William A. Crawford**, state representative for the Indiana General Assembly; **Mitchell E. Daniels, Jr.**, president of North American Pharmaceutical Division for Eli Lilly and Company; **Carmen Hansen-Rivera**, president of Holo USA; **R. Mark Lubbers**, vice president for the Associated Group; **Honorable James W. Payne**, Marion Superior Court, Juvenile Division; **J. Patrick Rooney**, chairman for Golden Rule Insurance; **Peter J. Rushoven**, attorney at law for Barnes & Thornburg; and **Cory SeVaas, M.D.**, publisher of *Saturday Evening Post*.

As of May 1, **Benedictine Archabbott Bonaventure Knaebel** begins his new assignment as administrator of the Benedictine Corpus Christi Abbey in Corpus Christi, Texas. He had been serving as chaplain at St. Paul Hermitage in Beech Grove. He served as archabbott of St. Meinrad Archabbey from 1955 to 1966.

Second grade students from **St. Mark and St. Jude** schools, both in Indianapolis, joined hundreds of others nationwide planting thornless honeylocust trees on April 28, National Arbor Day. A total of 1,470 students in the Indianapolis area planted trees to learn more about the need for environmental stewardship.

Criterion Coffee Break

Lucky subscribers, if you see your name listed here, call in with your subscriber number and win at 317-236-1572! We supply the mug and coffee . . . just take along a copy of *The Criterion* to complete your break. We know you will find spending time with coffee and *The Criterion* time well spent.

Andrew Stumler
Borden
Terry Brown
Poland
Shirley England
Rising Sun
Kelly Brinker
Merritsville
James Mountz
Guilford

St. Agnes Academy All School Reunion will be held June 4 with a 10:30 a.m. celebration of Mass at St. Peter and Paul Cathedral, 1347 N. Meridian St. Following Mass, brunch will be served at the Marrott Ballroom, Fall Creek Blvd and N. Meridian St. Cost is \$15. Please mail reservation check with maiden name, married name, phone number, year of graduation, payable to Ursula Schierenber, 6703 Lowanna Way, Indianapolis, Ind. 46220. 317-840-4603. Guests of honor will be the classes of 1935, 1945 and 1970.

Soon to invade the grounds of the Indianapolis Art Center will be the **Broad Ripple Art Fair**, bringing over 200 artists displaying their original works of art. The fair will be held May 20-21. Since 1995 marks the 25th anniversary of the fair, there will be

REMEMBER HOW HE LOVED YOU!!!



YOU CAN SAY "THANK YOU, GOD" IN YOUR WILL FOR ALL THAT HE HAS GIVEN YOU -- YOUR LIFE, YOUR FAITH, YOUR FAMILY, YOUR FRIENDS -- BY SHARING YOUR BLESSINGS WITH THOSE LESS FORTUNATE.

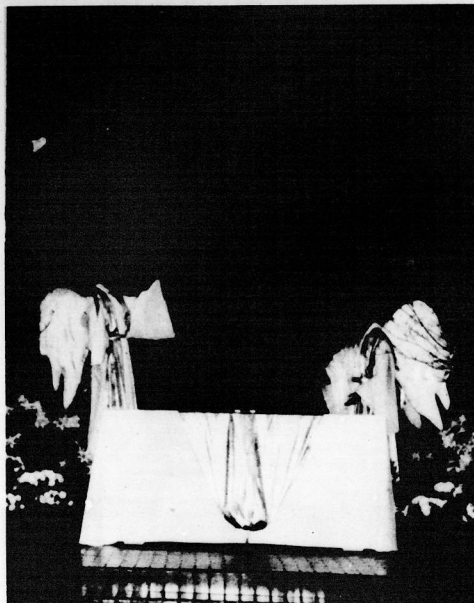
REMEMBER THE POOR THROUGH THE PROPAGATION OF THE FAITH. JUST SAY

I hereby will to the Society for the Propagation of the Faith, 1400 N. Meridian St., Indianapolis, Indiana, the sum of \$ _____ to be used for the poor in the missions.

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



REVEREND JAMES D. BARTON, PROPAGATION OF THE FAITH DIRECTOR



EASTER ANGELS—Mark Stratton, art teacher at St. Barnabas Parish in Indianapolis, created these altar angels for the Easter season. Stratton made the angels out of fabric, liquid plastic, styrofoam and posterboard. (Photo by Elizabeth Bruns)

Commencements scheduled at Catholic colleges

by Elizabeth Bruns

Catholic colleges in the Archdiocese of Indianapolis, along with Newman Center students at public universities and colleges, will celebrate commencement ceremonies in May.

For the first time in 21 years, Marian College in Indianapolis will celebrate commencement on May 13, not its usual Mother's Day date. Festivities will begin at 10:15 a.m. with a graduation Mass in the college chapel. A brunch will be offered in Stokely Mansion at 10:45 a.m. for graduates, family, friends and faculty. Advance reservations are recommended. (Call 317-929-0123.)

Graduation exercises will begin at 2 p.m. at St. Francis Colonnade on the Marian College campus. Admission is by ticket only. At 3:30 p.m., a reception will be held at Marian Hall. The honorary degree recipient reception will be held in Allison Mansion at the same time. Daughter of Charity Sister Nancy Crowder will receive an honorary degree of doctor of divinity. She is the director of the Holy Family Shelter, an agency of Catholic Social Services.

Joining Sister Nancy in receiving honorary degrees are Charles A. John and Gloria Randall Scott, Ph.D. Johnson, a retired vice president for development with Lilly Endowment Inc., will receive a doctor of public service degree. Della Pacheco, director of communications for Marian College, says Johnson is "one of



Sister Nancy Crowder, DC

the most prominent philanthropic individuals in the city of Indianapolis." Scott will receive a doctor of humanities degree. She is the president of Bennett College in Greensboro, N.C., an African-American role model who works to educate and enhance the lives of students.

Martin University in Indianapolis will award 35 undergraduate and two masters' degrees on May 7-8. The Avondale campus commencement program will begin at 2 p.m. on May 7. The Lady Elizabeth campus commencement program, for inmates of

the Indiana Women's Prison, will begin at 9 a.m. on May 8.

The university will give honorary degrees to Mary Etta Rose and William G. Mays. Rose will receive an honorary doctorate of humane letters. Mays will receive an honorary doctorate of laws.

Rose taught in the Indianapolis Public Schools from 1941-1988 in areas of general music and choir, language arts, social studies and basic adult education. She was named the IPS Teacher of the Year. Mayor William H. Hudnut proclaimed Dec. 15, 1987 "Mary Etta Rose Day."

Mays founded Mays Chemical Company in 1980. It recently posted more than \$60 million in sales. He was awarded *Black Enterprise* magazine's Top 100 Industrial/Service Companies Award (number 13 of 100).

The Indianapolis Newman Centers, serving Butler University, University of Indianapolis and Indiana University/Purdue University at Indianapolis (IUPUI), will graduate 22 of its members. Butler University will hold commencement exercises on May 13, while IUPUI confers degrees on May 14. The University of Indianapolis held its exercises on April 29.

St. Meinrad College in southern Indiana will hold its graduation exercises on May 13 at 3 p.m. at St. Bede Theater. Benedictine Archbishop Timothy Sweeney will speak. A reception for the 38 graduates will follow in the college courtyard.

St. Meinrad School of Theology will hold its convocation on May 11 at 2 p.m. at St. Bede Theater. A reception will follow for the 47 graduates. It will be held in the president/rector's courtyard.

St. Mary of the Woods College will hold its 154th annual commencement ceremony at 11 a.m. on May 7 in the Cecilian Auditorium. More than 100 students are slated to receive degrees from the on-campus, women's external, and master of arts in pastoral theology programs. A baccalaureate ceremony for seniors and their families is scheduled one day prior to commencement on May 6 at 4 p.m. in the Church of the Immaculate Conception.

Bruns takes third prize for feature

Elizabeth Bruns was honored at the Society of Professional Journalists award banquet on April 28.

Bruns, an assistant editor for *The Criterion*, received third place for her feature: "Jeffersonville woman remembers her late son." It was part of the non-daily newspaper competition.

Included on the Young Adult page, the story was about Jeremy Hardin, an Our Lady of Providence alumnus and Ball State freshman, who died in an accident last year.

Shelter fundraiser is a success

Daughters of Charity Sister Nancy Crowder enjoys the annual Holy Family dinner because, "I am able to meet the people who help the shelter."

The director spoke to those who gathered on Saturday, April 29 at the Marten House. Vicar general Father Joseph Schaedl led the prayers.

Sister explained that, in the 10 years of the shelter's existence, it has served 14,000 people in more than 5,000 families.

Services include case management, legal aid, medical and dental care, child care (started four years ago), job referral, rent deposits and assistance, counseling and mental health services. That's beyond the obvious shelter, food, and clothing.

Rehabilitation will be done at the former St. Patrick School, she said. It will provide transitional housing apartments where fami-

lies can stay up to two years while they stabilize their financial situations.

Heavy financial support has been received from the state, city, private donors, and the two Catholic hospitals.

Sister Nancy Crowder said, "A lot of people are seeing results. We help people help themselves. It's not a handout. We believe in the dignity of the individual."

She believes the children are particularly important and that must be available in the building for infants, toddlers and pre-schoolers.

Of the new supported housing, she said, "It will be OK. It all worked out; it's not my doing, really it's God's doing. We ran into trouble and struggles along the way. But now is the time for it."

"It's a win-win situation for everyone," said Sister Nancy.



ENDOWMENT—Margaret Holden, mother of the late Sally Holden McGlenchy and former principal Providence Sister Rosemary Eyer, admire a plaque for the St. Matthew school endowment in honor of the junior high school teacher. Present principal Rita Parsons looks on from the background during the April 30 ceremony. (Photo by Margaret Nelson)

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SPOTLIGHT ON INDIANAPOLIS EAST DEANERY

St. Thomas Parish is small in size but big on family atmosphere

The Fortville parish is greatly respected by its surrounding community

by Elizabeth Bruns

Big things come in small packages, as they say. So it's true of St. Thomas Parish in Fortville. The parish with 230 families is small in size but big on support and service within the Fortville community.

Father Roger Gaudet, assigned to St. Thomas in 1994, said he has noticed the respect the parish gets from the townspeople in Fortville and surrounding communities.

"Being that this is a very rural community and very Protestant, the church community of Fortville and surrounding areas respects St. Thomas," the priest said. "It's not just all talk. We walk the walk."

Father Gaudet was surprised to find out how much time and money St. Thomas parishioners commit back to the community.

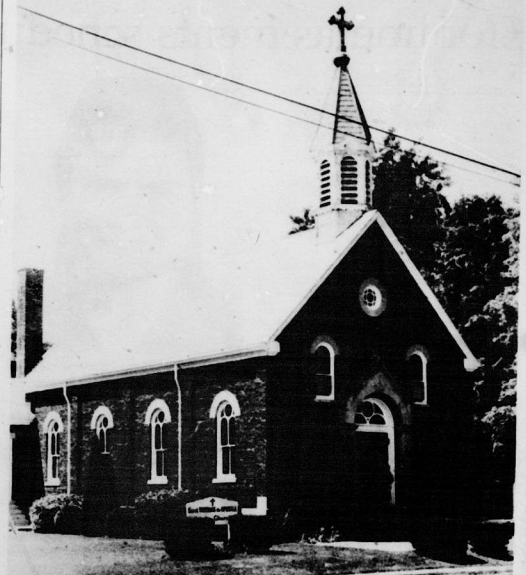
"We are part of the service to the poor and the area, and the community knows it," he said.

Ordained in June 1989 at the "grand old age of 50," Father Gaudet worked as a counselor/therapist before following his call to the priesthood. He was the associate chaplain at the St. Mary of the Woods Motherhouse before starting his assignment at St. Thomas.

"It was a very natural thing moving from one form of ministry to people into another," Father Gaudet said.



Father Roger Gaudet—pastor of St. Thomas Church in Fortville. (Photo by Elizabeth Bruns)



YOUNG AT HEART—St. Thomas Parish in Fortville was founded as a mission parish in 1869. The present church building was built in 1916. (Criterion file photo)

St. Thomas Parish holds a one-day festival once a year the first week in August. Father Gaudet said the entire community comes to the festival, which raised about \$19,000 last year.

"It goes to show you how much this community, outside of the parish, supports this Catholic church," Father Roger said. "We are proud of that."

The parishioners are a very unique group with a lot of young people for a parish that's 100 years old, Father Gaudet added. Ninety percent of the membership is made up of young families.

St. Thomas Parish was built in 1869. At that time it was known as St. John Mission. This original church was a frame building erected by Father D. J. McMullen. It was visited by priests from St. John Parish in Indianapolis and St. Mary Parish in Anderson.

The brick church which stands today was built in 1916. Franciscan Brother Frank Crouch was the architect.

In 1877 the Franciscans at Sacred Heart

Parish in Indianapolis took charge. In 1883 the parish had 16 families, according to Father Herman Alerding's "History of the Diocese of Vincennes." Today there are 230 families at St. Thomas.

The music program—one of Father Gaudet's loves—is quite strong. Music Director Rick Hajduk organizes the choirs, keyboard players and song leaders.

Stephanie Gharst, a 19-year parishioner at St. Thomas, said that some of the new members of the parish have told her the music drew them to the parish. And Father Gaudet is convinced that the 25 new families that have been added since he came to the church is due to the music program, as well as the positive attitude of the parishioners and atmosphere of the church.

There is no grade school at St. Thomas, but two years ago the parish added a preschool program that thrives. Father Gaudet calls Director Andrea (Andy) Baker

(Continued on page 9)

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St. Thomas has an open family atmosphere

(Continued from page 8)

"one sharp lady... she is a blessing and has helped the program take off."

Charlotte Kuehr, coordinator of religious education, is impressed with the religious education program that is "busting at the seams." It's a happy problem to have. There are 150 children in the program that educates 3 year-olds to seniors in high school.

"The children in the program are enthusiastic," Kuehr said. "And the parishioners accept and make the children feel an important part of the parish family."

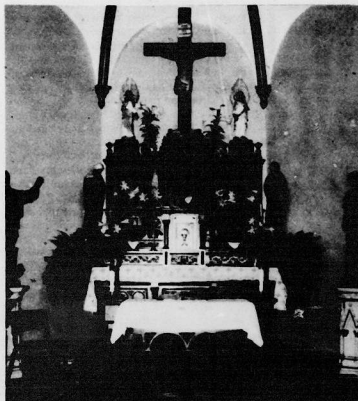
When you talk about St. Thomas, you have to talk about the generosity of the people, Father Gaudet says. The Women's Group, for example, does everything from Lenten dinners to cleaning the church.

"The group is always quietly behind the scenes—you hardly ever see them—but they are the ones who always make the clock

tick," Father Gaudet said. They also meet regularly "in force."

The parish also has two Bible study groups that meet at the church on their own.

And there are always youth activities going on at the parish. Under the direction of Jeff Young, the youth minister at St. Thomas, and volunteers Ron Grulich and Tom Marten, St. Thomas is involved in an ecumenical effort to build a youth activity center in Fortville. They're working with the town council to make it happen.



TURNING OLD INTO NEW—The parishioners of St. Thomas Church in Fortville constructed a new altar out of the old communion rails that were once in their church. (Photo by Elizabeth Bruns)

old vestments that have been there for centuries!"

Garst reiterates the same feelings about the parish as Father Gaudet. "It's a small community-based parish with an open family atmosphere," she said. "We really care about each other here. It's very welcoming."

Garst should know. She's involved with a little bit of everything at the parish, from the music program to the liturgy committee to the women's club to Bible study. She even teaches religious education.

Considering the popularity of the Geist area, as well as the revitalization of Fortville and surrounding areas, Garst believes that the younger families are looking for a parish where they can set down roots, a smaller and homier parish that they can get involved in.

Father Gaudet calls attention to a sign in the back of the church—"St. Thomas Parish Family."

That sign says it all.

St. Thomas Parish

Year founded: 1869

Address: 523 S. Merrill St., Fortville, IN 46040

Telephone: 317-485-5102

Pastor: Father Roger Gaudet

Coordinator of Religious Education:

Charlotte Kuehr

Parish secretary: Peggy Schauf

Youth ministry coordinator: Jeff Young

Music director: Rick Hajduk

Number of households: 230

Masses: Saturday—5:30 p.m.; Sunday—8 a.m., 10:30 a.m.; Weekdays—Monday—6 p.m.; Tuesday through Friday—8 a.m.

St. Gabriel students serve neighbors

by Laura Riley

Sixth graders at St. Gabriel School in Indianapolis go forth and give service to others with enthusiasm. They are following what Jesus told his followers—that it is actions, not words that prove they are Christian.

The religion program at St. Gabriel teaches Scripture, catechism, and service. During the past two years, the students' gifts of service to the people in Indianapolis have blossomed.

Last fall, sixth-grade students asked for names of some elderly or infirm neighbors who were unable to rake the leaves in their yards. Bringing rakes from home, the students had their parents drive them to and from the homes of those who needed help. They spent several hours working in the yards. The residents were very pleased.

For two years, the students have been writing to residents of Alpha Nursing Home. Most of the students have found the experience of being pen pals with the senior citizens who live there a real "eye-opening" experience.

The sixth-graders visit and entertain at Alpha. Many had not visited a nursing home or elderly care facility before. At first, they felt awkward, until they were in the home and began to find their new "pals."

The young people brought craft activities to work on with their new friends. After making the art projects, the students went to the residents' rooms and decorated them. The first trip was so enjoyable for both

students and residents that they were anxious for the next meeting!

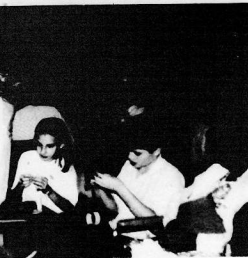
The second trip included a serenade of songs prepared by the sixth-grade choir. The young people brought more decorations and gifts to add to the enjoyment. Between visits, the students write letters and make cards to send so they can keep in touch with the nursing home residents. And the occupants of the home sent letters to the students, so they could read them aloud in class.

Students, their parents, and nursing home residents are all enthusiastic about this activity. Other students in the school look forward to being in sixth grade so they can have pen pals, too.

Other service activities the students are involved in include collecting glasses for an optometrist who goes to Guatemala each year. They also collect or purchase donations of personal items—as well as food, clothing, and toys—for a homeless shelter. The students made inspirational banners to hang in the hall during the school year. They sold valentines to the other students and donated the proceeds to the nursing home. They collected baby food labels for Riley Hospital.

Every May the sixth-graders plan, prepare and put on an outdoor fair for primary students. During the last month of school, fair tickets are given to students, based on good grades, behavior, and effort. The younger children look forward to the event.

St. Gabriel School is proud of its students—especially the sixth graders. And the pride has been well-earned.



CRAFT PALS—Residents at Alpha Nursing Home work on craft projects with sixth-grade students at St. Gabriel School. (Photo by Laura Riley)

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Why support United Catholic Appeal?

(Continued from page 1)

archdiocese. Students in these schools number in excess of 22,500, an increase of more than 2,500 since 1990. An additional 18,500 students in parish religious education programs are also supported by the OCE with training and guidance for their educational leaders.

The OCE also supports extensive adult education programs at the parish, deanery and archdiocesan levels. The Catholic Youth Organization serves some 8,000 young people throughout central and southern

Indiana with a full range of extracurricular programs. The introduction of the "Catechism of the Catholic Church" throughout the archdiocese is being accomplished through an extensive series of seminars and workshops. Another vital program supported by the United Catholic Appeal is the Center City 2000 project, which commits the archdiocese to the continued operation of the eight center-city elementary schools in Indianapolis.

Twenty-three percent goes to social services including Catholic Charities

agencies, pro-life activities, the Campaign for Human Development, and hospital ministry.

Last year, Catholic Charities member agencies provided direct social services to nearly 30,000 people throughout the archdiocese. Of these, more than 18,300 people were served in programs such as counseling, problem pregnancies, adoption and related services, refugee resettlement and services, education and family support, socialization and neighborhood services, housing and foster home services. In addition, 1,700 members of homeless families were provided with shelter-related services, and nearly 10,000 people received emergency financial aid, clothing or medical assistance.

In the area of food services, the equivalent of 144,496 meals were served either directly through soup kitchens or indirectly through distribution of food from Catholic Charities food banks and pantries.

Lastly, the Office of Pro-Life Activities and the Campaign for Human Development Office worked with representatives of some 75 parishes throughout the archdiocese.

Fourteen percent of the money goes for spiritual and sacramental life including the Office of Worship, retreat services and evangelization. The Office of Worship fosters and supports liturgical renewal in the archdiocese, providing training and resources for those who lead in prayer, both in our local parishes and in liturgical celebrations that gather us together, especially under the leadership of the archbishop. It also offers specific assistance to local parishes in the areas of music, art and sacramental initiation.

The new Evangelization Commission is working to help us "live the Gospel" by ensuring that evangelization becomes an integral part of all the plans and programs in the archdiocese.

Fatima Retreat House provides a center for spiritual renewal. Last year, Fatima served 13 parishes, 75 Catholic groups, and 600 couples.

Q. I understand that parishes also get some of the money collected by the United Catholic Appeal.

A. Yes. Last year, 22 cents out of every dollar contributed to the United Catholic Appeal (nearly \$780,000) went directly to parishes that met or exceeded at least 75 percent of their goals.

Q. What kind of expenses in these agencies are covered by the Appeal?

A. They cover "people costs" (salaries, benefits, education and training) as well as "program costs" (the wide variety of programs and services which archdiocesan agencies make available to people throughout

central and southern Indiana) and "administrative costs" (the various support services that sustain all our ministries). Archbishop Buechlein frequently says the United Catholic Appeal helps us pay the day-to-day expenses of the archdiocese (like the mortgage, grocery and energy bills in a family's budget). Without the United Catholic Appeal, our church simply would not be able to respond to the growing needs of our people.

Q. Do you think the archdiocese practices good stewardship?

A. My business is investments. As a financial adviser, my job is managing my clients' money and making sound investment decisions for them in an accountable and responsible way. Trust is the most important aspect of my relationship with my clients. They trust that I will handle their investments in an accountable way.

After years of intimate involvement with various fund-raising and financial committees for the archdiocese (including my current membership on the Finance Committee), I have had an opportunity to take a good hard look at the way the administrators of the archdiocese manage our church's money. I can honestly say that Archbishop Buechlein and his leadership team have done an excellent job of practicing good stewardship in the accountable way they handle finances. They have worked hard to strengthen the United Catholic Appeal; they have developed sound investment policies and monitored them carefully; and they have tried to keep parish assessments as low as possible (considerably lower than those of many other dioceses).

It's clear to me (and to the other members of the Finance Committee) that the Archdiocese of Indianapolis handles its finances in accordance with the Archdiocesan Strategic Plan—that it indeed "promotes generous sharing and responsible use of all human and material resources" (Goal 5).

Q. So what's the bottom line? Why should we support the United Catholic Appeal?

A. As we strive to "build up" our church in central and southern Indiana, we need to remember that the archdiocese relies on the United Catholic Appeal to provide the largest source of revenue to support those persons in need throughout the archdiocese. Participation in this appeal (as a volunteer and/or donor) is the primary way that most of us have to join the archbishop in carrying out the mission of our archdiocese: to live and proclaim the Gospel of Jesus Christ to all people in central and southern Indiana.

The spiritual, educational and social service needs of our people are real and growing. I hope all your readers will help us with their time, their talent, and their financial support. If we all work together, great things will happen!

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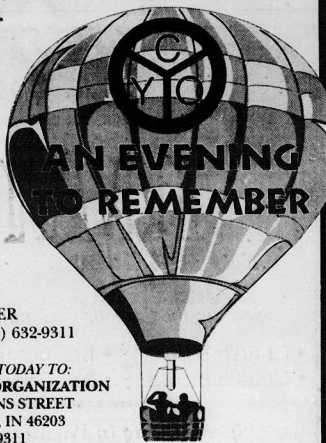
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Canon law society holds regional convention in Indianapolis

by Peter Agostinelli

The Midwest Regional Canon Law Society held its annual convention April 26-28 at the Holiday Inn Union Station in Indianapolis.

The convention featured talks by canon law experts from dioceses in the midwest. Among them was a talk by Bishop Raymond Burke of the Diocese of LaCrosse (Wis).

Bishop Burke, the youngest ordinary in the United States, was appointed by Pope John Paul II in 1989 as defender of the bond of the Supreme Tribunal of the Apostolic Signatura. He held that position until his ordination in January as Bishop of LaCrosse.

Bishop Burke's two talks on April 27 were titled "The Importance of the Judicial Trial for the Declaration of Nullity of Marriage" and "Select Questions in Administrative Justice Drawn from Recent Jurisprudence of the Apostolic Signatura."

Other speakers included Ursuline Sister Lynn Jarrell of the Archdiocese of Louisville. Sister Lynn's lecture on April 26 was titled "The Sacraments of Initiation: Unresolved Canonical Issues Concerning Membership."

Also, Conventual Franciscan Father Frank Jasper, a clinical psychologist at St. Vincent Stress Center in Indianapolis, and Conventual Franciscan Father Arthur Espelage, a judge in the tribunal of the Diocese of Columbus (Ohio), presented a

talk on April 28 titled "Human Memory: What is it? When Can You Trust It?"

Father Frederick Easton, vicar judicial of the metropolitan tribunal for the Archdiocese of Indianapolis, said the convention covered a number of significant issues relating to canon law. He said such conventions provide important talks and networking that help update workers in diocesan tribunals.

"Canon law covers the whole spectrum of the way the church lives its life," Father Easton said. "It's where the values of the church are expressed in clear norms about (the way) the church does things."

While most people may not know the intricacies of canon law, Father Easton said it does play a vivid role in the lives of all Catholics. For example, Sister Lynn's talk included discussion of the Rite of Catholic Initiation of Adults (RCIA) program, which is governed closely by canon law. She focused on matters of vagueness or confusion about the Decree on the Rite of Christian Initiation, including the basis for membership in the church and the valid reception of the sacrament of marriage.

Archbishop Daniel M. Buechlein celebrated a special liturgy on April 27 for the priests, religious and tribunal personnel attending the convention.

More 'new' Catholics

compiled by Margaret Nelson

For the past two weeks, *The Criterion* printed the names of "new" Catholics as a way to welcome those who entered the church since last Easter. Due to an error last week, the second and third columns of the names were switched. We regret the error.

St. Mark from the Indianapolis South Deanery: Prince of Peace, Madison, from Seymour Deanery; and St. Christopher from the Indianapolis West Deanery are being reprinted in correct order this week. Four names were omitted from the back of the Sacred Heart, Jeffersonville, sheet. We are also printing names from some parishes that arrived too late to be included.

Most of these people were welcomed during the Easter Vigil liturgies on Holy Saturday. Those listed as catechumens are people who had not received the sacraments before; they were baptized and confirmed during this past week. Those listed as candidates are people who may have been baptized as Catholics or in other Christian churches, but had never been confirmed.

New Albany Deanery

Sacred Heart, Jeffersonville (omitted)

last week): Gwen Cecil, Alan Ewton, Judy Ewton, Mary Ruiz (candidates).

Seymour Deanery

Prince of Peace, Madison: Darren Anderson, Lou Ann Center, Merrill Hiatt, Julie Humphrey, Ken Johnson, Chris Lynn, Bob Martin, Joe Perkins (catechumens); Terri Abbott, Mark Andrew, Shelby Armstrong, Steve Banta, Mike Bear, Alan Culbreth, Mike Hensley, Shannon Higgins, Jeremy Horn, Fred Kimmel, Marilyn Perkins, Warren Rucker, Leooda Knoebel (candidates).

Indianapolis South Deanery

St. Mark: Earl Bailey, Steven Ballard, Jaime Bose, Sarah Bose, Robert Clark, Michelle Long, Patricia Lujan, Angelica McMurray, Cheyenne McMurray, Terry McMurray, Tom Nolan, Douglas Opel, Leona Ray, Josh Roberts, Tina Schmidt, Christopher Slagle, Nicholas Slagle, Aaron Stamper, Jeremy Weddle (catechumens); Shelia Carlin, Barbara Cohen, Gretchen Duchardt, Chris Groves, Joel Groves, Gay Hornett, Krista Perman, Michael Petrunich, Victor Schmidt, Sonya Senft (candidates).

Indianapolis West Deanery

St. Christopher, Speedway: Brenda Butz, Lisa Fath, Annette Gregory, Mike Horney, Paul Morgan, Toby Riba, Tracey Snyder, Jennifer Taylor, Kim Withycombe, Kimelyn Withycombe (catechumens); Joe Arnet, Cynthia Assenheimer, Tom Baudry, Pablo Bukata, Katie Despres, Cynthia De Witt, Ken Encalada, Ken Giffin, Marjie Giffin, Stephanie Miller, Sherry Painter, Sharon Rubottom, Janet Schuster, Tracey Wagley, Bill Watters, Julie West, Jackie Withycombe (candidates).

St. Monica: Toby Comer, Jill Cooper, Curtis Cox, Heidi Ebert, Risa Edwards, Michael Hartwell, Carolyn King, Donald King, Sr., Snehlata Sacarenhas, Bradley Millikan, Gregory Moore, Marc Murphy, Angie Schmalz, Garfield Whitney, Ted Yocum (catechumens).

Also from St. Monica: Christopher Barick, Robert Todd Bills, Elana Brandon, David Brooks, Elaine Bruns, Donald Carlson, Alissa Cummings, Lianna Fahey, Susan

Fisher, John Groth, Elizabeth Haley, Norman Hobson, Levester Johnson, Jennifer Kirk, Kathryn Kline, Kimberly Murray, Susan Petersen, Sue Robinson, Kelly Rothermel, Ellen Sanders, David Sleppy, George Street, James Tolbert, Deborah Vespo, Kimille Webb, Gregory Webber, Elise Werner, Anthony Yoder (candidates).

Indianapolis East Deanery

St. Simon: Robert Bultman, Marjorie Darrah, Rick Darrah, Dan Fentz, Terry Fisher, Vickie Fisher, Laura Garcia, Garrett Gaston, Janiece Gaston, Chloe MacNabb, Jaclyn McConnell, Diana McClothlin, Rachael McClothlin, Brittany Runner, Fawn Runner, Robert Runner, Scott Runner, Matthew Terry, Valerie Turner, Tonya VanSlyok, Dale Young, Ryan Young (catechumens); Kim Gaston, Marc Geier, Angela Hyre, Myrna MacNabb, Steve McConnell, Sylvano Razo, Renae Tolliver (candidates).

LEARNING COMMUNITIES OF FAITH

Family should be the focus in sacramental preparation

by Peggy Crawford

Sacraments are family events. They are times when we celebrate the experience of God in our lives with people we love.

The parish community plays a vital role in the celebration of sacraments, as do friends. Yet sacramental rituals are most meaningful within the context of family.

I have come to this understanding as a result of my own experience and through study of the meaning of sacraments. In my family, sacraments have always been happy times of celebration. They are times when everyone gathers to single out and affirm family members as beloved children of God.

It was always important to my parents to have the Catholic faith tradition impact my experience of life. Participation in the life of the church has been a part of my life since the day I was born. And celebration of the sacraments has always been at the center of my experience of church.

I will never forget my First Communion, and how I felt so special and loved. For many years, I believed this feeling came only from the host I received that morning at Mass. In retrospect, I now know that God was most present to me that day in my proud family gathered around to celebrate my initiation into the eucharistic community.

God has always been present to me in the love of my family, and to a lesser degree in the faith community to which we belonged. My First Communion day "named" this for all of us.

As I have grown in my understanding of sacraments, I have come to appreciate them as important connections with God through

out my life. The sacraments in which I have participated have allowed me time to reflect upon God's action in my life and to find meaning. I believe this has been due to the firm foundation of faith I received from my family and my many experiences of church.

I have also come to recognize the importance of family in every aspect of sacramental preparation and celebration for all sacraments. If sacraments are family events that celebrate God's presence in our lives, then the role of the parish becomes one of helping families prepare for the celebration of the sacraments, whether they are for children or adults.

Certainly, the worshiping community and its catechetical programs are important partners in the preparation for sacraments, but the family must remain as the focus. For it is in the family that faith is formed and nourished. If sacramental rituals are most meaningful within the context of family, then the family must be involved in all aspects of preparation and celebration of the sacraments—not just in the party after the event.

In their 1993 pastoral "Follow the Way of Love," the U.S. bishops affirmed this partnership between parish and family when they said, "If all members of the church are to follow Christ's way of love, it is essential that we continue speaking with, listening to, and learning from each other."

Both families and parish faith communities play an important role in preparing for and celebrating sacraments. We must not diminish the role of either.

St. John, Starlight, to host gathering for Christian women

by Peter Agostinelli

St. John Church in Starlight will be the place for an interdenominational ladies' gathering this Saturday, May 6.

Elaine Stiller, a member of St. John Parish and an active participant in the gatherings, said the meetings are held in an effort to generate fellowship among area Christian women. St. John is located in the New Albany Deanery.

Saturday's meeting will be the third of these ecumenical gatherings. Registration and fellowship will start at 7:30 a.m. at the church, located at 8310 St. John Road in Starlight. The meeting will conclude at 12:15 p.m. after a lunch and prayer service.

Stiller, who also serves on the planning

team for the meetings, said the theme for Saturday's gathering is "Time for God." The agenda includes speakers, music by St. John's choir and a special interpretive worship dance presentation.

Stiller said women attending the meetings have come from churches in other area towns like Borden and Daisy Hill. Women from the different churches organize the gatherings.

"The focus is to bring our different Christian ladies together so we can learn from each other," Stiller said. "The theme 'Time for God' is to try to help encourage people and make them aware of the need to grow closer to God."

Cost for the meeting is \$8. Call Mary Ann Smith at 812-967-4754 for registration or for more information.

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Prayer-walk to spiritual growth, relaxation

Linus Mundy describes a simple method for growing spiritually while getting important exercise

by Peter Agostinelli

We learn early that prayer is personal communication with God.

We also hear how walking, especially for people who shy away from aerobics or jogging, can help fight evil calories and cholesterol.

A new release from St. Meinrad's Abbey Press covers a little of both.

"Prayer-Walking," by Linus Mundy, describes a simple method for growing spiritually while getting important exercise.

And just what is prayer-walking? Easy—it's nothing more than a 20 minute stroll supplemented with private prayer. You take a walk and pray however you want.

"There's really no one way to do this," said Mundy, who works as director of publications at Abbey Press when he's not writing or walking.

"There's a certain amount of discipline involved, but prayer-walking really is very accessible. It's something that is almost like a spiritual attitude."

Prayer-walking's five steps invite us to:

- retreat;
- re-think;
- remember and reinvent;
- repent;
- and return and repeat.

Part of the secret is resolve. Mundy writes about the trouble people have sticking with regular exercise, and how failure to maintain a regimen often leads nowhere.

This activity should be a pleasurable and voluntary part of life, Mundy adds. Things like exercise routines—and prayer—can break down when they become obligations.

Maybe the neatest thing is that prayer-walking can benefit anybody, whether they're professionals, homemakers, factory workers or students. It can be a simple break that relieves stress and problems.

It's also for those who don't have access to the country landscape of places like St. Meinrad. City people should know that prayer-walking is as passable on neighborhood sidewalks as it is on a woody hiking trail. And creative types will be happy to use their own techniques.

For those who dismiss a daily dose of prayer-walking as idleness, Mundy reminds us of "the value of activity in inactivity." Setting aside regular time away from careers and responsibilities—quiet time for solitary activity like prayer-walks—pumps new life and spiritual energy into the most demanding days.

"Prayer-Walking" is a quick read. Its short chapters pull quotes from writers like Gerard Manley Hopkins and Annie Dillard to guide readers into the simple yet profound points scattered throughout.

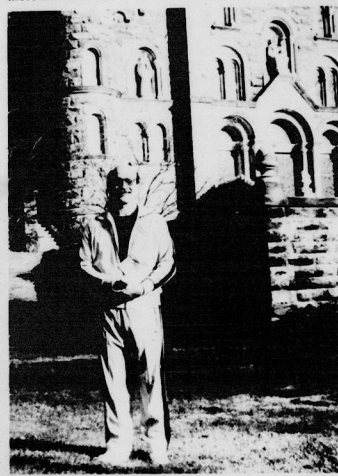
Part of the pleasure is Mundy's friendly prose. Readers also will appreciate his humor, which helps make the topic of prayer tangible for all of us.

Outside of his work at Abbey Press, Mundy has been promoting the book, talking with reporters and interviewers from different media outlets. *USA Today* spotlighted the book in a story headlined, "Prayer-walking picks up speed in the frenzied '90s."

In a day of information superhighways and virtual

reality, the attention may seem like a lot of hoopla for a little book that proscribes a simple activity.

But maybe it just shows the power of prayer. And walking. "Prayer-Walking" is available for \$4.95 at your favorite Catholic bookstore or directly from Abbey Press in St. Meinrad. Call Abbey Press at 1-800-325-7511 for more information.



WALKING WITH PRAYER—Linus Mundy, standing in front of the abbey church at St. Meinrad, spends a lot of time outside taking prayer-walks. (Photo courtesy St. Meinrad Archabbey)

Cardinal Hickey meets with President Clinton

by Mark Zimmermann
Catholic News Service

WASHINGTON—Washington Cardinal James A. Hickey met with President Clinton on moral and religious values on April 18. The cardinal told the *Catholic Standard*, Washington's archdiocesan newspaper, that the president was "very cordial" and that the meeting was "fruitful and pleasant."

Cardinal Hickey said he spoke with the president about "moral and religious values in society." A key theme of the 40-minute meeting, he said, was a discussion of the sanctity and dignity of all human life.

"(My message was) that life is holy, that life is to be protected, not destroyed," said the cardinal, who added that he presented the president with a copy of the pope's new encyclical, *Evangelium Vitae* ("The Gospel of Life").

He said he also emphasized alternatives to abortion such as adoption, and he pointed to the success of an archdiocesan program that provides free prenatal care, delivery services and maternity assistance to poor women.

While discussing education, the cardinal told the president that Washington's Catholic schools are a sign of hope in the city because over 95 percent of their graduates go to college.

"I brought up the question of whether some kind of aid (could be provided) for parents, so they could send their children to the school of their choice, whether that aid be vouchers or tax relief," the cardinal said.

When the discussion turned to foreign aid, the cardinal said such aid should "center on real development as opposed to armaments."

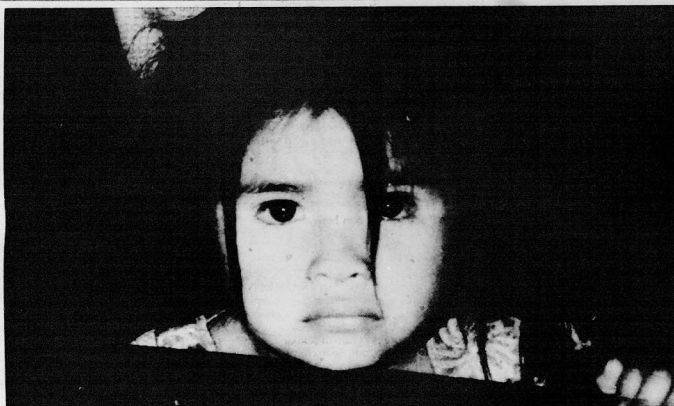
On the issue of welfare reform, Cardinal Hickey noted that the Washington Archdiocese operates an extensive social outreach network. But he said private service providers, like the archdiocese, "are already strained. The private sector is willing to take up what it can, but it can't replace huge slashes" in social service funding.

Welfare reform, the cardinal said, is another issue "of human life and dignity." He also said the Catholic Church opposes any kind of family caps that would cut off additional support for poor mothers who have more children.

"Two low wages in some cases don't add up to a living wage. There's a need for a safety net," the cardinal said, adding that some welfare laws wrongly discourage fathers from living at home.

Regarding immigrants, Cardinal Hickey urged the president to extend the legal status of Salvadoran refugees, so they could continue to live and work in the Washington area.

One issue that did not come up was former Surgeon General Jocelyn Elders, whose statements on homosexuality and other sexual matters caused the cardinal to write to the president twice last year, saying that her comments undermined family life. After similar protests from several quarters, Elders resigned under pressure from the president.



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Teen-age peer ministers promote chastity to youth

by Mary Ann Wyand

Early adolescents "need good parental and peer role models to help them postpone sexual involvement," Eve Jackson explained, "because the chastity message is countercultural to the permissive media messages youth receive from television, films and music."

Last year Jackson developed a new peer-ministry chastity program for adolescents called "A Promise to Keep: God's Gift of Human Sexuality" in the Archdiocese of Indianapolis. The program focuses on the importance of respecting oneself and others by postponing sexual involvement until marriage.

Chastity is more than abstaining from premarital sexual involvement, she said. By promising to be chaste, a person expresses faith in the wisdom of God as human sexuality's creator.

That's the message of "A Promise to Keep." This Scripture-based program stresses that to help ensure a happy and healthy future, a young person has an important promise to keep to God, to self, and to his or her future mate.

"Chastity is one of the most important decisions a young person can make early in life," according to Jackson, who coordinates the program for the archdiocesan Office of Catholic Education.

The curriculum, presently geared to sixth-graders, brings teachers, parents and high-school-age peer ministers together as co-educators of early adolescents.

"Older peers add validity to the chastity

message," Jackson said, "and parental input is equally important."

Jackson thinks parents should feel encouraged to know that a 1983 study by the Search Institute found that most adolescents in church-going families "prefer to turn to their parents for help and advice with questions about sex."

The goals of "A Promise to Keep" are to help adolescents understand:

- Sexuality itself is a wonderful gift from God.
- Social pressures influence teens' sexual behavior.
- Teens have rights in social relationships and can learn effective ways to deal with pressures through assertive techniques and actions.
- There are many ways to meet social and personal needs other than by sexual involvement.
- Premarital sexual activity may result in pregnancy, sexually transmitted diseases, and emotional trauma.
- Reclaimed chastity is possible for teen-agers who are already sexually active.

"The program is based on God's promise" to bless us if we honor the commandments "and save our special gift of sexuality for marriage," Jackson said. Doing this "improves our chances of having healthy and happy relationships and healthy bodies. Chastity is a positive choice that needs to be made early in life in order to avoid many negative consequences."

St. Jude parishioners Larry and Therese Holbrook of Indianapolis said they were skeptical about the program at first because they felt chastity is a personal issue which should be dealt with in the family.



CHASTITY PEER MINISTERS—Roncalli High School seniors Toni Agresta and Trevor Wilson of Indianapolis discuss chastity with sixth-grade students at St. Jude School in Indianapolis as part of the "A Promise to Keep: God's Gift of Human Sexuality" program in the Archdiocese of Indianapolis. They are among 100 teen-age peer ministers trained to talk with early adolescents about the consequences of premarital sexual activity. (CNS photo by Charles J. Schisla)

However, after Jackson discussed the curriculum with St. Jude parents, the Holbrooks said they were happy their daughter, a sixth-grader, had an opportunity to participate in the "A Promise to Keep" program.

"This can be a more effective way for a young person to get a youth-oriented view of chastity and abstinence," Holbrook said. "Coupled with interaction between parents and children, I think using high school students as peer ministers is a perspective that benefits younger students."

Acknowledging that sexuality is a difficult topic for many parents to discuss with their children, Holbrook said the parent booklet fosters healthy dialogue about chastity in the home while students are participating in the program at school.

A personal conviction that chastity is a positive value is the primary requirement for a high school peer minister in "A Promise to Keep," Jackson indicated. Older teens working in pairs talk to early adolescents about the consequences of premarital sexual activity, social pressure, peer pressure, assertiveness training, AIDS, and other sexually transmitted diseases.

Empowering teen-agers as role models is critical to the success of the program, she said, and the peer ministry format has other benefits. By participating as peer ministers, the high school students learn tools to continue to maintain a chaste lifestyle themselves. They also promote chastity and reclaimed chastity among their own friends and classmates.

"We want the sixth-graders to realize that in order to make the right choices they have to start today to take charge of their bodies and lives," Jackson said. "The peer ministers stress that Christian values give youth the freedom to have a good time growing up without being burdened with adult problems."

She said the "A Promise to Keep" program helps adolescents understand that what people feed their minds and hearts, especially regarding their choices of music, television, movies, friends, and recreational activities, will influence their decision making.

"Although it may seem difficult at the time," she said, "it is much easier to change friends and attitudes than to undo the damage done because of sexual involvement."

Roncalli High School senior and peer minister Christine Ashmore of Indianapolis said she hopes the program will "help kids be able to say no if asked to have sex, and that they believe God is behind them in their decision not to have sex and is willing to forgive them if they have been sexually involved."

Classmate Nick Stewart, also a peer minister, said he learned important information from the peer ministry training.

"I hope the kids understand that we mean everything we say," Nick said, "and that the advice we give them comes straight from our hearts."

(Wyand is an assistant editor of The Criterion in the Archdiocese of Indianapolis.)



'A PROMISE TO KEEP'—St. Jude School sixth-grader Megan Crist of Indianapolis reads a brochure for the new archdiocesan chastity program called "A Promise to Keep: God's Gift of Human Sexuality" following a classroom presentation by teen-age peer ministers. (CNS photo above by Charles J. Schisla and CNS photo below by Mimi Forsyth)

DISCUSSION POINT

Teens appreciate parental advice

This Week's Question

Do teens care what parents believe about the gift of sexuality?

"I care about what my parents think . . . Sometimes I think (my parents) don't know what they're talking about, but I listen anyway. And often it turns out that they do know what they're talking about." (Bryan Folger, Phoenix, Ariz.)

"In general teens do care. . . Parents and teens have a much better relationship when it's discussed openly. . . Talking about it is much better than a lecture situation." (Dan Vincent, Phoenix, Ariz.)

"I very much care about what my parents think about the gift of sexuality. They've been through everything we're going through now, and they've made it. They've shown that it's possible to live morally." (Amy Harbison, West Liberty, W.Va.)

"Some teens don't care and some teens do. I made a vow to my mom that I'm going to remain a virgin until I'm married. Sex is a very intimate thing. It's more

special. I care about what my parents think because they have experience." (Mary Stants, Oxford, Wis.)

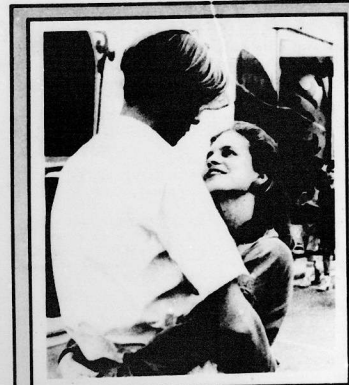
"Not when my children were teens, but I think that's changing. Parents and teens are far more open in their communications. In my day, there were many more hang-ups about open discussion of sexuality—even about the fact that sexuality is to be enjoyed." (Bill Wellington, Silver Spring, Md.)

"My granddaughters care very much about what their parents think. They talk with their mother. Sometimes I fall asleep and will wake up at midnight or 1 in the morning and they will still be discussing it." (Margarita Garcia, Kansas City, Mo.)

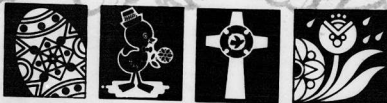
Send Us Your Voice

An upcoming edition asks: Think of a church building you particularly enjoy. What about this place satisfies you or attracts you?

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



Signs of the Season



"Let's talk about Easter," Sister Maryanne said as everyone got settled on floor mats.

Marie Elena raised her hand. She looked a little nervous. "I like Easter, Sister, but it's over. Why are we still talking about it?"

Jeremy made a face like one of the monkeys in the movie, "Jungle Book."

David had to bite his lip to keep from laughing. But then he got serious. Was Sister going to be angry at Marie Elena?

She wasn't. She said, "That's a good question! Girls and boys, you need to understand that Easter is more than just one day. It's a season."

"Like fall and winter?" asked Paula. "And spring and summer?" added Missy.

"Yes," said Sister Maryanne. "Those are the earth's seasons. The Church has seasons, too. Actually, the Church's year begins with the Advent season, right before Christmas. And Easter is the most important feast - holy day - of all."

"More important than Christmas?" asked Jeremy.

"Yes, Jeremy. Does anyone know why?"

David raised his hand. "I think...isn't it because it showed that Jesus is really God?"

Sister gave him a big smile. "That's certainly part of it. When Jesus rose from the dead, he proved that everything he had said about being the Savior was true. He had won the battle against sin and death for all of us!"

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

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

- WORDSEARCH**
- BUNNIES
 - CRUCIFIXION
 - EASTER
 - EGGS
 - FEAST
 - HOLIDAY
 - LIGHT
 - PASCHAL
 - SAVIOR
 - SEASON
 - SPRING
 - TOMB

ANSWER KEY

A lamb is another Easter symbol. At the time he lived on this earth, Jesus gave the first one to God. Jesus offered himself to God for all of us. A caterpillar comes out of a cocoon, but the dead showing his real glory.



Marie Elena had another question. "Sister, I understand that Easter is about Jesus coming back from the dead. But what's all the other stuff about?"

"Like what?" asked Sister.

"Like...Easter eggs," "And Easter bunnies," said Paula.

"Some of that is just a way to 'cash in' on a holiday. Businesses are always looking for an excuse to get people to spend money. But, actually, eggs and bunnies do have something to do with Easter." The children looked curious, and Sister continued. "What usually comes from an egg?"

"A baby chicken!" said Marie Elena.

"What do you think the idea of 'coming out' has to do with Jesus' resurrection?"

Sister asked.

"Oh, I get it!" said Jeremy. "That's sort of like Jesus coming out of the cave he was buried in, right?"

"Right! Picture a baby chick breaking through its shell. It's entering a bright, new life just as Jesus did after his crucifixion. Okay, now what do rabbits have to do with Easter?"

David and Jeremy looked at each other and shrugged their shoulders. They couldn't think of anything.

Sister answered her own question. "Rabbits have lots of babies, don't they? That's why they're a symbol of new life."

"Just looking at little bunnies makes me feel happy," Missy said. Sister nodded and then said, "Then there's the paschal or Easter candle. It's lighted as a sign of Jesus' bringing new light to this world. Before he came, the world was in darkness and sin. Jesus brought light and hope to us."

"Sister," Paula said, "Easter always comes in the spring, doesn't it?" "Yes, Paula. I'm glad you brought that up. Isn't spring the time when everything seems to come back to life after a long, dark winter?"

Marie Elena raised her hand one more time. "I can see now why Easter is too special for just one day. Jesus changed the whole world forever on Easter!"

EASTER SYMBOLS

A symbol is something that stands for something else. It's like a green light that stands for "Go!" or a red light that means "Stop!" See if you can figure out the symbols below:

A is another Easter symbol. It stands for At the time he lived on this , shepherds gave the

first one born to God every spring. Jesus offered himself to God for all of us. A comes out of a cocoon, changed into a beautiful , just as Jesus rose from the dead showing his real glory.

Revelations

"For creation awaits with eager expectation the revelation of the children of God." (Romans 8:19)

A Youth Supplement to *The Criterion*

Life challenges Christian teen-agers every day

The only way to experience true happiness, joy and love is by opening your heart to God

by Zygmunt Mazanowski

Choices. So many choices! Do I go to this party or do I go to that party?

Do I go to this concert or do I go to that concert?

Do I want to be a Christian?

Do I want to take time to pray today?

When am I going to get this homework done?

Why don't my parents understand how I feel?

What does it mean to have a real relationship with God?

Why am I so confused?

These are the types of choices and questions that teen-agers are faced with each day. Often the answers aren't crystal-clear, and sometimes teens decide to choose the easiest road.

I have found, though, that teens who choose the easiest roads, which may involve alcohol, drugs, sex and rebellion, often feel unfulfilled. They do all the things that they think will make them feel good, and yet on the inside they still feel alone and insecure.

I know these feelings because I was a very confused person before I decided to give my life to Jesus and try to please him with my life.

From the outside, most people would have considered me to be pretty secure. I have a good family, do well in sports, get good grades, and go to church every Sunday. But on the inside I was unhappy, and I knew something was missing in my life. That something was a relationship with Jesus.

Sometimes, in high school, it seems that you think you will be happy and content if you could only get that good grade, or if you could only get that new car, or if you could only go out with a certain person.

In reality, the only way to experience true happiness, joy, and love is by opening your heart to God and letting him lead your life.



Two years ago, I decided that something needed to change in my life because on the inside I felt as if something important was missing. I decided enough was enough. I needed to ask Jesus into my heart and ask him to lead my life.

At the moment I asked for this to happen, I knew like never before how much Jesus loved me and wanted to be my constant companion throughout life. From that day on, my life changed forever and I began to witness a miracle within myself.

Having a relationship with God is actually pretty awesome, especially when you take time to pray every day and daily seek his will for your life.

God wants to help you in your walk as a Christian teen-ager, but you have to be willing to ask him daily to lead you and help you.

I have found that being a Christian teen-ager is very rewarding but certainly is not easy. In reality, it is very difficult because in today's world temptation is always present. This temptation often comes in the form of peer pressure.

Pressure is often put on teen-agers to follow the crowd and follow what the world would have young people do. For teen-agers, this means to go to all the crazy parties and begin to think and act how the producers of MTV would want teens to act.

For those teen-agers who choose to follow God, there is another way.

Whenever I encounter this type of peer pressure, I like to open the Bible and turn to Ephesians 5:1-20. In these 20 verses, God describes how he would want Christians to live. He says through St. Paul that since we are children of God our lives should be controlled by love. He goes on to say that they should avoid all drunkenness, sexual immorality, greed, obscene language, and immoral acts.

The reason God does not want young people to get drunk, have premarital sex, or live immoral lives is because sin pulls teen-agers away from a relationship with him.

Often, teen-agers think, "Why doesn't God want me to do these things?"

He wants teens to refrain from doing inappropriate things so they can have a strong relationship with him, which actually can be a lot of fun. This

to get involved in a variety of activities that there are now.

Girls have teams in almost every sport, including football and basketball. Guys are also becoming cheerleaders and participating in lots of other programs, projects and clubs in addition to sports.

Extra-curricular activities like speech, spell bowl, and mock trial are becoming more competitive. With all of these new activities, there is something fun out there for everyone.

Many teen-agers also have part-time jobs on top of everything else. A lot of teens need to work part-time to pay for their car insurance, their education, or just for extra spending money.

A lot of teens don't like to work during the weekend, so they end up working on school nights. This schedule can make a

relationship can bring more joy and happiness to teen-agers' lives than any high from drugs or alcohol.

When you choose to do the wrong things, it hurts God and it affects your relationship with him.

If you follow the simple guidelines that God inspired in Ephesians, you will start to become a genuine and real Christian.

In today's world, it isn't always easy to be a Christian teen-ager. Having a relationship with God, though, gives me focus and security. He is always there when I fail and also when I succeed. His love for me is unconditional, and without his unfailing friendship I don't know where I would be today.

My advice to every teen-ager is to seek God with all your heart, with all your mind,

**WE ARE THE HOPE OF THE FUTURE
WE CANNOT AFFORD TO STOP.**

**WE MUST NOT SWERVE FROM OUR
DESTINATION, BUT IF
YOU DO, REMEMBER, GOD ALLOWS
U-TURNS. SO WE,
THE YOUTH, MUST JOIN TOGETHER.**

**↑ THERE IS ONLY ONE WAY
WE MUST TURN TOWARDS
GOD ↓ THERE'S NO TWO
WAYS ABOUT IT ↓**

FOLLOW THE SIGNS



SIGNS OF THE TIMES—St. Gabriel parishioner John Otto of Indianapolis designed this T-shirt message advising teen-agers to live a Christian lifestyle for his parish youth group pilgrimage to World Youth Day at Denver in August of 1993. John is the co-editor of "Revelations" and is a senior at Cardinal Ritter High School in Indianapolis. (Illustration by John Otto)

and with all your soul. As you seek God's forgiveness and open your heart to his plan for you, your life will begin to change for the better and God will truly help you to be a Christian example for all those around you.

Don't be afraid of the hard work it is going to take to follow God, because he will help you if you only trust in him. As Psalm 23 so awesomely says, God is always going to be there to protect and guide us.

(Zygmunt Mazanowski is a member of St. Luke Parish in Indianapolis. He is a junior at Bishop Chatard High School in Indianapolis and is a former member of the Archdiocesan Youth Council. He also has served the archdiocesan Office of Catholic Education as a volunteer peer minister in the new "A Promise to Keep: God's Gift of Human Sexuality" chastity program.)

Juggling a busy schedule leaves little time for friends

Do you wonder where your free time has gone?

by Kelly Elliott

Are you a teen-ager who wonders where all of your free time has gone, or have you been too busy lately to notice?

A lot of teens are finding themselves living very busy adult lives. After school, most teens go straight to work or to several sports or extra-curricular activities. By the time they get home, it's time for homework.

Has it always been this way, or is this just another effect of our changing society?

While teens have always been busy, there have never been more opportunities



school day very long and a school night very hectic if they have homework.

As a busy teen-ager, I know what it's like to always be on the run. So don't worry. You're not alone! Or then again, are you?

Many teens have trouble finding time for their friends when they're this busy. It's not easy to juggle so much into so little time.

While it's always important to keep your friends, it's also important to stay involved in the activities you enjoy. Maybe your friends can participate in some of those same activities.

If you really know how to manage your time correctly, you should be able to fit almost anything into your busy schedule while still getting enough sleep.

One way of doing this is to combine some things. If you want to spend time with your friends but you have a big test coming up, why not study together? This requires maturity and discipline, though, because

you must study hard in order to get a good grade on the test.

You could also take advantage of any short period of time that you usually take for granted. If you have to work on a school night and have lots of homework, you can pull your books out during your break.

If you do simple things like these, then you will have time to do almost anything. It's not easy being a teen. I'm sure it never has been. But if you feel like you're getting involved in too much and are starting to feel the stress, drop out of some activities.

It's important to maintain good grades, and that requires adequate study time.

But don't forget to take a break from your busy schedule once in a while. After all, high school students are still kids!

(Kelly Elliott is a member of Our Lady of the Greenwood Parish in Greenwood. She is a junior at Roncalli High School in Indianapolis.)

Teens can work to end the tragedy of abortion

In every situation where a friend became sexually active, she also became pro-choice to have an escape

by Elizabeth Husted

As seniors in high school, my friends and I are all 18 years old, eligible to vote, and legal adults. Very soon our opinions will have an effect on society as we help to select the future leaders of the United States. Over the years, there have been many experiences that have helped us to develop the opinions we hold as individuals.



I remember sitting around talking with my friends at slumber parties when we were freshmen. The older boys were new to us, and kissing was such a big deal. As the years passed, alcohol became the new thrill in the lives of some of my friends, and with the alcohol came sex.

My friends who formerly didn't believe in sex before marriage now had experienced multiple partners. And in every situation where a friend became sexually active, she also became pro-choice. They felt they needed to hold this opinion so that if they got pregnant they would have an escape.

Women's magazines told them that it was their right to choose whether or not to carry a pregnancy to term. They called it family planning, not killing a human life.

MTV encouraged my peers to "Rock the vote" while their favorite rock heroes, like Eddie Vedder of Pearl Jam, wore "pro-choice" T-shirts. Vedder even wrote "pro-choice" on his arm during his concerts.

So, when one of my friends became pregnant, she thought there was only one option for her. She had a reputation to protect and an education to receive. Her one-time-only partner dumped her, so she—like many other young women—made the "convenient" choice. She chose to ignore the beating heart in her belly

and had an abortion. She dismissed the brain waves, fingers, arms and legs that were growing inside her as a mere clump of cells.

Her closest friends defended her decision. "The child would have grown up unloved, unwanted, in poverty," they said. "The child would have brought back bad memories of the jerk who fathered it."

Not only were they admitting that it was a child rather than a clump of cells, I thought, they were also saying that her hurt feelings are more important than a child's life.

"Moreover," they went on, "you can't legislate morality. So don't pass judgment on us."

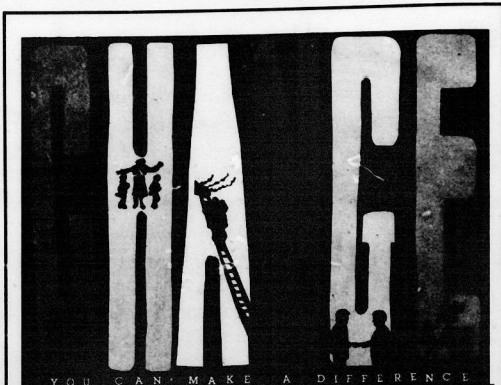
I thought that the founders of our country must not have known that "you can't legislate morality" when they drafted the United States Constitution and the Bill of Rights. All of our laws have a basic moral foundation.

My friends' arguments differed tremendously from the values that I've grown up with. I was taught that having sex was for the purpose of conception and to unite the husband and wife, so I shouldn't participate in sexual activity until I have a husband to unite with and the intention of starting a family.

In spite of this belief, many teachers and media figures insist that I'm going to have sex no matter what, so I need to at least use birth control. It upsets me that they think that I have no self-control.

Then society says if I do get pregnant I can always have an abortion. But I've grown up with the knowledge that all life is conceived with a purpose and that all life is sacred, even the lives of the very young. Humans have no right to decide who lives and who dies. The choice is to be made only by God.

The experiences my mother has shared with me have also affected my beliefs. She is a nurse in a hospital delivery room, and she has told me about the patients



TEEN EMPOWERMENT—Teen-agers can make a difference in the world by working to improve society. That's the message of The Christophers', fifth annual poster contest for high school students. Jennifer Hughes, a junior at the J. Everett Light Career Center in Indianapolis, won an honorable mention award in the national poster contest with her message to youth to work for change. The Christophers, a non-profit organization now celebrating its 50th anniversary, uses the media to spread the message of hope summed up in its motto: "It's better to light one candle than to curse the darkness." (Illustration by Jennifer Hughes)

who have given up their babies for adoption. I'm fully aware that none of these mothers made their decisions with ease. But each mother made her decision with the knowledge that it would benefit many people: the child, the adoptive parents, and herself as the birth mother.

These mothers performed the ultimate act of generosity. They know that the lives of their children are more important than selfish needs, fear, rejection, poverty and pain. Each of these mothers knows that the fetus in her womb is a separate human from herself. The child has rights, needs, and wants just like she does, and thanks to her decision to proceed with adoption the baby also has a future.

I remember Mother Teresa's address to the people of the United States and our country's first pro-choice president in which she said, "Love means being able to give until it hurts. The mother who is thinking of abortion should be helped to love, that is, to

give until it hurts her plans, or her free time, to respect the life of her child."

These words and these experiences in my upbringing have shaped the opinions that I now hold as an adult. Now that I am an adult of voting age, I have a plan for the welfare of my country. I want to help protect the rights and lives of the offspring that my generation will produce. The lives of the unborn, saved from abortion, are the future men and women who will one day govern our country.

(Elizabeth Husted is a member of Holy Spirit Parish in Indianapolis. She is a 1994 graduate of New Palestine High School and a freshman at DePauw University in Greencastle. She earned the second-place award in the 1994 Marion County Teen Pro-Life Oratory Contest sponsored by the National Right to Life Organization, the Marion County chapter of Indiana Right to Life, and Right to Life of Indianapolis.)

Friendship is the best teacher of good listening skills

If you choose your friends with care, they will support you in all of the things that you do

by Megan Friedmeyer

In every conversation there are two parts—a speaking part and a listening part. One without the other is not a conversation. It is just a monologue. There is no interaction between the two, only spoken words. But so many people in today's world seem to only want to speak and not to listen.



Dr. Alfred Snider of the University of Vermont researched communication. The data proved that 93 percent of every waking moment in a typical day is spent communicating, and of that time 31 percent is silent speaking. Reading takes up 17 percent and 5 percent is silent writing. Listening comprises 47 percent of a person's every waking moment.

Listening is not a personality trait. It cannot be bought. It is not easily earned. It is born from desire and effort. Each person must work at it!

Just as there are two sides to every story, there are two sides to every person—the inside and the outside. Often a person will try to hide the inner self in a mask of someone or something else, and others have to break down those walls to find the true person inside.

Life doesn't hand you an instruction book when you are born. You need to learn how to have friends and be a good and true friend. Everyone likes to have friends and

wishes to be popular. To be alone in life is not to live life at all.

Baltasar Gracian said, "There is no desert like being friendless."

Each person needs someone to share experiences, laughs, and secrets with in life. You must decide if the people you encounter during your journey through life are worthy of you! Choose your friends with care because you become what they are. Only the real friends are the people who will be your long-time friends because they like you for how you are on the inside.

"To have a friend, you must be a friend." That's a very helpful slogan, and it's true. Each person needs understanding friends and family members throughout life.

Real friends love you for who you are, and they don't try to change you into someone or something you aren't. Friends don't listen to gossip about you, and they won't talk about you behind your back. They support you in all the things you do, and they won't compete with you. They are happy when you are, and will try to cheer you up when you are sad. They are there for you when things go well and when things don't go so well. A true friend is honest with you.

Woodrow Wilson, America's 28th president, once said, "Friendship is the only cement that will hold the world together." And Jacques Delille wrote that, "Chance makes our parents, but choice makes our friends."

If you are a true friend you won't be sorry in the end. When you are with your true friend, together you are unified to withstand all odds. As the saying goes, "Friends are forever."



A TIME TO LISTEN—These Archdiocesan Youth Conference participants get comfortable on the floor as they listen to a workshop speaker during a creative session about faith and friendship on March 18 at Columbus. (Photo by Mary Ann Wyand)

Friendship is the greatest teacher of the skill of listening. A good friend listens to everything you say, and then speaks in response.

I know I'm not perfect, nor is anyone else. Alexander Pope said that, "To err is human, to forgive divine."

But what I have to say counts. Listen to me. Listen not only to my words, but to their meaning. Listen to what is said and also what goes unsaid.

Peter F. Drucker once wrote, "The most important thing in communicating is to hear what isn't being said."

I urge you to think about how you treat

your friends. Are you a good friend? Ask yourself these questions:

- Do you give your friends the respect they deserve?

- Do you treat them as equals?

- Do you live up to your own standards of friendship, the same standards which you expect your friends to live up to?

(Megan Friedmeyer is a member of St. Luke Parish in Indianapolis. She is a sophomore at Cathedral High School in Indianapolis. Megan also serves the Catholic Church in central and southern Indiana as a member of the Archdiocesan Youth Council. She was the first-place winner in the Downtown Indianapolis Optimist Club's 1995 Oratorical Contest.)

Christ calls teen-agers and adults to respect life

Birth is only a change in the place of residence of an already living and active human child

by Joleen Schaefer

Abortion is the ultimate child abuse. In a society where abortion is claimed as "a woman's right," the most basic right—that of the right to life—is denied to millions of unborn babies.

From the moment the sperm joins with the ovum, that new life has just inherited 23 chromosomes from each parent—all the characteristics that that child will have as an adult, including eye color, skin color, hair color, and intelligence.



Some say life begins at birth. But doctors, scientists and other specialists tell us that life begins before the mother even feels the baby within her womb. The miniature infant wakes and sleeps, hiccupes, swallows, breathes fluid, hears, tries to cry, feels pain, flexes fingers, punches, kicks, and sucks a thumb, all by about week 13 of the gestational process.

Most pregnancies aren't even detected until the sixth week. By then, the baby's heart has been beating for three weeks, brain waves can be read, the nervous system has been completely formed for

about two weeks, and the baby has already begun moving even though the mother can't feel this movement for three-and-a-half months. By the eighth week, the baby's skeleton, head, face, arms and legs, fingers, toes, circulatory system and major muscles are completely formed.

From the moment of conception, the child lives, breathes and develops in the amniotic sac for nine months. Tests have shown that, at eight weeks, if a needle inserted through the sac pricks the baby the unborn child feels pain.

Life does not begin at birth. Birth is only a change in the place of residence of an already living and active human child.

On Jan. 22, 1973, the United States Supreme Court, in the case of *Roe vs. Wade*, issued a decision that legalized abortion throughout all the nine months of pregnancy. The decree of the Supreme Court allows abortion at any time before birth for such reasons as financial burdens, the possibility of a handicapped baby, physical or mental stress of the mother, and for any other trivial reason.

To date, 35 million babies have been brutally murdered since the Supreme Court legalized abortion 22 years ago. That's 1.6 million babies a year.

I wonder if, years from now, when my children or grandchildren are students in a U.S. history class, they will refer to this

period in our country's history as the American Holocaust.

There are basically five types of abortions:

- Suction is used before 10 weeks of the pregnancy have passed. A tube is inserted into the uterus and connected to a strong suction machine. The baby is ripped to pieces and sucked into a container.

- Dilation and curettage, also called D & C, is used before 12 weeks. A hook-shaped knife is inserted into the mother's uterus and is used to cut the baby into small pieces. The baby's head is crushed with forceps to allow removal through the narrow cervical passage. The womb is then scraped out to remove body parts.

- Prostaglandin, a drug, is injected into the amniotic sac to produce labor and premature birth. The baby is usually born alive and left to die.

- Saline, which is used after the 16-week period, is a strong solution injected into the sac. The helpless baby is forced to swallow this poison. The child suffers horribly, kicking and jerking violently. The baby actually is burned alive because the solution causes the infant's skin to peel off. The mother will deliver the dead baby 24 to 48 hours later.

- Hysterotomy is used in the late stages of pregnancy. This procedure is similar to a Caesarian section because the mother's abdomen is cut open to surgically remove the baby. When lifted from the womb, the baby may move, squirm, fight to breathe,

and sometimes even cry. While the baby's heart is still beating, the infant is left to die.

Tragically, these 35 million babies killed in abortion during the past 22 years never had the chance to grow up to enjoy the precious things in life. They never had a first day of school, or a chance to learn how to ride a bicycle, or an opportunity to hunt Easter eggs. They didn't have a chance to go to high school, and they won't have that special kiss or earn a diploma because they never even had a chance to live.

Children are our greatest gifts from God, and yet every minute four children die from abortion.

The next time you look at a child, see the miracle of God's love. You just can't see that everywhere. There are so many evils in the world, but when I look into a child's eyes I can find the strength and hope that I need.

Jesus Christ said to us, "I came in order that you might have life—life in all its fullness."

Jesus died for us so that we all could be given life, and we—even as mothers—cannot decide when a life should end.

Joleen Schaefer is a member of St. Malachy Parish in Brownsburg. She is a 1994 graduate of Cardinal Ritter High School in Indianapolis and is a freshman at Purdue University in West Lafayette. She was the first-place winner in the 1994 Marion County Teen Pro-Life Oratory Contest sponsored by the National Right to Life Organization, the Marion County chapter of Indiana Right to Life, and Right to Life of Indianapolis.)

Casual dating is a fun way to meet lots of teen-agers

Parental advice to 'have fun without getting physical' makes lots of sense for teen-agers

by Rory Beck

Dating and flirting, you might as well say, started with Adam and Eve. You know ... the story of forbidden fruit.

You know what has evolved from there. Boys try to impress girls, etc. As far back as preschool, you can remember the days when the boys were mean to the girls for no other reason than to get the attention of the girls they admired. Since then, society has taken a turn.

"Hey, Rachael! Are you doing anything this weekend?"

"Nothing. What about you, Todd?"

"Well, would you like to grab something to eat and see a movie on Saturday night?"

"Sure. Sounds great!"

Does that sound familiar? I knew it would. You know that dating can get somewhat confusing at times. The scariest part is all in convincing your parents that it's time to take the plunge and give permission for your first car date.

"Aaaaaahhhhhhhhhhh!"

Your parents now wish you were back in those carefree days of elementary school when boys had cooties and the notes passed around said, "Will you go with me? Circle 'Yes' or 'No.' Please give this note back to Mark to give to me."

Those were the days when parents knew what was going on and you never thought about sex.

Then it's on to middle school, and those days were funnier than the elementary school years. You bounced from one boyfriend to the next in no time flat and it was cool to see how many different boys you could "go with" in a matter of two weeks.

I remember some of my girlfriends asking, "When you don't want to go with him anymore, can I?"

In order to prepare junior high students for high school, the principal at my middle school scheduled a dance every month. This was really something to look forward to in junior high. Many a heart was broken and won to those nights.

The boys would usually ask the girls to go to the dance, but it was not really a date. Students would meet their so-called dates at

the school. That was the one that stumped every parent. But, oh how the girls all wanted to be asked!

Even though the principal warned the students that he did not want any dating, the boys and girls couldn't resist the temptation. And if the junior high students were really brave, they would steal kisses with their partners during slow dances!

After the dances, a parent with a van would pick up a group of students and take them to a local pizza restaurant. There the boys would usually gather around the arcade games and the girls would sit and talk about the boys until the food arrived at the tables. Then they would all move! All of this happened in about three hours. The dances started at 7 o'clock and the students would all have to be home by 10:30 or 11 p.m.

Well, time does progress—and whether or not parents are ready to let go—they do it for the good of the cause.

High school is a different story. Going to school with 2,000 students is a mixed blessing.

I'll never forget my freshman year. I loved all of the attention from the older guys. I thought my mom was going to bust over the endless ringing of the telephone and the unannounced visits from boys.

My parents, still to this day, are not comfortable around a guy who wears an earring or has a ponytail.

I guess I'm not much different than any other girl. I started dating in the seventh and eighth grades.

Parents would take turns picking up a group of kids and depositing them at the movie theater, then would come back after the film to return everybody safely to their homes.

Gosh, was it difficult to steal a kiss while our parents weren't noticing!

Then comes the first car date, usually around 16 years of age. Yes, mom and dad want to meet your date!

"How embarrassing!" my friends said.

You know, I think my parents were just as nervous as I was while on that date.

After those first couple of guys pick you up for a date and you proceed to grab a bite to eat and view a movie, the dating thing begins to feel quite normal. You experiment with different people trying to find the right match.

The thing that has always puzzled me

about dating is when I really wanted to go out with a certain guy, and then when I finally got the chance, I wouldn't want to go out with him again if my life depended on it. Why is it that once you have what you think you want you don't want it anymore?

Getting stood up is another dating dilemma. People give the lamest excuses thinking you won't read between the lines. How dumb do they think you are?

The point I am trying to make is that you should date around to get a feel of what kind of people are out there. If you stay with just one person for a lengthy amount of time, how are you supposed to know about other friendship experiences you are missing out on that could very well excite you or disappoint you?

By dating a lot of people you learn that it is not necessarily the popular teens that treat you good. You also learn that there isn't a Mr. Perfect or a Miss Wonderful because all teen-agers make mistakes. (But if you did find the perfect date, please contact me. He/she must have a brother!)

With dating, you've got to have experience. It's just like being a member of the work force. You should date around to have fun while you're still young. Remember that once you're married, it's supposed to be a lifetime relationship. You'll know when it's finally time to get serious, because you won't want to date anyone else but that special someone.

If, at first, a person you're dating doesn't seem to be Mr. Perfect or Miss Wonderful, get to know that person better. Sometimes signals can be misread.

Since dates get pretty expensive with the cost of movies and restaurant meals, why not rent a video and order a pizza and invite another couple over for an inexpensive and fun evening at home?

Or, even better, take a nice, long, relaxing moonlit stroll through a park and get to know each other through good conversation. That's my personal favorite.

It's also fun to double-date with good

friends. The best thing is to talk a lot and take it slow.

I think dating also brings a mother and daughter, and maybe even a father and son, closer even as teen-agers are seeking greater independence.

I know when I arrive home from a date one of my parents is waiting up for me. It's usually my mother, who wants to make sure I got home OK. She likes to hear the inside scoop on where I've been and whether or not the boy will stay another date. I feel that in a way dating has really expanded our relationship, because we don't disagree as much as we did in previous years.

My mother keeps reminding me how "advanced" high school is now from the time she completed her secondary education. I understand the kinds of trouble girls and guys can get into and, believe me, I know quite a few couples who have made the big mistake!

That is still the one thing that through the years my parents have kept hammering into my head: Have fun without getting physical.

I have found that piece of advice very true, not to mention rewarding. From date to date, I've never gotten sexually involved with a guy.

I guess what I've been trying to say is that your taste in clothing changes a lot and so do your attitudes about life and people.

I know that my college years will bring about new acquaintances and challenges, and they will be different from the ones I'm looking for today. And, who knows, I may just end up marrying my high school sweetheart!

Remember to "just have fun while you're still young," because it only lasts so long!

(Rory Beck is a junior at Center Grove High School in Greenwood. She is a member of SS. Francis and Clare Parish in Greenwood.)

Will you go with me? Circle Yes or No. Please give this note back to Mark to give to me.

Music entertains and influences teen attitudes

Music has become a major part of modern culture and can have a very powerful effect on listeners

by John Otto

From jingles to movie soundtracks to muzak in elevators, music has become a major part of modern culture.

Music surrounds people wherever they go. Music is pumped into stores and malls, radios are installed in almost every car, and television shows use musical scores to add effect to important scenes. Animators even utilize classical music to add drama to cartoons.

Music has a very powerful effect on people because it brings out emotions. Scary music can add a whole new level to a horror film. Store owners know that certain types of music make people more inclined to purchase merchandise. Soft music can calm people. Fast music can make people's hearts beat faster.

Because music has a power over people, the message of a piece of music is very important. Teen-agers often do not realize the effect music has on them.

"Musicians have a lot of influence over teen-agers," said Jason Abels, a senior at Cardinal Ritter High School in Indianapolis. No matter how hard teens try to resist musical messages, music still succeeds in affecting listeners.

Songs about crimes or drugs cannot make a person commit crimes or do drugs. However, for someone on the verge of choosing at-risk behavior, the message of the music can be very powerful.

"It is the melody and the beat that calls

you," Cardinal Ritter sophomore Julie Miranda said, "and the underlying meaning that encloses you reassures you."

Some of the popular music today contains dangerous messages about crime, drugs and death. This is not to say that all popular music is bad, or even most of it.

Most music is very good, and can even be helpful. Music tells of love and happiness, and of broken hearts and dreams. Sometimes it is very serious. At other times it is silly. All these messages help people understand and deal with the challenges of everyday life.

"Music helps to define who you are and what you believe," said Gerri Pfister, a Cardinal Ritter senior.

Bad music, however, has a way of slipping in with the good. Songs about self-hatred and hatred of others, songs that glorify drug abuse, illegal actions and sexual promiscuity, can affect people who are unsure where their lives are going and are seeking comfort in what seems to be a carefree world.

At some time in every person's life, decisions will have to be made about whether or not to do the right thing. At these times, otherwise strong people can become susceptible to suggestions. By surrounding themselves with bad influences, people could offer arguments for the case of doing wrong.

It's not easy to only listen to music which reflects moral ideas. Some songs containing bad messages feature very good instrumentalists. It takes a lot of strength to be able to refuse to listen to an entertaining song with inappropriate lyrics.

Developing the ability to pay attention to and actively seek out music with a positive message is very empowering. By refusing to



'REVELATIONS' CO-EDITORS—Youth supplement co-editors Jenny Richie of St. Michael Parish in Greenfield and John Otto from St. Gabriel Parish in Indianapolis discuss story ideas for "Revelations" during a planning session in *The Criterion* newsroom. Parish youth ministry coordinators helped *Criterion* assistant editor Mary Ann Wyand recruit student journalists from many archdiocesan parishes to write stories for the supplement. (Photo by Mary Ann Wyand)

listen to certain types of music, teen-agers are taking control of their interest in music as well as their leisure time.

Placing personal integrity over personal enjoyment is a statement of a teen's willingness to stand up for certain beliefs. This indicates that a teen-ager has decided to improve his or her lifestyle and refuse to be surrounded by bad influences.

Music is an important part of every teen-ager's life. It reflects sadness and joy, and it stands as a symbol of the inner self.

From the advent of records to the invention of compact discs, music has been and continues to be a popular form of entertainment. Hopefully, discerning teen-agers will choose to listen to quality music.

(John Otto is the co-editor of "Revelations." He is a member of St. Gabriel Parish in Indianapolis and is a senior at Cardinal Ritter High School. He will attend Indiana University next year as a recipient of the Herman Wells Scholarship.)

Alcohol and drug abuse hurts teens and loved ones

Research study shows more Indiana teen-agers are smoking marijuana now than in recent years

by Jenny Richie

Picture yourself driving along a highway at night with a bunch of your friends. You're all having a good time, but the driver is intoxicated.

Now imagine what it would be like to have the car crash into a guard rail, veer up an embankment, become airborne for about a hundred feet, and then crash into a tree.

Or think about what would happen if you were out jogging along a city street and a drunken driver lost control of a car and hit you.

But alcoholism and driving while intoxicated aren't the only problems in our society.

In addition to alcohol abuse by teens and adults, there also is a rising number of drug problems which unfortunately play a big part in the lives of many teen-agers.

I found it surprising to read that police officers only routinely test an impaired driver for alcohol, the legal drug, and not for marijuana, cocaine, or any other illegal drug.

I also read that in 1988 the National Highway Traffic Safety Administration reported to Congress that nearly half of the impaired drivers detained by police in the United States showed evidence of drug use.

Increased use of marijuana by Indiana teen-agers documented in 1993 indicated that marijuana use impairs students in all grade levels.

Frequency levels of teen usage of

marijuana can be categorized as lifetime, annual, monthly and daily drug abuse.

For high school seniors, lifetime use of marijuana has increased from 35.3 percent to 38.1 percent, annual use from 28.3 percent to 31.9 percent, monthly use from 17.8 percent to 21.6 percent, and daily use of the drug from 4.2 percent to 6 percent.

Prior to 1992, the number of teen-agers who smoke marijuana was on a 14-year decline.

Alcohol and drug abuse affect people of all ages in so many different ways. Drugs harm the abuser, and also hurt family members, friends, and whoever else comes into contact with a person who is drunk or high on drugs.

Consider the plight of a teen-ager who is either killed or injured for life because he or she chose to ride in a car with a drug-impaired driver.

Innocent people shouldn't have to die because someone else chose to be careless with alcohol or drugs, then got behind the wheel of a car.

Alcohol and drug abuse tragically affects

so many lives that most teens know someone who has an addiction.

A senior at Mount Vernon High School in Fortville had to end a friendship with another student because that teen-ager decided that drinking, smoking marijuana, and living life like it is one big party was more important than their friendship.

The senior's anger and sadness at the complete change in her friend was overwhelming. She said she could not understand why her friend started abusing drugs and alcohol because it has completely changed her lifestyle.

She also said she hopes her friend doesn't get hurt, and that somehow her friend will come to realize that drugs and alcohol lead teen-agers down the road to despair.

(Jenny Richie is a member of St. Michael Parish in Greenfield and is active in the youth group. She is a senior at Mount Vernon High School in Fortville and is the co-editor of "Revelations." She also has served the Catholic Church in central and southern Indiana as a member of the Archdiocesan Youth Council. Jenny will continue her education at Marian College.)

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Uninformed Underclassmen

A poll of 10th and 11th graders reveals that few are aware of admissions policies at state colleges and universities



Which of the following criteria do you think state colleges consider to be the most important in admitting new students?

Grade Point Average ☐ 65%

SAT/ACT Scores ☐ 24%

Extracurriculars ☐ 8%

*Class Rank ☐ 3% *denotes correct response

Coming from a college-preparatory high school, do you believe that your chances of being admitted to a state college are better or worse than if you attended a public high school?

My chances are better. ☐ 75%

There is no difference. ☐ 20%

My chances are worse. ☐ 5%

The Megaphone/
Jason Briggeman

Source: 100 CHS sophomores and juniors

HARSH REALITY—Admission to state colleges and universities is based on a student's class rank, rather than grade point average or Scholastic Aptitude Test results, but few teen-agers realize this harsh reality. In a competitive school where many students earn a B average or above, this academic dilemma may limit a teen's chances of admission to a state college. This survey of 100 Cathedral High School sophomores and juniors indicates that only 3 percent of the students knew the correct response. (Illustration by Cathedral High School senior Jason Briggeman, of Our Lady of Mount Carmel Parish in Carmel, reprinted with permission of *The Megaphone*, Cathedral's student newspaper, which is marking its 75th anniversary)



CONFERENCE FRIENDS—Archdiocesan Youth Conference participants put plaster of paris on their hands during a March 18 creative session at Columbus which reflected the conference theme of "Take My Hand." Later they painted the hand sculptures in bold colors. (Photo by Mary Ann Wyand)

Plan early for college to guarantee admission

Visit lots of colleges before making a decision

by Tony Dale

For most students, choosing a college is not an easy task. It requires time, effort and, most importantly, preparation.

In fact, preparation should start as early as junior high school. During those years, students should work hard to build a solid foundation of making good grades and developing good study habits.

The college selection process varies for each person. It can be long and detailed or it can be as simple as filling out a few applications and receiving acceptance letters.

Let's take John, for example. John was an average student. He had a B average and earned a score of 1,000 on his Scholastic Aptitude Test. Ever since he was 12 years old, John has wanted to become a businessman. He applied to one local public university.

Then there's Joanie, a straight A student in the top 5 percent of her class who earned a 1,350 on her SAT. She decided during her junior year that she wanted to be an advertising executive. From the summer of her junior year to the fall of her senior year, Joanie visited 12 different colleges. She also took advantage of every chance she got for a scholarship.

Which process would you have taken? Roncalli High School senior Kara Quillico of Indianapolis prefers Joanie's route.

"I would have chosen Joanie's," Kara said, "because it would give me a lot of options and it wouldn't limit me to just one college."

Most students, unlike Kara, would probably choose John's method because it was the easiest. It was simple and straightforward and didn't require much work.

On the other hand, Joanie's search for a college required time along with a long, well-thought-out process.

Once students find out the results, they may change their minds.

John was accepted by the local college, but it will cost him approximately \$12,000 a year to attend this university. Because his family couldn't afford the tuition and other expenses, he was forced to decline the admission offer.

John made two large mistakes.

• Throughout his high school years, he

never tried to get a job to earn money for college expenses.

• His second mistake was that he never took the time to add up his total costs such as tuition, room and board, books, fees, travel money, etc. He now has to wait until he earns enough money to go to college, which could take from two to five years.

In Joanie's case, she was offered a full scholarship to two universities and various other scholarships totaling \$3,500.

These hypothetical situations may show how time, effort, and preparations—those three important factors—can help in choosing a college.

Students shouldn't wait until their senior year to start planning for college. To have a calm, well-thought-out process, they should start college planning during their freshman year.

"Work hard your freshman year because it pays off in the long run," Kara advised. "It won't make your high school career seem as hard if you motivate yourself academically during your freshman year. Start looking for colleges around sophomore year because you will have more options, and not a limit of choices. You will have a lot longer time to get a feel for a career and the type of college you want to attend."

High school students should start taking the SAT and ACT examinations during their junior year, Kara said, because "usually each time you do better."

Kara also suggested that students should "start visiting colleges during junior year to the beginning of your senior year. Never trust a pamphlet and an application. Go see the college for the full effect. Make sure to apply early because the college officials will notice it's early."

Money is another large factor in choosing a college.

Oftentimes, students get part-time jobs to earn money for college. Another alternative is financial aid. A scholarship and financial aid brochure published by the University of Dayton advises students of the application process.

"The financial aid system works on one basic principle: parents and students contribute to the cost of college to the extent that they are able," the brochure explains. "If they are unable to contribute the entire amount, financial aid is available to meet the remaining cost."

There are many other ways to choose a college. School guidance departments have college information that is easily accessible. And teens should talk to parents, teachers and guidance counselors. They want to help with this important decision.

(Tony Dale is a member of St. Barnabas Parish in Indianapolis. He is a freshman at Roncalli High School.)

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In May a teen-ager's thoughts turn to the prom

Students plan the perfect prom night, and prepare to pay for many expenses related to the gala event

by Maria Hosteller

As spring comes into full swing, one thing is on the minds of many high school students. It's prom time!

Many students will spend weeks or months planning their perfect prom night. Who to go with, what to wear, where to go for dinner, or which parties to attend after the prom are all questions that need to be answered before the big night.

Over spring break, many girls purchased their dresses. Some students may not realize it, but prom dresses can be very expensive. Most girls are not willing to pay exorbitant prices for a dress to wear on one night, so they are setting a limit on prom night expenses.

Our Lady of Providence High School junior Emily Fleeman is one student who has set a spending limit on prom expenses.

"It's really stupid to spend a lot of money on prom," Emily said, "because you probably won't use anything ever again. I wouldn't spend over \$300."

Providence senior Jennifer Galligan, who also has set a monetary limit on shopping for the prom, said she thinks that "\$200 is too much to spend on the prom."

Guys also are going to have to spend money on prom preparations and related events. Because boys are responsible for the tuxedo rental, possibly paying for dinner, buying a corsage, and spending money on prom bids—which went for \$25 last year—the night can get pretty expensive.

With all these expenses, some Providence students are hesitant to attend the prom.

"I haven't decided for sure whether or



not I'm going to go," junior Mariya Merkley admitted.

For most students, prom used to be a mystical event only glimpsed for brief moments as teen-age girls around the neighborhood ran outside in their long dresses to climb into a waiting limousine or car.

"When I was little I really looked forward to prom," Emily recalled. "I expected it to be like a fantasy night, getting all dressed up."

Some students, however, never looked forward to attending the prom as upperclassmen.

"I just thought it was some dance that older kids went to," Mariya said.

Unfortunately, some juniors and seniors may not have a date for the prom or they may be dating underclassmen who are not eligible to attend the prom.

Our Lady of Providence High School has a rule that no Providence freshmen or sophomores are allowed to attend the prom. However, a freshman or sophomore student from another school is allowed to attend the prom if invited by a Providence junior or senior.

For juniors and seniors who are dating underclassmen, the school's ruling presents a problem.

Both Emily and Jennifer are dating underclassmen. Each girl plans to take a friend as a date to the prom.

"I think the ruling is a good one," Jennifer said, "but I would like to be able to take an underclassman because my boyfriend is one."

Emily offered another perspective on the school rule.

"When I was an underclassman I thought the ruling was unfair," she said, "but now I'm glad the ruling was made. Prom will be worth the wait, and we're all anticipating it. Everyone's got something to look forward to."

(Maria Hosteller is a member of St. Joseph Parish in Corydon. She is a junior at Our Lady of Providence High School in Clarksville.)

Tips ensure fun and safe prom

Here are a few tips for prom night which can help make that special evening more memorable:

- **Friends**—Though teen-agers may want to spend a romantic prom night as couples, including friends before or after the prom can make the event more enjoyable.

- **A sense of humor**—If your prom dress tears or your tuxedo rips or the rain ruins your special hairstyle, try laughing it off instead of crying.

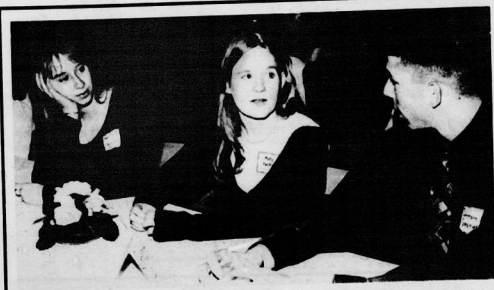
- **Quarter**—As the Travis Tritt song goes, "Here's a quarter. Call someone who cares." It may be at any moment that you

find yourself without a safe ride, so don't go to the prom without some change to call home.

- **Will power**—On prom night some teens will participate in at-risk behavior by drinking or doing other inappropriate things, but standing by your beliefs and recognizing the possible danger will help keep your night—and you—safe, healthy and happy.

- **Fresh mints or breath spray.**

- **Camera**—You'll want to remember your prom night, but if you forget your camera you'll only have the memories in your head. And don't forget the film!



NEW FRIENDS—St. Barnabas parishioner and Roncalli High School senior Damon Grothe (right) talks with Cathedral High School juniors (from left) Angie Hamilton and Katy Hackney on March 29 during Archbishop Daniel Buechlein's reception for volunteer peer ministers who are assisting the archdiocesan Office of Catholic Education with a new chastity program. More than 100 teens have presented "A Promise to Keep: God's Gift of Human Sexuality" to sixth-graders in the Indianapolis area. It will expand to encompass schools, religious education classes, and youth ministry programs in other deaneries. (Photo by Mary Ann Wyand)

Students should support all high school sports teams

Football and basketball teams deserve school support, but so do athletes who play other sports

by Mary Newberry

While the athletes who play sports may be created equal, the sports themselves are not.

Big name sports such as football and basketball receive all of the attention and support at many high schools.

Attending a large football and basketball school like Ben Davis High School in Indianapolis only makes it 10 times worse.

Ben Davis football teams earned Indiana High School Athletic Association



state gridiron titles in division 5-A in 1987, 1988, 1990 and 1991. Team members compiled a huge victory streak by winning 26 consecutive football games during the 1990, 1991 and 1992 seasons, and the Ben Davis gridgers also earned the national high school football championship in 1991.

Members of the Ben Davis basketball team also clinched the 1995 IHSAA state basketball championship earlier this year.

But the favoritism toward these two sports at Ben Davis is not just apparent to the students. One glaring reminder of how much the football and basketball teams mean to the school is a magazine which is handed to every visitor at home games.

The Ben Davis sports magazine is 60

pages and is distributed to any person who buys a ticket at a football, basketball or volleyball game. The issue for the fall season has one page dedicated to each school sport except volleyball, which has five pages, and football, which gets a dozen pages plus the front cover.

Recently Ben Davis made an effort to support all of the school teams. Instead of having cheerleaders designated for just football, basketball and volleyball, the westside school now has both a fall and winter cheerleading squad. Now the cheerleaders are supposed to support all of the teams, but most of their attention goes to the major sports.

Football and basketball certainly deserve school support and both teams are very good. But shouldn't a school unconditionally love all of its teams as a mother loves all of her children, without showing favoritism?

I understand that the school can't make

fans change their loyalties, but at least the school officials could encourage the students to give other sports like cross country, track, tennis, swimming, baseball, and soccer more attention.

I love Ben Davis High School. There is a wonderful amount of pride in our school's academic and athletic programs.

I'm sure the school spirit is the same at most other high schools. I just hope more students at all of the schools will start supporting the teen-agers who play the other sports.

Why not make time to cheer for your school's cross country and track teams, applaud the soccer team, attend tennis matches and swim meets, and get excited about baseball season?

(Mary Newberry is a member of St. Christopher Parish in Indianapolis. She is a junior at Ben Davis High School, and she enjoys playing girls' soccer for her school.)

Teen-agers need to focus on positive attitudes

Low self-esteem is the reason why some teens worry so much about trying to impress others

by Chrissy Schmillner

Other people's attitudes have a great influence on your everyday life. You are always wondering what others think. That's a normal part of teen-age life, but it also can be painful at times.

If you see someone whispering, you assume they are talking about you. And if someone says something about you, it is natural to take it to heart without always looking for the true meaning.



Although most teen-agers won't admit it, other people's attitudes have a great influence on self-esteem and can affect how a person feels about himself or herself.

One of the most common examples of this is clothing. Most teens only like what they wear because "Joe" or "Jane" wears that style.

I don't think the average teen knows his or her own identity. It's common to rely on other teen-agers for personal decisions.

Friends are another example of how other people's attitudes about you affect your self-esteem.

You could be best friends with someone your whole life, but when "Jane" comes around you want to be with her because she is popular and so you forget about your longtime "best friend."

I see this happen every day. I believe the reason most teens worry so much about trying to impress "Joe" or "Jane" is due to low self-esteem.

Some people can't help being like this because when they were growing up they were told they weren't good enough for one reason or another.

Many teen-agers are the source of their own low self-esteem. They get up in the morning, and as they plan their day they are thinking about "Jane" and what she will be doing at school.

"Jane" or "Joe" may sound like horrible people, but I don't think it's entirely their fault. Most of the time

"Jane" or "Joe" have the very same thoughts of insecurity as the rest of their friends and classmates. They also worry about clothes, hairstyles, and actions.

To other teens, they may seem perfect. But inside they are trying to live up to a certain image. In reality, they have the same kinds of problems as other teen-agers.

From now on, instead of always thinking that other students are criticizing you, try to remember that they may be trying to impress you.

Maybe the positive attitudes you demonstrate around other teens will help your friends and classmates have a higher self-esteem. And that positive outlook also can help you feel better about yourself.

(Chrissy Schmillner is a member of St. Michael Parish in Bradford. She is a junior at North Harrison High School.)



PANELISTS—St. Anthony of Padua youth group member B. J. Montoya of New Albany and Amanda Tebbe from St. Mary Parish in Batesville await their turns to answer Catholic trivia questions during the Archdiocesan Youth Conference on March 18 at Columbus. B. J. designed the conference T-shirt based on the theme "Take My Hand." Amanda is a member of the Archdiocesan Youth Council, which helped plan the conference. (Photo by Mary Ann Wyand)

Peer pressure confuses teens and upsets parents

Why is there such an intense pressure to fit in with other youth during the teen-age years?

by Katie Bell

"But everyone's doing it." This comment tends to become a popular phrase, especially during a teen-ager's high school years. It's also a statement that can cause friction between teen-agers and parents. Why is there such an intense pressure to fit in during the teen years? More importantly, what role does peer pressure play in a teen-ager's need for acceptance?

To determine the role of peer pressure, teen-agers must look at the issue of friend influence.

Peer pressure, which is the effect of one person's ideas upon another, can be described in two main categories: positive and negative.

Positive peer pressure includes situations that enhance or advise the use of morals or ethics.

Teen-agers faced with positive peer pressure usually have strong role models, such as friends and younger family members, as well as adult mentors, such as teachers, parents and coaches, who encourage and promote the idea of resisting the many social pathologies facing today's youth growing up in American society.

Unfortunately, not every teen-ager is exposed to strong role models. This unfavorable background situation can often influence problems in which negative peer pressure becomes prevalent.

When a teen-ager is constantly exposed to an influence that repeatedly supports an idea that can ultimately become dangerous, the teen-ager can often find the situation uncomfortable and it becomes a test of character.

With the numerous and serious social issues facing today's youth, what is a teen-ager to do?

Although peer pressure exists in society, there are solutions that can help resolve the situation when this pressure is placed on teen-agers. This begins with the realization that "not everyone is doing it."

When faced with a difficult situation involving peer pressure, a teen-ager should remember the following:

- Think through the situation carefully

before making a decision or acting on a suggestion.

- Try to stay calm and composed when others exert pressure to conform to their behavior.

- Be prepared to say "No" if necessary rather than to go along with friends who are planning risky behavior.

By already determining what the outcome of a situation will be, a portion of the pressure to oppose an idea is eliminated. If a decision has been predetermined, it makes a temptation easier for a teen-ager to resist when friends encourage inappropriate behavior.

When first faced with a difficult situation, a teen should remain calm and collected. It is imperative to calm down before hastily arriving at a decision.

Aside from deciding what to think about a situation before it happens, a teen-ager must always be prepared to say "No" at any cost. That resolve could be a life-saving decision.

These ideas will hopefully alleviate a portion of the stress that peer pressure places on teen-agers.

Due to the fact that parent and teen-ager relations are often being tested, parents must remember to deal with peer pressure as a crucial issue.

How can parents deal with negative peer pressure when it affects their teen-age children?

Parents must remember to talk to their teen-age son or daughter in a reasonable manner, to try to confront the subject in a non-threatening way, and to calmly express the reasons why they feel a situation is right or wrong.

It is often uncomfortable for teen-agers to share their thoughts and feelings with adults, even if they have a good relationship with their parents.

But when the parent is willing to listen to the teen-ager and respect what is said, the communication process can be worthwhile for all of the parties involved in the dispute.

When teen-agers feel that "everyone is doing it," they must be able to have the self-esteem and the self-confidence necessary to assess the situation carefully.

And then they must decide if succumbing to negative peer pressure from their friends is worth the consequences.

(Katie Bell is a member of St. Jude Parish in Indianapolis. She is a freshman at Roncalli High School in Indianapolis.)

Chronic illness challenges busy and active teen-ager

I have slowly begun to appreciate the many things formerly taken for granted each day

by Samantha Brewer

Everyone has different images and dreams of what the years ahead will bring in life.

When I was 6, I couldn't wait to be 7 because I would be allowed to get my ears pierced and then I would be as beautiful as my mother.

And I thought my life would be altered forever when I turned 13 and was finally permitted to wear eyeliner.

I always imagined high school as being one big party with plentiful dates, football games, dances, and other fun times with friends.

Never did I envision missing any football games or dances because I would be lying in a hospital bed.

Never did I think that attending a party would be the last thing on my mind because my body hurt too much to walk.

Never once did I imagine that I would wake each morning to the challenge of living with a chronic illness.

Doctors discovered that I have systemic lupus erythematosus (SLE), simply known as lupus, in January of 1995.

Two years ago, I began noticing a great deal of pain in my hands and feet whenever it was extremely cold outside. My physician diagnosed this symptom as Raynaud's Syndrome, which is a condition affecting the circulation of blood to the extremities in the extreme cold. The medicine he prescribed began to help temporarily.

In the summer of 1994, I noticed that my hands and feet were beginning to ache with a greater intensity whether it was cold or warm outside. While returning home from a long night of tap and ballet classes, my feet would hurt to the point where I could not walk or drive.

As the months passed, my shoulders and knees persistently ached, and I finally went back to my doctor. When she sent me to a specialist, I really thought nothing about it and felt as if I was "making a mountain out of a molehill."

When I went back to the specialist after my initial visit, she told me she had the results of my tests and that I should bring my mother back to her office to hear the laboratory report.

I was almost expecting her to laugh and say that we had wasted our money on the tests because they couldn't find anything abnormal about me. Instead, I walked in the doctor's office and she told me I have lupus.

My stomach came up into my throat as I walked but tears not to fall down my face while the doctor explained that I was going

to have to alter my life in order to remain living. She said I needed to relieve all stress and cut out as many extra activities as possible. And she told me I was not to be out in the sun under any circumstances or it could put my life in danger.

As she detailed a list of "do's and don'ts" for health reasons, I slowly felt my life slipping out of my hands. That thought was frightening to me because I have always strived to dominate every aspect of my life. It has been an instinctive nature for me to prove anyone and everyone wrong, but suddenly there was much more on the line than my pride. Now it was my life.

Consequently I began experiencing all the different stages of grief: denial, anger, and sadness. Every time I thought I was in control again and I set out to prove those doctors wrong, I ended up in bed.

As I recuperated at St. Vincent Hospital, in more pain than I had yet experienced, I finally surrendered the fight for dominance. I realized that there are some things which are simply left to a higher power.

While playing cards, a player rarely throws down a card and refuses to speak to the dealer because he handed out a bad hand and the person deserved something better.

However, when someone is dealt the cards of life, that person commonly does question the hand, wonder what he or she did to deserve such a disheartening break, and curse the all-powerful dealer who cast any bad luck.

It is often difficult to understand why certain things happen in life. However, whenever I have taken the time to step back from a situation, I always seem to be able to locate some amount of positive in every negative, no matter how trivial the problem.

I was extremely disappointed when my doctor told me that I would have to abandon my title as Suntan Queen, but I have now realized that this sacrifice is really a benefit. In 20 years, I will still look youthful while my classmates will be aged and wrinkled from those long days in the sun.

On a more serious note, I have slowly started to appreciate the many things formerly taken for granted each day: being able to zip my jeans, type at the computer, dance, and even attend a full week of school.

There are days when I still feel like throwing down my cards and screaming at the onus dealer for giving me so much to handle too early in life.

But more often than not, I simply accept the deck given, dealing the best I can with the bad cards and treasuring the good ones more than I ever did before.

(Samantha Brewer is a member of St. Simon Parish in Indianapolis. She is a senior at Cathedral High School.)



CHASTITY PEER MINISTER—Secena Memorial High School senior Tara Davis of Indianapolis accepts a certificate from Daniel J. Elsener, executive director of the archdiocesan Office of Catholic Education, on March 29 for her volunteer service as a peer minister in the "A Promise to Keep: God's Gift of Human Sexuality" program for sixth-graders. (Photo by Mary Ann Wyand)

Imagine life with mom or dad as your teacher

Some Our Lady of Providence students find a unique school relationship with parent who also is a teacher

by Heather Willey

For many high school students, school is the one place where they can escape from their parents.

However, sometimes when parents go to work and students go to school both go to the same place!

As the bell rings and students sit at their desks, some students would feel like it was their worst nightmare to see their parent in front of the classroom teaching their friends.

But for a few students and teachers at Our Lady of Providence High School in Clarksville, this situation is a reality that really doesn't bother them.

"I like having my mom here and to be able to come to her for help," said Providence freshman Andrea Long, who is the daughter of English teacher Lisa Long.

But these unusual student/teacher relationships also can cause problems for both the parent and the child. The student feels more pressure to do well in his or her parent's class, while the teacher must make sure not to be biased.

"People say I get special treatment, but it doesn't bother me," said Providence freshman Erica Benham, the daughter of English and psychology teacher Karen Benham.

These students also find that their parents expect more from them than they do from their other classmates.

"She gets mad at me if I don't do good, but if I don't understand something she'll keep going over it," said Providence sophomore Jennifer Long, who also is Lisa Long's daughter.

Teachers agree that they do expect more in the classroom from their own children.

"I told Billie when she decided to come here that a lot of people were going to expect more from her" and "the little things will be magnified," said Frank Gilbert, an English and drama teacher and the father of Providence freshman Billie Gilbert.

Another disadvantage students have

found is that their parent knows what they do at school.

"My dad finds out all my grades before I do," Billie said.

Teachers also have to be cautious not to show favoritism to their child.

"I do worry about showing favoritism, which is why I bend over backwards not to," Gilbert said. "For example, when we put on 'The Best Christmas Pageant Ever' this year she was upset because I cast her in little roles. I had to explain that she won't always have me for acting, but if I gave her a big role it would look like I was favoring her."

The children of Providence teachers said they are not treated any differently than other students.

"She treats me the same as she does other students, not any better and not any worse," Andrea explained. "She doesn't call on me as much, though. I guess she doesn't want to show favoritism."

"It's almost impossible for a teacher not to treat their own child differently because the student is their own flesh and blood," junior Emily Detenber said.

Having a parent in class sometimes affects how a student acts at school. Some teens feel they have to act like an angel, while other teen-agers believe they can get away with more in their parent's class.

"I act hyper in all my other classes," Jennifer said, "but in my mom's class I have to be perfect."

Erica mentioned a different scenario.

"I know I can talk more to her and to my friends," Erica said, "but that's because she knows us better."

The pressure a student feels can be a downside to having a parent as a teacher, but students also find many advantages. Some teen-agers would not be attending Our Lady of Providence High School if their parent was not a teacher at the school.

"My dad's the only reason I got to come here," Billie said. "I really wanted to come, so him teaching here became an advantage."

Teachers also find many advantages to having their child at school.

"Not many fathers get to take part in this time in their daughter's life," Gilbert said.



PARENT AND TEACHER—Our Lady of Providence High School sophomore Jennifer Long sees her mother at home and at school because Lisa Long is an English teacher at the Clarksville high school. Jennifer and her younger sister, Andrea, who is a Providence freshman, like having their mom at school every weekday. Several other Providence students also have parents who teach at the high school. (Photo by Our Lady of Providence High School student Meredith Beeler, who is a member of St. Anthony of Padua Parish in Clarksville.)

"Also, I'll have the chance to chaperone every dance from now to prom."

"I didn't know what to expect at first, but I got used to it," Long said. "It's a new experience. It's nice being able to see them (her daughters) throughout the day."

Spending 24 hours a day with a parent or child could affect the family's situation at home. However, many teachers and students who are related have found that once school is over for the day it is not carried over into their evenings together at home.

"We try to keep our personal life at home," Long said. "It can be difficult if we've had an argument, but generally we keep school at school and home at home."

"School doesn't usually affect my home life," Billie said, "but my home life does affect here."

Having a parent behind the teacher's desk does have good and bad times, but overall the students and teachers who are related said they are discovering that this is a reality they enjoy.

"I like having my dad as a teacher," Billie said. "He's a nicer teacher than he is a father!"

(Heather Willey is a junior at Our Lady of Providence High School in Clarksville. She is a member of Our Lady of Perpetual Help Parish in New Albany.)

Driving is a significant passage in a teen-ager's life

There's a sense of freedom in having your driver's license, but there's also a lot of responsibility

by Lisa Thomas

Receiving my learner's permit was a new and exciting experience, but I couldn't wait until I finally got my driver's license. I didn't want to be so dependent upon my parents for rides.

Somewhere I had gotten the notion that once I got my license, everything would change. I thought I could go where I wanted, with whomever I wanted.

After anxiously waiting for my license, the big day finally came when I took my driving test. Normally I don't get nervous, but this was different. My hands were shaking uncontrollably as I sat in the license branch and waited for the instructor to call my name.

In spite of the parallel parking portion of the test, I passed! The test was over, and I could legally drive a motor vehicle! I was ecstatic, and anyone who gets a look at the goofy smile on my face in the picture on my driver's license instantly sees that.

About two weeks after I got my license, I realized that I don't have as much freedom

as I had previously thought I would as a registered motorist. There are more rules to follow and more responsibilities.

"Close the garage door."

"Be careful!"

"Lock the car doors."

"Drive safely!"

It seems like I'm always being reminded of something by my parents, and usually they remind me more than once.

Without a car of my own, I have to work out arrangements to borrow one from my parents. If they both don't need to be somewhere, I usually get to borrow the car. I have to be a little less flexible with my time than my friend who has her own automobile, and I have to try to work out conflicting schedules with my parents, but I'll take whatever driving time I can get and enjoy the use of their cars.

Most of my friends don't have their license yet, so I'm stuck driving everyone around, but I don't mind. It's great to no longer have to arrange rides with her parents picking everyone up and his parents bringing everyone home. There's a sense of freedom in that, and I understand that it is limited.

In exchange for gas money when borrowing the car, I get the privilege of chauffeuring my little brother around town. It's a fair trade as long as I don't have plans,

although this task doesn't seem to be restricted to staying "around town."

One weekend was spent driving four hours to South Bend to drop him off with my older brother at the University of Notre Dame, and then my mother and I continued on to Chicago to visit my grandfather.

After the return trip, I had driven for 12 hours, and we were leaving the next morning for a 12-hour drive to Kansas to visit my grandmother. That drive was laborious, actually extremely boring, but I know my mom appreciates the help.

I'm pretty lucky, though, because my parents pay for my insurance and gas, and since I don't have a car I don't have to worry about car payments. Of course, my older brother, who totaled our station wagon on his 16th birthday, didn't have to pay for that and he's had a car of his own since then, but I'm not bitter. That's all right, because he'll be in Europe for two months this summer and, dam, I guess that means I'll have to drive his car while he's gone!

It's scary to think that in the blink of an eye your nightmares about driving can become realities as you see the headlights of another car or a truck coming straight towards you and there is nothing you can do to stop it.

Driving is one of the most dangerous forms of transportation, much more so than flying, yet I don't believe I have ever heard of anyone being afraid of getting into a car.

Last fall was a very tragic time for the residents of Wabash Valley, who mourned

the deaths of six teen-agers in automobile accidents.

On Sept. 24, three 17-year-old students from Terre Haute South High School were returning home from Indianapolis, where they had stayed overnight after a concert, but they didn't make it home safely. The driver overcorrected his steering and veered head-on into the lane of oncoming traffic. Two of the boys were killed in the accident, and the third boy was hospitalized in critical condition.

Six weeks later, on Nov. 6, three Terre Haute North Vigo High School students were killed in a high-speed collision.

The next day a Terre Haute South senior was killed when the car she was driving collided with a utility pole.

The prayer service held for the families and friends of the six high school students who had died so tragically was a grim realization of how dangerous driving can be for motorists of any age.

Driving can be a lot of fun, but it also means learning responsibility and taking risks. You never know if there will be a drunk driver coming your way or if the car brakes will fail or the car will slide on a patch of ice. Just like everything in life, you have to learn from your mistakes and pray for the best.

(Lisa Thomas is a member of St. Ann Parish in Terre Haute. She is a junior at Terre Haute North Vigo High School in Terre Haute.)

QUESTION CORNER

Receiving Communion in the hand is historical

by Fr. John Dietzen

Q When and why did the church originate receiving Communion on the tongue? It does not seem likely that the bread was distributed in this manner at the Last Supper. (Illinois)

A You are right. Communion was received in the hand for about the first 1,000 years of Christian history.

It was only in the late Middle Ages, generally in the 10th and 11th centuries, that the change was made, about the same time that the use of unleavened bread became common in the celebration of the Eucharist.

The reason seems to have been a feeling that receiving directly in the mouth was somehow more reverent.

By this time, the practice of receiving Communion very infrequently, perhaps once a year or less, had become well accepted. Reception of the Eucharist by anyone but the priest had become so rare that missals of that period don't even mention Communion by lay people.

Related to this decline, various customs developed with the intention of emphasizing the separation and distance between God (Jesus Christ) and ourselves.

Receiving Communion on the tongue was one of them. The elevation during Mass, introduced into the liturgy much later (about the year 1200), was another.

The same reason, a sense of reverence as well as history, inspired a return to Communion in the hand in our own century. Sticking out one's tongue is not usually considered a sign of respect in our age; extending one's hand was again seen as a sign of openness and acceptance of the gift God gives us in the Eucharist.

Our present ritual for receiving in the hand is patterned after that prescribed in the Jerusalem Catecheses about the year 400. Not everyone has the same feelings about this, of course. Thus the church today provides the option for each communicant.

Q Your answer on how the books of the Bible were decided was really interesting and enlightening.

You mentioned a book called the "Didache," the teaching of

FAMILY TALK

Good marriage therapy requires cooperation

by Dr. James and Mary Kenny

Dear Dr. Kenny: I've been married for almost 25 years. We have six children. Unfortunately, I don't expect our marriage to last much longer.

My husband has been going to the local mental health center for 15 years. I think he only goes there to get his medicine, and to hear them tell him to do what makes him happy. I've personally seen many marriages that didn't survive their kind of therapy. I asked him to go with me for marriage counseling but he refused. Should I go into counseling? (Ohio)

Answer: To benefit from marital therapy, both parties have to be concerned about the marriage. You say that your husband has refused to seek help for the marriage, but continues to seek help for himself.

For marital therapy to be effective, both parties have to want an improvement in the relationship badly enough to make some personal changes. From your letter, your husband does not appear motivated.

You, however, do have a problem. You have a marriage that is close to ending. You should see a psychologist or social worker to help you come to grips with your various options. How do you know whether a particular professional will do you any good? Select someone who has helped other people with similar problems. Check with your friends. Ask your priest if he knows of a good therapist. You aren't the only woman who has faced a marriage gone stale or confronted an empty nest and found her partner wasn't there for her.

Ask your potential therapist for an expected time frame. Steer clear of a therapist who cannot give you an educated guess. You don't need to be in therapy for 15 years. Good marital therapy should be brief. What you need is a better understanding of yourself as you confront a difficult situation. Ask yourself, "Should I stay in this marriage? If I do, what personal adjustments can I make to survive and grow?"

Good marital therapy is structured. Poor marital therapy wanders, without an agenda. Life is short. The purpose of marriage therapy is to help you make choices that will be best for all concerned. Poor marital therapy talks endlessly about feelings. Feelings change regularly, and a discussion of them can go on forever.

After listening to you, your therapist should be able to provide an agenda for you. He or she should be able to tell you how the therapy will proceed and toward what goal. If that goal is to help you feel better, find another therapist.

(Send questions on family living and child care to this column to the Kennys, 219 W. Harrison, Reissel, Ind. 47978.)

the Twelve apostles. What exactly is that? Is it available today? It sounds like interesting reading. (Florida)

A The full name of the document to which you refer is "The Teaching (didache) of the Lord to the Gentiles Through the Twelve Apostles." Written in Greek, it seems to have originated in Syria, sometime in the first half of the second century A.D., around the year 125.

Apart from some references in other literature, it was almost completely unknown until just over 100 years ago, in 1883, when a metropolitan of the Greek Orthodox Church published an 11th century manuscript of the "Didache."

Despite the name, the document of 16 chapters contains much more than a list of apostolic teachings. Also included are sections on the organization of the church, some sacramental liturgies, a remarkably recognizable description of what we now call the liturgies of the Word and of the Eucharist at Mass,

and instructions concerning charitable and social works of mercy. It also contains, incidentally, the earliest explicit condemnation of abortion and infanticide in any Christian document we possess.

Since the apparently full document has been available, it has become a major source of information about the early decades of the Christian church.

The complete text of the "Didache" is available in the Ancient Christian Writers series of Paulist Press, Volume 6.

(A free brochure, published in English or Spanish, answering questions Catholics ask about baptism practices and baptismal sponsors, is available by sending a stamped and self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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FOURTH SUNDAY OF EASTER

The Sunday Readings

Sunday, May 7, 1995

Acts of the Apostles 13:14, 43-52 — Revelation 7:9, 14-17 — John 10:27-30

by Owen F. Campion

The Acts of the Apostles is the source of this weekend's first reading. The reading tells the story of Paul and Barnabas, who moved through the Middle East of the first century preaching the Gospel.

These two great Christian pioneers were Jews both by heritage and by training. Understandably, when they entered a strange city, they looked for the Jewish population. This was precisely their plan as they settled for a while in Antioch of Pisidia, an ancient city in present-day Turkey.

At that time, many regarded Christianity merely to be a variation of Judaism. Some Christians saw themselves as Jews. Some Jews saw Christians as Jews of a particular sect. Other Jews saw Christianity as a distortion of the Jewish tradition.

In this context, meetings among Christians and Jews often occasioned dispute. Such was the case when Paul and Barnabas, Jews who were followers of Jesus, entered the synagogue in Antioch.

While this quarrel figures importantly in this reading, it is necessary to avoid entanglement with these sociological details



if a genuine understanding of the text is wished. The novel aspect of the message of these two great Christian leaders was not that they walked into an argument, but that they believed that God would bring salvation for all people regardless of their backgrounds or circumstances. Furthermore, they saw themselves as the messengers of this salvation.

The Book of Revelation furnishes the Liturgy of the Word this weekend with its second reading. This book of the Scripture, actually the last in the sequence of New Testament writings, is heavy in symbolism and nuance. In reading this weekend's selection, it must be noted that Christians lived amid considerable peril. A certain defiance, or fearlessness, not uncommonly underlies the message of Revelation.

In this passage, the "Lamb" is extolled. The Lamb is Jesus, the lamb of God, the sacrificial victim of Calvary, the Passover of the Christian Covenant. The Lamb is victorious. The Lamb's persecutors are vanquished.

Finally, the Liturgy of the Word this Easter weekend presents us with the magnificent text from John's Gospel celebrating the Lord as the Good Shepherd. Much of America is now urban and technological in its lifestyle and occupation, but this ancient imagery still splendidly conveys the image of God's love and care in the person of Jesus, the Good Shepherd.

The message here is very reassuring. The Good Shepherd knows his own. No one who loves the Lord is a stranger to God. The Shepherd and God are one. The Shepherd guards the faithful with divine power itself. No human power can withstand the might of God.

Reflection

The church proceeds this weekend in its excitement and joy to proclaim that the Lord lives!

This proclamation is of an historic fact, but it is not an event lost long ago in the pages of history books. The Lord's resurrection was an event. The times after the event, all that has transpired since Jesus rushed from the tomb in the garden, have been in consequence of that momentous event. These have been, and are, the times of salvation.

It is the time in which we can achieve everlasting life ourselves by honestly and absolutely turning to Jesus and dedicating our lives, through Jesus, to God.

When we link ourselves with Jesus, we unite with an eternal and omnipotent Protector. No evil, not even the power of death, can overcome us. The marvel of this is that God reaches out to us. Such was God's purpose in the work of Paul and Barnabas. Such is the work today of the church. God forever is inviting us, forgiving us, strengthening us, redeeming us. In God we have our life.

summer vacation. When I complained, she reminded me that. "It won't hurt you."

Known for her graciousness and ability to keep a confidence, she was a magnet for "lapsed" nephews and nieces who dropped by to unload their troubles and shortcomings on her.

Long before "charismatic" became a household word, a group of Pentecostals met at a nearby hall. After watching them worship through a window, I would come home and imitate their style of religion. That really roused mom's ire. "Don't you ever make fun of others' beliefs," she told me. "They're just trying to praise God the way they know."

In this era of cynicism when many people, both inside and outside the church, seem intent on undermining and destroying the faith, I am humbly grateful for the priceless gifts of faith and love I have received from my mother. Thank you, mom. Thank you, God.

by Alice Dailey

(Alice Dailey is a member of Little Flower Parish in Indianapolis.)

Daily Readings

Monday, May 8
Acts 11:1-18
Psalms 42:2-3, 43:3-4
John 10:1-10

Tuesday, May 9
Acts 11:19-26
Psalms 87:1-7
John 10:22-30

Wednesday, May 10
Acts 12:24-13:5a
Psalms 67:2-3, 5-6, 8
John 12:44-50

Thursday, May 11
Acts 13:13-25

Psalms 89:2-3, 21-22, 25, 27
John 13:16-20

Friday, May 12
Nereus and Achilles, martyrs
Pancras, martyr
Acts 13:26-33
Psalms 2:6-11
John 14:1-6

Saturday, May 13
Acts 13:44-52
Psalms 98:1-4
John 14:7-14

THE SHAPING OF THE PAPACY

Silvester I was pope while Constantine made Rome Christian

by John F. Fink

If you take a trip to Rome and visit the Vatican Museum—one of the great art museums in the world—you are actually visiting the castle that used to be the residence of the popes after they returned to Rome from Avignon. (More about that later in this series.)

In one part of the museum are the enormous rooms of Pope Julius II, who was pope from 1503 to 1513 and who commissioned Michelangelo to paint the Sistine Chapel and Raphael to paint his residence. (An article in this series will be devoted to Julius II.)

The first of the Julius II rooms that tourists see has frescoes around the room depicting the Roman Emperor Constantine. One of them shows him fighting the battle that won freedom for the Christians for the first time. Another shows Pope Silvester I baptizing Constantine. This fresco is historically inaccurate because Pope Silvester did not baptize Constantine.

Constantine actually was baptized by an Arian bishop, and not until he was on his deathbed. But Julius II wanted his murals to show the power of the papacy; thus the pope was depicted baptizing Emperor Constantine.

Pope Silvester I is included in this series not for what he did but for what was done by others while he was pope, and for the legends that grew up around him. It was those legends that helped shape the papacy. For much the same reason, this pope is honored as a saint. His feast day is the last day of the calendar year, Dec. 31.

This was the pope who was in office during one of the most important eras of the church—the time of Constantine. Silvester was pope from Jan. 31, 314 to Dec. 31, 335—one month short of 22 years.

During this time the church came out of the catacombs, the building of the great basilicas was begun, and the first great ecumenical council, the Council of Nicea, was held.

But most of this actually was accomplished by a pagan, Emperor Constantine. What Silvester did and what he was no small accomplishment, was to stand aside and let great events take their course.

Constantine came to power after a battle in which it appeared he would be defeated. Before that battle, though, he had invoked the intercession of the God of the Christians and had put a Greek monogram of the first letters of the name of Christ (CHRI) on his standards. After his victory, he championed the religion that had been so persecuted before.

Silvester was barely in office when Constantine called the first Council of Arles to adjudicate the claims of a man named Caecilian to be Bishop of Carthage.

Constantine didn't even make the Bishop of Rome the council's chairman, and Silvester didn't attend, sending two deacons to represent him. However, when the council was over, the participants communicated its decisions to the pope in a letter that expressed the bishop's recognition of the pope's primacy over the Western church. The bishops seemed to understand the role of the pope even if Constantine didn't.

It was Constantine, too, who called the

Council of Nicea in 325. The purpose of this council was to save the church from the heresy of Arianism, which denied the divinity of Jesus by proclaiming that the Word was not eternal with the Father but was a creature of the Father.

Between 200 and 300 bishops from many countries attended the council—but not Pope Silvester. This time he was invited by Constantine, to attend, but he declined, pleading old age.

The council condemned Arianism and accepted an official creed for the first time. As modified by later councils, this became the Nicene Creed that Catholics recite at Masses on Sundays.

During Silvester's pontificate, Rome started to take on the trappings of a Christian city, but again it was Constantine who did it.

On land he received from the Lateran family, Constantine built St. John Lateran, the cathedral of the Diocese of Rome. The present structure was commissioned by Pope Innocent X in 1646. He saw to it that basilicas were built over the burial sites of the great apostles Peter and Paul.

Meanwhile, in the Holy Land, Constantine's mother, Helena, was building numerous other churches, in particular the Church of the Holy Sepulchre over the site of Christ's crucifixion and burial, and the Church of the Nativity, over the site of his birth.

Later generations of Christians found it remarkable that a pagan emperor did all this while the pope played an almost insignificant role.

So by the end of the fifth century, some revisions to the life of Pope Silvester started to appear. For example, it was claimed that Pope Silvester commissioned the president of the Council of Nicea, Ossius of Cordoba, to serve in his place, and that the council had been summoned by both the pope and the emperor. However, it just didn't happen that way.

"The Acts of St. Silvester," written in the fifth century, had Silvester converting Constantine and baptizing him. Since, according to the legend, Constantine had previously persecuted the church, the pope imposed on him the penance of closing the pagan temples and setting imprisoned Christians free. As we have seen, that didn't happen either.

However, from this legend came the spurious "Donation of Constantine." This document represented Constantine as conferring on Pope Silvester and his successors the primacy over the great ecclesiastical patriarchates as well as temporal dominion over Rome and Italy.

The document even stated that Constantine offered the imperial crown to Silvester, but he declined it. Finally, the pope was supposed to have agreed to the transfer of the imperial government from Rome to Constantinople.

No such document ever existed, but it was widely thought to exist, even by opponents of the papacy. It wasn't exposed as a fake until the 16th century. Thus it was the legend of Pope Silvester that helped shape the papacy.

MY JOURNEY TO GOD

A Most Precious Gift

Some women leave family heirlooms to their daughters. Others pass along considerable fortunes. My good mother, with none of these assets, generously gave me what she had: the priceless gift of faith.

Faith, it is true, comes first from God, but mom was his human instrument who guarded it, defended it, and nourished it. Holding onto that faith was not easy for her, having encountered ridicule from some quarters and interference from a live-in, disbelieving mother-in-law.

Nevertheless, in affirmation of her faith, mom walked to daily Mass in midsummer's heat and winter's icy darkness. When told that some people were making fun of her about "running off to church again," she never batted an eye. "When they're talking about me," she said, "they're letting others alone."

Not content with mere example, she dragged me off to Mass with her during

The Active List

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

May 5-7

Sacred Heart Parish in Terre Haute will hold its annual Sacred Heart Spring Fling event. Dinners, bingo, raffles, teen dance, rides, food and crafts available. For more information, call 812-466-1231.

May 5-16

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

May 5

St. Susanna Church, 1212 E. Main St., Plainfield, will hold its 21st annual Derborama Raffle and Pig Roast in the church hall. Dinner will be served from 5-8 p.m. Adults \$6, children \$3. For more information, call 317-839-4175.

May 5

Sacred Heart Church, 1530 Union St., will hold its "First Friday" program with Father Elias at 8:45 a.m. following 8 a.m. Mass. All are welcome. For more information, call the parish office at 317-638-5551.

May 5

St. Nicholas School will hold its annual Kentucky Derby Festival and Homemade 3-Way Style

Chili Supper from 5-10 p.m. (EST). For more information, call 812-623-2348.

May 5

Charlene Faris, writer and photographer, will exhibit images, along with her colleagues and students, during the month of May at the Central Library, 49 E. St. Clair St. The exhibitors will host a reception in Crosey Auditorium from 3-9 p.m. For more information, call Charlene Faris at 317-873-0738 or Dave Yurasko at 317-632-7447.

May 5-7

Kordes Retreat Center, Ferdinand, will hold "Intermediate Centering Prayer Retreat." For more information, call 800-880-2777.

May 6

The Young Widowed Group will gather for lunch at 11 a.m. at Flakely Lake's in Castleton on East 82nd. Shopping afterward. Call Carol Hlutek at 317-577-9764.

May 6

Positively Singles will travel to Chicago by train at 10 a.m. Limited tickets. Call Susan Totten at 317-843-3466 during the day-time for details.

May 6

The Office of Worship will hold a session in its Liturgical Ministry

Formation Program II from 9 a.m. to 2 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Father Rick Ginther and Sherie Berg from the Office of Worship will lead the session on hospitality and initiation. For more information, call the Office of Worship.

May 6

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

May 6

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Peoni at 317-784-9757.

May 6

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

May 6

Little Flower Church, 1401 N. Bosart, will hold its 5th annual Ladies Club Dinner Dance in the parish social hall. The event will begin at 6:30 p.m. The Harry Burgess Trio will entertain guests from 9 p.m. to 12 a.m. Cost is \$15 per person. For more information or reservations, call Dolores Hartman at 317-356-8058. Reservation deadline is May 1.

May 6

St. Patrick Church Youth Group, Terre Haute, will sponsor a chicken fry from 5:30-9 p.m. Cost is \$5 for adults, \$3 for children under 12. Meal includes fried chicken, mashed potatoes, noodles, vegetable, dessert, roll and beverage. Proceeds will defray the

cost of the youth trip to Nazareth Farm, a church outreach group serving Virginian Appalachia. For more information, call Bill Edwards, 812-232-2827.

May 6-7

King's Singers of Christ the King Parish will take a camping trip to a cabin in Seymour, Ind. For more information and the RSVP, call 317-251-5153.

May 6

Lifewaves, a network for living, will sponsor a holistic living seminar in Olivia Hall in Oldenburg, Ind. The seminar will start at 8 a.m. (E.S.T.) each day and close with an informal evening of dialogue, song and storytelling. Variety of speakers and topics including angels, chanting, yoga, nutrition, meditation massage and herbal medicine. Cost is \$25 per person. For more information, call Rebecca Pennington at 812-432-3158 or Joyce Nickell at 812-667-4981.

May 7

Our Lady of Perpetual Help Church will offer a divorce recovery mini-series from 6-7 p.m. in the rectory basement. The professional staff from the Center for Counseling and Wellness will facilitate the series. Fee is \$5 per family per session or \$10 for all three sessions. Contact Tom Yost at 812-944-1184.

May 7

Mt. St. Francis Retreat Center will hold a spaghetti dinner from 11 a.m. to 5 p.m. Home-made pasta, meat sauce and roll, along with salad, beverage and dessert. Adults \$5, seniors \$4.50, under 12 \$3.50. Carry out available. Call 812-923-8817 for more information.

May 7

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 317-356-5110.

May 7

St. Paul, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship

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and share in fellowship. For more information, call 812-246-4555.

May 7

The residents of St. Augustine Home and the Little Sisters of the Poor will hold a prayer for vocations at 4:15 p.m. in the chapel. The service includes exposition of the Blessed Sacrament, rosary, evening prayer and Benediction. For more information, call 317-872-6420.

May 8

St. Andrew the Apostle Church, 3922 E. 38th St., will host Order of Servants of Mary Father Lawrence Jenco at 7:30 p.m. Father Jenco will share his story of abduction in W. Beirut in 1985. For more information, call 317-546-1571.

May 8-11

Fatima Retreat House, 5353 E. 56th St., will hold a HIV/AIDS retreat for all those who are living with HIV and AIDS.

May 9

The prayer group of St. Lawrence church, 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.

May 9

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.

May 9

The Ave Maria Guild will meet at 12:30 p.m. in St. Paul Hermitage, Beech Grove. After dessert and coffee, a business meeting will be held.

May 10

The Office of Worship and Office of Catholic Education will present "RCIA Sharing Day" with Rita Burns Senemant. The day will begin at 10 a.m. at St. Agnes Parish, Nashville. Cost is \$12 and includes lunch. Deadline for reservations is May 5. For more information, call 317-256-1483 or 800-382-9836.

May 10

St. Luke Church, 7575 Holliday Dr. East, will hold a series on "Crossing the Threshold of Hope". Pope John Paul II's new book. The second session will be held from 6:30-9 p.m. in coor-

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May 11

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

☆☆

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-794-1763.

☆☆

The Indianapolis Deaneers Council of Catholic Women fourth quarterly meeting and luncheon will be held at Mary, Queen of Peace Church, 1005 W. Main St., Danville. New officers will be installed. Reservations for the luncheon must be made by May 5. Meeting will begin at 10 a.m.; prayer service at 11:30 a.m.; luncheon at 12 p.m. Cost is \$8. Call Joyce Schmitt at 317-539-5173 or Belinda Crisp at 317-745-7657.

May 12

Mary, Queen of Peace, Danville, will hold a raffle and auction with dinner at 6:30 p.m. The event will be held at Hendricks County Community Center, 955 E. Main St., Danville. Tickets are \$100 per couple. First prize is a 1995 Ford Ranger "S" Pick-up truck. For more information, call 317-838-9536 or 317-745-4284.

May 12-14

Fatima Retreat House, 5353 E. 56th St., will hold a Tobit Weekend for engaged couples. Cost is \$195 per couple. For more information, call 317-545-7681.

May 13

King's Singles will meet at Christ the King Church, 5884 N. Crittenden Ave for 8:30 a.m.

Mass. Afterward, they will go to the Indianapolis 500 Racetrack for the first of qualifiers. Bring a cooler.

☆☆

Indiana Right to Life, Inc., based in Kokomo, Ind., will hold the state final ten oratory contest at Our Lady of Mt. Carmel, 1045 W. 146th St., Carmel, Ind. The contest begins at 12:30 p.m. For more information, call 317-845-4353.

☆☆

"The Gift of Each Moment," a one-day retreat about mindfulness, will be held at Kordes Enrichment Center in Ferdinand, Ind. For more information, call 800-880-2777.

☆☆

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

☆☆

Liturgical Missions Program II, sponsored by the Office of Worship, will hold its fifth session at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., from 9 a.m. to 2 p.m. The session topic will be determined by the group. For more information, call the Office of Worship at 317-236-1483.

☆☆

Milford Spiritual Center, Milford, Ohio, will hold a Mother-Daughter Day with Mary Kay Murray MSW. Fee is \$50 for two. For more information, call 513-248-3500.

☆☆

Positively Singles will go out to eat and dancing at Memories, 71st and Michigan Rd., at 7 p.m. Call Carson Ray at 317-228-9321 (h) or 317-576-4749 (w) for details.

May 14

St. Paul, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship.

Vatican official says the world's Catholic population tops 1 billion

by John Thavis
Catholic News Service

VATICAN CITY—The world's Catholic population has topped 1 billion, increasing 18 percent over the last decade, the Vatican's top evangelization official said.

Cardinal Jozef Tomko said the increase, along with a greater number of missionary priests, seminarians and catechists during the same period, show that the church "is growing in quantity and maturing in quality." He presented the statistics at a meeting of the Congregation for the Evangelization of Peoples April 25.

Cardinal Tomko cited a figure of 1.025 billion Catholics in 1994, an increase from 872 million in 1984. The number apparently included several million Catholics in places like China who are not counted in the official Vatican statistical

and share in fellowship. For more information, call 812-246-4555.

☆☆

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 317-356-5110.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Michael, 6 p.m.; St. Malachy, Brownburg, 5:30 p.m.; Msgr. Sheridan K. of C. Council 6138, Johnson Co., 6:15 p.m.; St.

Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

yearbook. The last official statistics released by the Vatican are from 1992 and gave 958 million as the total Catholic population. The increase in Catholic population has been slightly more than the growth rate of world population, said Cardinal Tomko.

He said the church's most dynamic growth has occurred in Africa, jumping from 2 million faithful in 1900 to 123 million today. The growth has been most rapid in the last decade, he said.

Cardinal Tomko said the church's missionary structures, however, are turning more and more attention to Asia—where two-thirds of humanity lives but where the Catholic population is less than 3 percent. He said the obstacles to Asian evangelization are related to culture, ideology and politics.

He said the number of major seminarians in mission areas increased 40 percent from 1984 to 1994, while the number of priests increased about 7 percent. Catechists, an increasingly important part of the evangelization effort, now number about 350,000 in missionary territories, he said.

At the same time, Cardinal Tomko said, there is a new awareness that missionary activity is a matter for all Christians. He cited new forms of cooperation that involve the laity and said his congregation was setting up an office for laity and volunteers.

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	55						56			

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ACROSS

- 1 NT Books 21 & 22
- 6 "and thou shall call his name..." (Mt 1:21)
- 11 Jonah ended up here
- 12 Pearl container
- 14 - relief
- 15 Worship
- 17 Before, poetic
- 18 Alan nickname
- 19 Remits
- 20 Master's degree (Abbr)
- 21 Hazy log
- 24 Est. time of arriv.
- 25 Many (2 wds)
- 27 And to them very highly in love for their works sake" (1 Th 5:13)
- 29 Nine day prayer
- 31 Manger material
- 32 Color of the dragon (Rt 12:3)
- 33 Waldo's word
- 36 Joins
- 39 "Lend me your..."
- 40 For (Lat)
- 42 "And he - forth a raven, which went forth to and fro..." (Ge 8:7)
- 43 Pound (Abbr)
- 44 Shred

DOWN

- 46 English thank you
- 47 Spanish aunt
- 49 "Shall not the judge of all the earth do?" (Ge 18:25)
- 50 Attempt
- 51 "Ye blind guides, which - at a gnat, and swallow a camel..." (Mt 23:24)
- 53 Reverberates
- 55 "The - of death is sin, and the strength of sin is the law..." (1 Co 15:56)
- 56 European river
- 1 Songs of the bible
- 2 Interjections
- 3 Towards
- 4 Time spans
- 5 "All the first born of thy sons thou shalt..." (Ex 34:20)
- 6 Biblical river
- 7 Seeing organs
- 8 Presidential protector (Abbr)
- 9 Indian tribe
- 10 Sunday message
- 11 Humble; humble
- 13 Lariat
- 16 Canadian prov.

Youth News/Views

Cathedral students win WTHR's 'Brain Game'

by Dave Allen, Judy Birge
and Mary Ann Wyand

Cathedral High School's talented academic team topped Perry Meridian High School's scholars to clinch the 1995 "Brain Game" title on April 15 and earn the coveted trophy in WTHR Channel 13's highly competitive teen-age quiz show.

"Brain Game" moderator Bob Gregory, also Channel 13's well-known weatherman, said the Cathedral students won the 32-school competition with a strong finish.

The championship game was televised on April 15, and viewers got to see Cathedral score 72 points to Perry Meridian's 44 points with quick answers to tough questions.

Perennial power Perry Meridian had been the "Brain Game" champion in four of the past seven years.

The title game marked the fifth round of "Brain Game" competition for the Irish squad. To reach the finals, Cathedral defeated teams from Southport High School, Warren Central High School, Brebeuf Preparatory School, and Park Tudor School.

Since the days of "Expedition to Knowledge" and then "Exercise in Knowledge," the names given to Channel 13's high school quiz show during the 1960s, and continuing through the 1970s, 1980s and 1990s with the "Brain Game" title, the Cathedral Irish have earned the championship three times.

The Irish team of seniors Jason Briggeman, Sidney Blake, Joe Berkemeier and

junior Zach Williams are backed by alternates Jack Rice and John Choi, who are juniors, and freshman Lyle Cota. Faculty moderators are Judy Birge, Jo Kissing and Richard Nuttall.

In the final game, the Irish pulled away from Perry Meridian during the "Minute Quiz," which is 60 seconds of rapid-fire questions and answers worth two points per correct response. Cathedral earned 26 points during this single episode versus 16 points for Perry Meridian's team.

Geography, history and mathematics were Cathedral's strong categories. The Irish also scored well in current events.

A few of the brain teasers which helped clinch the title for the Irish might have stumped college students.

"Who is the politician who recently insulted O.J. Simpson trial judge Lance Ito?" Answer: "Alphonse D'Amato."

Cathedral team members also identified photographs of America's all-time automobile fiasco, the short-lived Edsel.

Senior Jason Briggeman only needed 2.5 seconds to answer this question: "What is the surface area of cube with side E?" Answer: "6E squared."

The Irish also knew that Robert Browning wrote "My Last Duchess." Scoring was balanced from all four team members, which paid off throughout the year-long tournament competition as well as in the title game.

The "Brain Game" finals were videotaped in Esch Auditorium on the campus of the University of Indianapolis.



CHAMPIONS—Cathedral High School junior Zach Williams (from left) and seniors Jason Briggeman, Joe Berkemeier and Sidney Blake of Indianapolis celebrate after winning WTHR Channel 13's 1995 "Brain Game" competition on April 15 at the University of Indianapolis. The Irish triumphed over teams from 32 other high schools to claim the championship trophy in the single-elimination competition. (Photo courtesy of Cathedral High School)

Several hundred people watched the final game. Rules require that audience members must remain silent during the questions, so there was a lot of pent-up emotion by the half-time break.

"Brain Game" officials noted that fans from both schools exhibited good sportsmanship throughout the exciting final competition.

"The competition runs from September to mid-April," Gregory explained. "We have quite a waiting list of schools who would like to enter teams, but we can only handle 32 schools. When I first got involved with the program in 1972, there was a lot of interest but it's much greater now. They take this very seriously. Many schools have gone to the expense of setting up their own studio sets and intramural teams."

In each of the 32 schools, Gregory said, "it's a pretty tough competition to become a team member or even one of the alternates. Schools have really gotten the cream of the

crop for their final 'Brain Game' team. The kids are very serious competitors, and they have a nice attitude."

Gregory works with Channel 13 producer John Momborg and Dr. Carl Stockton, dean of the University of Indianapolis, to coordinate extensive preparations for each week of the "Brain Game" competition.

"In the past we've had one or two outstanding teams every year," Momborg said. "This year we've had more excellent teams than in quite a number of years. When we're preparing questions, sometimes we think they'll never get an answer in a million years, and sometimes they pop right out with it."

WTHR Channel 13 sponsors the "Brain Game" competition to offer high school students an opportunity to appear on television, Momborg said, and to "get a little recognition for being excellent at something other than athletics."

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It's a promise to keep

by Kandi Roemke

From the time we are little, we learn about the birds and the bees. After noon and after school, we learn to explain our sexuality to us, a school teacher explains the specifics of our bodies.

But there is so much more to us than just the mechanics of sexuality, and the Archdiocese of Indianapolis has noted that. Archdiocesan Office of Catholic Education staff member Eve Jackson has developed a program focusing on the moral aspects of growing up sexually.

"A Promise to Keep: God's Gift of Human Sexuality" offers a unique peer teaching method that allows specially trained high school students to interact with sixth grade students.

Before serving as peer ministers, the teen-agers are taught how to help early adolescents better understand the Catholic Church's beliefs on abstaining from premarital sexual activity.

Through videos, activities and, most importantly, open dialogue, the sixth graders develop an understanding of high school social pressures and learn that it is important to remain chaste.

Teen teachers focus on why God created us, how to handle peer pressure, ways to say no to premarital sexual involvement, and information about AIDS awareness. The sixth graders seem to be accepting the high school students who volunteer as chastity peer ministers, and the younger students see the older teens as role models.

Secunia Memorial High School senior Laura McCoy of Indianapolis, who volunteers as a peer minister for the "A Promise to Keep" program, said she saw "one of the kids I had talked to at the mall" and "he told me how much he liked the program. That was the best feeling ever."

Most teen teachers have had positive experiences as volunteers and are encouraged by the overwhelming acceptance of the program.

"I think the program is going well," Secunia senior and chastity peer minister Blair Van Velse of Indianapolis said, "but it scares me that we need it for sixth graders."

Statistics prove there is definitely a need for a chastity education program like "A Promise to Keep." Research indicates that the average age for teen-agers to begin having sexual activity is 12 years of age. Data also shows that one out of five of these sexually active teens becomes pregnant, and 8,000 teen-agers contract a sexually transmitted disease every day!

These are startling statistics, Jackson said, but prevention through education is the key to curtailing this alarming trend and peer ministry is an effective way to promote chastity.

(Secunia Memorial High School senior Kandi Roemke is a volunteer peer minister in "A Promise to Keep" program. She is a former member of the Archdiocesan Youth Council.)

Campus Corner

Marian College recognizes students for achievements

by Elizabeth Bruns

Marian College held its 19th annual student achievement program on April 30. Awards were given to students based on their athletic ability, participation in clubs and organizations, Christian service and academic ability. Over 100 awards were given during the program.

Jeffrey A. Modisett, senior counsel for Lee Miller Donadio and Ryan and former prosecutor of Marion County, spoke to the students, families and college faculty about each person making a difference.

"During my years at college in the '70s, there was turbulence—political turbulence and equal rights turbulence," said Modisett. "Students today are also in turbulence, but it's a different kind of turbulence. There are drugs, violence, gangs, alcohol to deal with."

Modisett also told the students that their rights comes with responsibility. "We have to realize that personal rights don't occur in

a vacuum. One individual with courage can make a difference. Be tolerant."

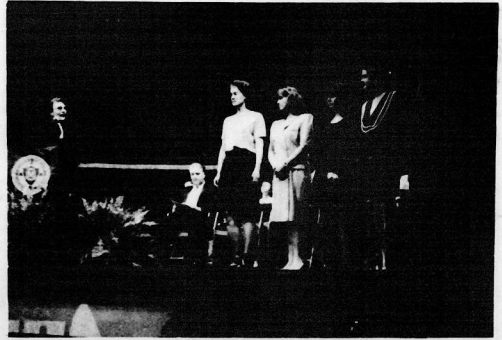
Father Henry Beck, who will leave Marian as chaplain this year to join his community in Cincinnati, presented the Christian Service Award, as well as five honorable mention tributes.

Darcy Didier, an active member of the campus ministry program at Marian, was awarded the Christian Service Award. Sharon Bedel, Michelle Guzinski, Charles Lemeron, Jodi Bloss and Rob Robbins were honorable mention recipients.

Father Beck told the audience that Didier has been very active in the program all three years she has been at Marian College.

"Darcy's spirit is one that looks for ways to bring people into the community and help people feel welcome and invited to use their gifts," said Father Beck. "Her vision and enthusiasm greatly add to our campus ministry community. She is seen as a leader by others in the community."

Father Beck added that all the Christian Service Award honorable mention recipients "call forth the best of individ-



CHRISTIAN SERVICE AT MARIAN—Father Henry Beck, chaplain at Marian College, gives out honorable mention awards to students who were significant candidates for the Christian Service Award. He also gave Darcy Didier (fourth from left) the Christian Service Award for 1994-95 school year. From left to right are: Sharon Bedel, Jodi Bloss, Michelle Guzinski, Didier and Rob Robbins. Charles Lemeron, an honorable mention student, was not present at the ceremony. (Photo by Elizabeth Bruns)

ual persons to use their gifts with generosity and they support these persons with friendship and prayer."

All the recipients have offered their gifts in a variety of services: from music group leader and liturgy planner to team member of the RCIA group; from coordinator of the blood drives and soup fasts to the *Newsline* editor; from team leaders for the Appalachia service trip and

retreats to coordinator of the faith sharing groups and weekly service at the downtown Wheeler Soup Kitchen.

Father Beck gave thanks for these six students "who have generously enriched our Marian community and the lives of many others beyond our campus."

The award ceremony ended with a Benediction said by Father Beck. A reception was held in Allison Mansion.

Marian College will hold an open house for adults on May 18

As part of National Adult and Continuing Education Week (May 14-20), Marian College will hold an open house for adults who are thinking about entering or reentering college. The event will be held May 18 from 5-7 p.m. in Stokely Mansion. Information sessions on admissions procedures, and financial aid details will be offered at that time. A light complimentary buffet will be served. Interested adults are welcome to bring their families to the open house. For more information, call the Marian College Office of Admissions at 317-929-0321.

continue on May 8 in the Christel DeHaan Fine Arts Center with "Mozart in Vienna," a concert featuring performances by Steven Stolen, tenor; Dean Franke, violin; and Richard Ratliff, fortepiano. The concert will begin at 7:30 p.m. in the Ruth Lilly Performance Hall. Admission is free. For more information, call 317-788-3298.

Sherry Ballard, administrative assistant at the Indianapolis Newman Centers, has been given extra responsibilities to her job. She will now pick up the part-time job of program coordinator for the Newman Centers. Congratulations Sherry!

The University of Indianapolis Faculty Artist Series will



WELCOME NEOPHYTES!—The Butler University and IUPUI Newman centers welcomes five new neophytes into their Newman Center communities this Easter. On April 17, (below, left to right) Jackie McCarthy, Stephanie Mason and Christi Vire are welcomed at IUPUI. On April 23, (top, left to right in center) Kynan Cox and Alisha Cook pose with their sponsors during a reception for them. (Photos by Father Don Quinn)



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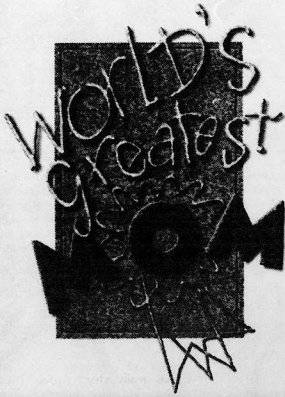
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Blacks' experiences from past keep them wary

They grow up in an atmosphere of anxiety about the police and learn not to trust the system

by Mark Pattison
Catholic News Service

WASHINGTON—While the church advocates a public policy agenda that cautions against neglecting the neediest in society, it is clear the church alone cannot remedy black America's needs.

Blacks' own experiences bear that out.

Bryan Stevenson, 35, who fights death penalty cases as a lawyer, remembers a time a couple of years after he had gotten out of law school when he parked his car outside his apartment complex in Montgomery, Ala., and started firing for something out of the back seat.

Someone from inside the apartment building mistook him for a thief and called the police, who sped to the scene and quickly drew their guns on the young attorney.

Stevenson said that from his experience as a lawyer he knew what police were trained to do and how he could react to defuse their anxiety. "Had I been 16 years old, in the same

situation, I would have done something entirely different," he said, "like run—which would have gotten me shot."

Blacks grow up in an atmosphere of "anxiety about the police and presumptions about the criminality of young black men" and learn not to trust the system, he said.

Ask John Crear of Selma, Ala. He converted to Catholicism one year after he joined the neighborhood parish's youth group. "They seemed to be the only church at that time that cared about us" as a people, he said.

Crear went to Xavier University in New Orleans and, after graduating, returned to Selma to do the same kind of youth work that attracted him to the church in the first place.

One night he got a knock on the door. It was the police. They asked him to come to the station, but revealed no further details. Crear figured a youth from the church had gotten into trouble.

Instead, it was Crear who was in trouble. It seems his friend owned a car which looked like a car used in a robbery. Neither he, his friend, nor the car had any part in the robbery, but the two men spent four hours in jail that day on suspicion alone.

"This is why we feel the way we do about O.J.," Crear said, referring to O.J. Simpson, on trial for the murder of his ex-wife and her friend. "Not that he didn't do it. But that he might not have. We know what it's like when the police are against you."

The feeling is not limited to police.

Blacks in Government, a professional association of 15,000 blacks working for federal, state, county and city

governments, pointed to a recent federal Office of Personnel Management study showing that blacks are fired at 2.7 times the rate of whites.

Cesar Eason Jr., the group's national president, said the federal personnel office refused to say the study proved racial discrimination. The government "is in a state of denial," Eason said in a statement. "Unless you face up to the problem, you can't solve it."

The courts in recent years have provided little comfort that gains made by blacks in the past 30 to 40 years can be maintained, much less upgraded.

The Rev. Jesse L. Jackson, speaking at an urban Catholic ministry workshop in the Washington suburb of Chevy Chase, lashed out at the notion that recently drawn majority-black congressional districts would be ordered scrapped by the courts.

The districts snake through states to create the minority majorities. "Appearance is not the issue," Jackson said. "Inclusion is the issue." Congressional redistricting, he said, has historically favored "incumbency, parties, industry and politics."

If the Supreme Court orders the districts redrawn, he predicted the Louisiana seat currently held by Rep. Cleo Fields, D-La., would go to David Duke, the former white supremacist leader who made an unsuccessful run for Louisiana governor in 1991.

"So 1996 will look a lot like 1896," when Jim Crow laws wiped out black gains made during Reconstruction, Jackson said.

"Certainly there appear to be themes that continue to recur here in America" about race, said Beverly Carroll, head of the National Conference of Catholic Bishops' Secretariat for African-American Catholics.

"It's as if nothing has really changed substantially, although we do see pockets of difference. America is divided by class. It is divided by race," she said.

"I think the church is going to have to be a major player in the African-American community. It is the most respected institution," Carroll said.

But it can't do it alone. Despite black distrust of the Republican Congress' intentions on welfare reform and affirmative action, Carroll said the federal government must continue to work for racial equality.

"We're going to have to do more with the business community to get them to live up to their responsibility to the community," she added.

"We will be victorious in the end," Carroll said. That end, though, she noted, is "not too close."

German bishops call May 8 day of liberation

by Lynne Weil
Catholic News Service

BONN, Germany—A national debate 50 years after the end of World War II has prompted Germany's bishops to take a firm stand that the end of Nazi rule marked freedom from tyranny.

As the nation prepared to commemorate the 50th anniversary of the Allied victory over Germany, the bishops showed the country's still-sensitive feelings concerning its controversial past.

Most Germans view May 8, 1945, as the date of liberation from tyranny. But others—conservative legislators, veterans' groups and people whose families were displaced after the war—have described it as the starting point of Stalinist terror in East Germany.

As the anniversary approached, the debate escalated.

A 10-page statement by the German bishops' conference sided with the majority view. It recalled German war crimes, aggression and genocide amid the passivity of a population that allowed these actions to go on.

The church also failed to effectively intervene, said the April 25 statement.

"Historical truth and responsibility for the future demand a view free from attempts to relativize or play down the facts," the statement said.

Unconditional surrender to the Allies 50 years ago "brought liberation from a criminal regime whose dictatorship was also aimed against its own people," it added.

Germans still face disturbing questions about the Nazi era, it said. "Where was the protest against lawlessness and violence? Why was there no uproar throughout the land when the synagogues burned one night?"

The statement was "an attempt to settle the spiritual

disruption caused both by these conflicts and by the coming anniversary," said Rudolf Hammerschmidt, bishops' conference spokesman. "It was time to finally say something."

In doing so, the bishops answered a manifesto issued earlier in April by 276 conservative parliament members and leaders of right-wing groups. They argued that the Cold War came on the heels of World War II and brought the forced removal of 12 million ethnic Germans from Central Europe.

Food for the Poor is sending aid to Haiti

DEERFIELD BEACH, Fla.—Food for the Poor has shipped six million pounds of aid to Haiti since the embargo ended last October.

"Though the political climate has changed in Haiti, the poor continue to struggle for survival every day," said Ferdinand Mahfood, founder of Food for the Poor. "In October, we re-established our shipping pipeline to Haiti and made a commitment to focus on the needs of our neighbors during this difficult transitional period. Relief supplies have been leaving South Florida, where Food for the Poor is based, on a regular basis ever since."

A list of items shipped in 150 trailers reveals the needs of the Haitian people. The list includes food, medicine, hospital equipment, motor vehicles, school furniture, clothes, vegetable seeds, office and household supplies, soap/toiletries, hardware, and lumber. Food for the Poor has also given cash grants to several projects for the purchase, construction and repair of schools, homes and self-help projects.

Mahfood noted, "Food for the Poor has received much support for our efforts in Haiti from people throughout the United States. The support must continue, however, if we are to persist in making a major contribution to Haiti's long-term recovery."

Since its inception in 1982, Food for the Poor has provided \$198 million worth of aid to 24 countries, primarily in Haiti, Jamaica and other Caribbean nations.

It is appropriate to dedicate the May 8 anniversary to their memory as well as to honoring the victims of the Nazi regime, said the manifesto.

The manifesto, "Against Forgetting," was sharply criticized in the mainstream media and attacked by most sectors of society as an attempt to recast history in order to relieve Germany of its burden of guilt.

The bishops' answer to the manifesto was to recall the unpleasant truth of its own role during World War II.

"Many Germans, also from our ranks, let themselves be fooled by the false teachings of Nazism," the bishops' statement said. "Many fostered crimes by their own behavior. Many became criminals themselves."

Conference spokesman Hammerschmidt said the statement has "fostered a positive echo" in the national media and generated numerous supportive telephone calls.

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Casey vows to stay in abortion fight despite dropping campaign

He, Mother Teresa and Henry Hyde are honored at Proudly Pro-Life Awards Dinner

by Tracy Early
Catholic News Service

NEW YORK—Former Gov. Robert P. Casey of Pennsylvania told a right-to-life audience that he would remain active in the political battles against abortion even though he decided against a 1996 run for the presidency.

He reported on steps he was taking to use a different approach for promoting the same message he would have carried as a presidential candidate.

Speaking April 26 to the second annual Proudly Pro-Life Awards Dinner in New York, Casey said he had authorized that day establishment of a foundation and political action committee to present his viewpoint in the national debate.

"The unborn ought to be a natural constituency of the Democratic Party," he said. "I will carry that message to every part of the country."

Casey, a Democrat, had aroused interest among pro-life groups by suggesting he might seek his party's presidential nomination as a candidate combining opposition to abortion with the traditional Democratic policy of devising government programs to help people in need.

He said that he had made a "spectacular" recovery from the heart and liver transplant operation he had in 1993. But after three weeks of exploring the possibility of a presidential race, he withdrew, saying he might not be able to sustain the necessary energy level.

But Casey told his pro-life audience that he did not rule out running in future years. "This cause is as timeless as the ages," he said.

Casey, Republican Rep. Henry J. Hyde of Illinois and Mother Teresa were this year's dinner award recipients.

Mother Teresa did not attend, but a film about her was shown. It included footage from her February 1994 address to the National Prayer Breakfast.

"May we see the day in our lifetime when her words come from the lips of a president," Casey commented, afterward.

Alluding to current debates over welfare reform, Casey praised Hyde for going against his own party leaders and opposing measures that would "take food out of the mouths of poor children in an attempt to change the behavior of their mothers." Such measures would increase abortions, Casey said.

Hyde praised Casey as "one of my lifetime heroes." The congressman also said he was accepting the award on behalf of other pro-life members of Congress. He cited in particular Republicans Rep. Christopher H. Smith of New Jersey and Rep. Robert K. Dornan of California.

The dinner, held in the grand ballroom of the Waldorf-Astoria Hotel, was a benefit for the National Right to Life Educational Trust Fund. Sponsors said about 1,000 tickets were sold for \$500 each.

Abortion penalties extend to 'accomplices'

by John Thavis
Catholic News Service

VATICAN CITY—The automatic excommunication foreseen for a woman who procures an abortion also extends to the circle of "accomplices" who helped determine her choice, said the Vatican's top expert on church law, Archbishop Julian Herranz.

At the same time, excommunication here is "medicinal," not punitive, and in some cases may not apply because of mitigating circumstances, he said.

Archbishop Herranz, head of the Pontifical Council for the Interpretation of Legislative Texts, made the comments in an article published April 26 in the Vatican newspaper, *L'Osservatore Romano*. The article reviewed legal aspects of Pope John Paul II's encyclical "Evangelium Vitae" ("The Gospel of Life"), which condemned abortion and other anti-life practices.

Archbishop Herranz said the papal document makes clear that the grave sin of abortion is "true murder" because it

A large number of students from various educational institutions of the Northeast attended as guests of dinner supporters who bought tables.

Eunice Kennedy Shriver attended. She and her husband, Sargent, were listed as honorary chairpersons.

William J. Flynn of Mutual of America Life Insurance Company and his wife, Peggy, were chairpersons.

Flynn called on former New York Gov. Hugh Carey to speak. Carey praised Casey, pledging support for his pro-life effort.

Casey also paid tribute to prominent Catholic businessman J. Peter Grace, who died April 19. Grace was a member of the dinner's sponsoring committee.

Also attending was Ralph Reed, executive director of the Christian Coalition; Bishop Henry J. Mansell, New York auxiliary who was just appointed to head the Buffalo Diocese; Jesuit Father Joseph A. O'Hare, president of Fordham University; Father Richard J. Neuhaus, the former Lutheran minister who heads the Institute on Religion and Public Life in New York; Phyllis Schlafly, president of the Eagle Forum; and Sophia Casey, widow of the late CIA director, William J. Casey.

The National Right to Life Educational Trust Fund said proceeds of the dinner would be used for its educational national media campaigns, legal defense, international outreach and academic and professional programs.

involves the voluntary taking of innocent life. The encyclical also clarifies that procured abortion involves not just surgical or mechanical procedures but also the use of newly developed drugs that are meant to cause abortion.

The wording of the text leaves no doubt that even the deliberate suppression of a fertilized egg is abortion, he said.

The archbishop said the penalty of automatic excommunication is cited by the pope, but in the context of its overall pastoral aim: the conversion of the sinner.

In addition, he said, excommunication may not apply in many instances: to those under the age of 16, or to those acting out of ignorance of church law or out of grave fear. There are also many mitigating circumstances that diminish culpability in the eyes of the church, he said.

He noted that automatic excommunication for abortion cannot be considered perpetual, but is removed with confession and absolution. Normally a bishop appoints priests who are specially qualified to absolve in these cases, but in many instances absolution may be granted by other priests or chaplains.

The excommunication also applies to the "necessary accomplices"—those who have physically participated in the abortion or instigated it. These people are subject to excommunication if the abortion "would not have been committed without their efforts."

In any case, the moral responsibility for grave sin applies to a much wider circle of people than those who incur excommunication, Archbishop Herranz said. The pope's encyclical spoke of this circle as a "network of complicity" that is growing in modern society.

"In fact, the social and cultural monstrosity of the abortion mentality and its policies goes beyond the sphere of moral or legal responsibility of individual Christians," Archbishop Herranz said.

Vatican suspends paper's accreditation for breaking embargo

by John Thavis
Catholic News Service

VATICAN CITY—The Vatican has suspended the journalistic accreditation of a Spanish newspaper that published advance excerpts from Pope John Paul II's latest encyclical, violating Vatican conditions on release of the document.

The Vatican said the newspaper, ABC, had broken a clear embargo that placed the encyclical "Evangelium Vitae" ("The Gospel of Life") under the strictest of controls. The newspaper's accreditation at the Vatican press office for six months.

ABC published articles and extensive excerpts from the encyclical on March 29, the day before the document was officially unveiled at the Vatican, prompting an outcry among other journalists.

The Vatican had made advance copies of the encyclical available to the press and others, but with the proviso that no transmission or publication of the material be made before March 30. ABC said it had not broken the embargo because it obtained the document from other sources.

The Vatican said ABC's action deserved "severe censure," noting that other journalists had respected the embargo. ABC, which has broken Vatican embargoes in the past, was earlier criticized by the Spanish bishops' conference.

The encyclical, which condemned abortion and euthanasia as part of an advancing "culture of death," was considered one of the most important and most controversial of this pontificate.

(Editor's Note: The Criterion was affected by the embargo on the encyclical and did not publish articles about it, except for Archbishop Buechlein's column, until its April 7 issue. The March 31 issue carried an article stating that the encyclical was scheduled to be released on March 30. Although the March 31 deadline was after the March 30 embargo, that issue was printed on March 28 and some copies were distributed on March 29. Therefore, although articles were available, I made the decision to hold them until the April 7 issue.)

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† FRY, Edward J., 58, St. Mary
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Jane Weidner Fry; father of A.J.
Fry, Thomas Fry and Anna Jo Fry
brother of David Fry. Paul Fry

†RATHKE, Paul A., 91, St. Elizabeth, Cambridge City, April 13. Father of Paul J. Rathke

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Bishops plan major changes in their conference

If changes are approved, it will be the biggest overhaul of the bishops' conferences since 1966

by Jerry Filteau
Catholic News Service

WASHINGTON—The U.S. Catholic bishops will take the first big step toward major changes in their national organization when they meet in Chicago June 15-17.

A key goal of the proposals they will discuss is to get more bishops involved directly and actively in the conference. A second goal is to increase the importance of the bishops' 13 regional groupings. A third is to reduce the number of statements issued by the conference.

If the bishops adopt the proposed changes, it will be the biggest overhaul of their national conference structures since 1966, when they formed two conferences—the National Conference of Catholic Bishops and U.S. Catholic Conference—to replace the National Catholic Welfare Conference.

In fact one proposed change is to combine the NCCB and USCC into one conference, which would probably be called the NCCB.

Behind the proposals is a four-year study by a committee headed by Cardinal Joseph L. Bernardini of Chicago, former president of the NCCB-USCC and its first general secretary.

The committee is also proposing that the bishops:

- Reduce the number of standing committees from the current 28 to 15.

- Increase committee sizes by raising the minimum number of bishops on each committee from five to seven and the maximum number from seven to nine.

- Increase regional representation of bishops on the NCCB Administrative Committee, the highest conference authority

apart from the whole general membership, from 13 to 26—two from each of the 13 NCCB regions instead of the current one per region.

- Limit the Administrative Committee membership of each standing committee to its chairman—eliminating the second seat currently held by all USCC committees.

- Limit full, voting membership on all standing committees to bishops. Currently only bishops are members of NCCB committees, but most USCC committees also have nonbishops as members.

- Place nonbishops on committees only as consultants, with a voice but no vote, and develop a protocol that would spell out more clearly their role, function, method of appointment and term of service.

- Adopt new rules for conference statements, giving the conference president more flexibility to respond quickly to developing situations but reducing the number of statements issued by the whole conference.

The bishops are to spend a substantial portion of their three-day meeting in Chicago discussing the report of the Bernardini committee, called the Ad Hoc Committee on Mission and Structure. No vote is scheduled in June, however. In light of the Chicago discussions, the committee is to review its proposals in the months that follow and develop final recommendations to submit for debate and a vote at the bishops' next general meeting, in mid-November in Washington.

Copies of the committee's report were mailed to all the bishops in late April.

Among its proposals to reduce the number of standing committees were:

- A single committee on clergy in place of seven separate committees that currently exist: priestly formation, priestly life and ministry, permanent diaconate, vocations, the North American College in Rome, the American College in Louvain and bishops' life and ministry.

- A single committee on governance instead of the current separate committees on canonical affairs, boundaries of dioceses, Eastern-rite churches, shrines, relations with the Holy See and selection of bishops.

The report said some current committees would become "true subcommittees working at the pleasure of the standing committee" to which they are assigned.

It said other current committees would be attached to particular standing committee as a subgroup but would not become subcommittees, totally under that committee's jurisdiction. These "would continue to function as the presently do with their own committees or boards," including in some cases having committee or board members who are not bishops, the report said.

The Bernardini committee also proposed a rule that a bishop can serve on more than two standing committees at the same time and that a committee chairman cannot be a member of any other committee during his tenure as chairman.

"By limiting the number of standing committees on which a bishop may serve and by increasing the number of bishop members of standing committees, the ad hoc committee believes a greater number of bishops will be able to participate in conference activities," the report said.

It described the proposed shift to greater regional emphasis in the conference as "a major change" that "will call for a significant change in the way the regions function."

"If this proposal is accepted," it said, "it will be necessary to elaborate in greater detail the responsibilities of the regional/provincial groupings."

It suggested that if the bishops adopt the plan for a greater regional emphasis, a portion of each spring meeting should be organized around smaller groupings of the bishops by their NCCB region or their ecclesiastical province. A province consists of an archdiocese and the dioceses linked to it. Most of the NCCB regions cover several states and include two to four ecclesiastical provinces.

The report said that while the committee proposed limiting committee membership to bishops, "the valuable contributions that lay men and women, priests and religious can make to the work of the conference is encouraged and sought through consultant roles for standing committees as well as the National Advisory Council."

The advisory council, which has five bishops and about 50 priests, religious and lay people from across the country, meets before each national meeting of the bishops, reviews materials the bishops plan to act on and gives its own critique of those materials.

The committee report included a nine-page summary report on the theological and practical understandings of the importance of national and regional groups of bishops, including a brief history of the various ways the U.S. bishops have worked together over the past two centuries to address pastoral and other concerns in common.

The committee said collaboration and engagement by bishops and consensus as their preferred manner of decision-making were among key values it wanted to promote as it looked at different options for restructuring the conference. It said these values reflect "the theology of joint pastoral ministry that is expressed in a national episcopal conference."

The committee said it decided to reaffirm the current NCCB mission statement after reviewing it in light of the theological literature about bishops' conferences.

The bishops decided to review the mission and structure of the NCCB and USCC as a result of a suggestion by Cardinal Bernard F. Law of Boston in June 1991.

On the committee with Cardinal Bernard are: Cardinal Law and Cardinal Roger M. Mahony of Los Angeles; Archbishop William J. Levada of Portland, Ore.; Oscar H. Lipscomb of Mobile, Ala.; and Rembert G. Weakland of Milwaukee; and Bishops Joseph A. Fiorenza of Galveston-Houston; James W. Malone of Youngstown, Ohio; and Donald W. Wuerl of Pittsburgh.



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