



# The Criterion

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## Bonds to be issued to finance Catholic school growth

*The Marion County City-Council authorizes archdiocese to issue up to \$60 million in tax-exempt bonds*

By Peter Agostinelli

Catholic schools in Marion County are growing so fast that there is an increasing need to build new schools, expand existing schools, and address deferred maintenance projects.

Because all 29 Catholic schools in Marion County have one or more of these needs, the Archdiocese of Indianapolis will issue tax-exempt bonds. Joseph Hornett, chief financial officer for the archdiocese, said this action will allow the archdiocese to finance the urgently needed projects at lower interest rates.

In January the archdiocese received authorization from the City-County Council of Indianapolis to issue up to \$60 million in tax-exempt bonds for the renovation of existing educational facilities and the construction of new educational facilities in Marion County. The resolution passed unanimously.

Daniel J. Elsener, head of Catholic education for the archdiocese, said many schools need to expand their physical space or rehabilitate existing space just so they can keep up with demand. "We don't want to turn away any students from our schools," Elsener said. "We're making this investment so we can welcome as many students as possible into our classrooms."

"All Catholic schools—particularly

those in the center city of Indianapolis—serve a unique group of non-Catholics and Catholics, as well as families from varying socioeconomic backgrounds," Elsener added. "While many families have long recognized the many benefits of Catholic schools, more and more local governments and members of the business community are recognizing our schools as community and neighborhood assets. Catholic schools produce well-educated citizens who are taxpayers, and they do this at no expense to the taxpayer. The city's generous decision affirms our mission of a strong, values-based education."

The permission, granted by the city-county council, authorizes the archdiocese to proceed with this measure, through what is called an inducement resolution. Hornett said that the resolution, known as "conduit financing," does not involve taxpayer monies.

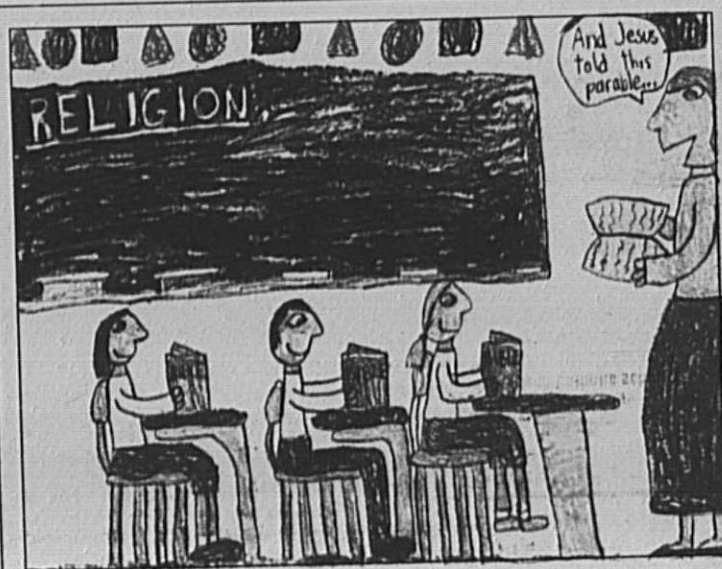
"This inducement doesn't even affect the city's credit rating, which isn't the case with some other forms of financing," Hornett said. He also pointed out that the bonds can be issued only for educational facilities located in Marion County. Hornett is in the process of interviewing underwriters and hopes to issue the bonds on or before June 30, 1996.

"The best scenario would be if we didn't have to go into debt at all," Hornett said. "But we're seeing so much growth

and so many new projects that we need to sell bonds. The good news is that, even though we'll go into debt to accumulate these funds, we'll be able to borrow the money at a low interest rate."

The archdiocese plans to sell bonds, Hornett added, because there aren't

enough funds in the Archdiocesan Deposit and Loan Fund (ADLF) to meet these current educational needs. Among the top priorities outlined by Archbishop Daniel M. Buechlein for 1996 is preparing for a capital campaign to address these and many other needs.



Sarah Smart, fourth-grade student at St. Matthew School in Indianapolis, designed this Catholic School stamp for a school-wide contest. Other winners are shown on page 3, along with the second- and eighth-grade winners of "Top 10 reasons to attend Catholic schools."

## Effort made to identify students with high aptitude for church ministry

*Archdiocesan offices and Serra Club give discernment test*

By John F. Fink

The archdiocesan Vocation Office, the Office of Catholic Education, and the Indianapolis Serra Club have combined their efforts to identify students in Catholic schools who have an aptitude for church ministry, either as lay people or as priests or religious.

During December 2,130 students in the seventh and 11th grades of Catholic schools in the archdiocese took the Ministry Potential Discerner (MPD) aptitude test developed by Serra International. All schools in the archdiocese participated except Brebeuf Preparatory School in Indianapolis.

The Serra Club is an international organization of lay men and women. Its primary purpose is to promote vocations to the priesthood and religious life. There are two

Serra Clubs in the archdiocese—in Indianapolis and Terre Haute.

The MPD is a two-part test. The first test was administered to all students, except those who chose not to participate, and the results from that test have been received. The second part of the test is more comprehensive and is administered to those identified by the first test as having an aptitude for religious life or for lay ministry.

The second test, to be given only to the 11th graders, is now being scheduled by the Vocation Office. When the test is administered it will be during a presentation on vocations made by a Serra Club member, a priest and a religious.

The MPD was developed by the Serra Club of Fargo, N.D., and completed tests are sent there for processing. Letters have been sent to the students telling them of the results.

The costs for the MPD tests were partially borne by a \$2,500 grant from the Serra International Foundation and a matching contribution from an anonymous donor. A total of 1,381 students in the seventh

grade took the test. Of those, 446, or 32 percent, showed an aptitude for service, 236 for lay ministry and 210 for religious life or the priesthood. Of the 446, 262 were female and 184 were male.

In the 11th grade, 749 students took the test and 98 (13 percent) showed an aptitude for service, 44 for lay ministry and 54 for priesthood or religious life. Of the 98, 55 were female and 43 were male.

According to Father Paul Etienne, archdiocesan vocations director, the students who showed a positive aptitude will receive regular mailings from the Vocation Office. He said that he will seek input from the religious communities in the archdiocese for these mailings.

As the present 11th graders enter their senior year in August, each of the 98 who have an aptitude for service will be invited to a "Dinner With the Archbishop." One of the dinners will be held in the northern part of the archdiocese and one in the southern part in August and September.

According to Joseph Peters, associate executive director of Catholic Education, a

letter will be sent to principals and pastors giving the overall results of the tests so they can see how their students compare with the archdiocesan average. Peters said that "this will serve to compliment those who are above average and point to the need for more vocation presentation in the curriculum of the schools that are below the average."

Father Etienne said that his office will keep in contact with the students with high aptitude after they graduate from high school. "Postcards will be sent to seniors during the summer of graduation seeking further information such as college address and whether they wish to remain in contact with the Vocation Office," he said.

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### Pat Buchanan

Despite media emphasis on his Catholic background, Buchanan disagrees with the U.S. bishops on most public policy issues.

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### The Family Finance

A special eight-page section gives some advice for families in the important area of family finances.

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## Seeking the Face of the Lord

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



# A common sense of respect

I had planned a different approach to this column until I read the headline "Kervorkian acquitted in assisted-suicide trial" in last Saturday's *Indianapolis Star*. Kervorkian reportedly said: "I don't know if (the jurors) realize the magnitude of what they did." I agree! He continued, "It's been a tremendous stroke in favor of rationality and human rights." I disagree totally!

The more rational American Medical Association said that the verdict was "a serious blow to quality, compassionate patient care. It sends a message that the dignity and value of human life at its end stages is irrelevant." I agree and I would add that we humans are not the authors of life nor are we the terminators.

Two days before the Kervorkian trial, a federal appeals court in San Francisco overturned a Washington state law that made physician-assisted suicide a felony. To condone suicide is itself wrong. To legally condone physician-assistance in suicide may be catastrophic. I am not an alarmist, but human history shows repeatedly that whenever a civilization arrogates the role of God to itself it is in deep trouble. There are limits to human rights.

Not long ago I was party to a discussion among priests in which they decried the fact that too many pro-life adherents are "single issue" folks in that they vehemently oppose abortion and euthanasia, but are not concerned about nuclear armament, capital punishment, or other social justice issues. The priests argued for consistency in our respect for human life.

I agree with them, but I also agree with our National Conference of Bishops' position (articulated by Cardinal Bernardin) that in view of the continuing dramatic escalation of national support for abortion on demand and, now, assisted suicide, these merit our most urgent focus. The astounding numbers of daily abortions and the slide toward legalization of suicide assisted by the medical profession urge the priority of our prayer and attention.

The original theme I had chosen for reflection during this third week of Lent still fits. This special season of grace is a time of preparation for the celebration of the Lord's passion, death and resurrection, culminating with the celebration of the solemn Easter Eucharist. At Mass on Easter Sunday all of us are invited to renew our baptismal promises. We are invited to renew our Profession of Faith.

In this sense Lent is an opportune time to prepare for our renewed commitment as Christians with all that is implied. As preparation, we are invited to offer extra prayer, to mortify ourselves by some fasting and abstinence, and to do special works of charity.

Lent is a time to repent of the sins that cause us to stray off course from the life to which we are committed by baptism. The sin in our life causes us to forget what life is all about. The loss of a sense of sin causes us even to forget that God is God and we are not gods. Prayer and the disciplines of fasting and charity are antidotes to forgetfulness and, perhaps, too much comfort with sin in our lives.

This season of grace is also an opportunity to recall that with our baptism we receive the Christian vocation to pray and to serve as Jesus did. It is particularly the lay baptismal vocation to be Christ to the world in the circumstances of everyday life. No less than the special vocation of priests and religious sisters and brothers, the vocation of every Christian in the midst of secular life is an enormous challenge.

The leaders of our country and of our judicial system expect bishops and priests and religious to be pro-life and opposed to abortion and assisted-suicide. It is precisely on issues such as these that the impact of the mission of the lay Christian vocation is sorely needed. True, not everyone is called to the prophetic lay witness of carrying placards and demonstrating before courts and clinics, but everyone does share a responsibility for exercising his or her influence wherever possible.

Above all, we must all participate in special prayer for the recovery of a common sense of respect especially for the most vulnerable—pre-natal life and the elderly and disabled. The first responsibility begins with one's own interior moral and spiritual convictions: we are obligated to know and understand and live the truth of our faith (and not simply act on feelings). We are obligated to respect life in all its dimensions in our own homes and neighborhoods. We are called to witness to our Christian faith by the way we live at home and at work and at school and at play.

The renewal of our baptismal promises and of our Christian vocation on Easter Sunday is an important event. Are we preparing?

## It's OK to eat meat on March 15, if . . .

Archbishop Daniel M. Buechlein has commuted the requirement to abstain from meat on Friday, March 15, for Catholics of the archdiocese.

The archbishop recognizes that this is a traditional day of celebration for many Catholics and that it is difficult to do penance and celebrate at the same time. Many of the St. Patrick's Day celebrations, as well as the Indianapolis St. Patrick's Day Parade, fall on Friday.

Commutation means that those people in the archdiocese who wish to eat meat on St. Patrick's Day are free to do so provided that they abstain from meat on some other Lenten day.

## Editorial Commentary/John F. Fink, Editor

# Our church's response to a world of need

"We Catholics respond to a world of need."

That's the theme for this year's American Bishops' Overseas Appeal, the collection that will be taken up this weekend in churches all over the United States. It emphasizes the fact that, as members of the universal church, we share in responsibility for the church's mission.

We Catholics should be proud of the work that Catholic Relief Services is doing in 79 countries. CRS is not only responding to emergencies but, more importantly, helping people through education and job training to help themselves in their own development.

Last year CRS received \$9,701,000 of the \$12 million Catholics contributed to the Overseas Appeal. The rest was divided among Migration and Refugee Services (\$1,712,000), the Holy Father's Relief Fund (\$500,000), and the U.S. bishops' Department of Social Development and World Peace (\$419,000). Education and promotion took \$335,000.

CRS is particularly busy these days in Bosnia. Especially in Sarajevo it is providing employment programs, trauma counseling, dental supplies, vaccines, medicine, food and seeds to help people recover what they have lost in their war-ravaged country.

During 1995, more than 350,000 Rwandans received seeds and tools to help them start anew after surviving the terror that afflicted their country.

CRS regularly focuses on the next generation. In Haiti, for example, it has organized mother-child health programs, nutrition counseling and literacy classes. In India it has clinics that treat babies and children as well as providing health education.

CRS was founded in 1943 to be the bishops' relief organization for the poor and disadvantaged outside the United States, just as Catholic Charities does for those in this country. Today it is one of the largest international relief and development organizations in the world. Besides using the money from this weekend's collection, CRS spends money granted to it by the U.S. Congress in its Food for Peace program and other cash grants from the U.S. government. Last year it spent more than \$300 million to help the needy. Its staff members work with local agencies overseas to ensure that the support provided is delivered effectively and is geared toward long-term solutions to economic problems.

The bishops' Migration and Refugee Services is even older than CRS. MRS began assisting newcomers arriving at Ellis Island as far back as 1920. Today it aids about a quarter of all refugees admitted to the United States.

We Catholics can indeed be proud of the work our organizations are doing to respond to a world of need. Please do your part this weekend so that you can be a part of that response.

## Peters gets advanced post in education ministry

G. Joseph Peters has been selected as associate executive director of Catholic education for the archdiocese. The appointment was announced last week by Daniel J. Elsener, executive director of the Office of Catholic Education (OCE).

Elsener thanked Peters for the work he has done for the archdiocesan schools and said, "I am thankful for Joe's willingness to bring his dedication and skill to the broader mission of Catholic education."

For 11 years, Peters has served as archdiocesan associate director of schools for development, marketing and technology. He had been an administrator in Catholic and public schools in Toledo, Ohio, for 14 years prior to that.

Peters explained that, in corporate terms, Elsener is chief executive officer—who works with the Archdiocesan Management Council, the Archdiocesan Education Commission and with outside community contacts in areas such as development and fundraising.

Peters' responsibilities will be mostly internal. He will serve like a chief operations officer, doing administrative work with OCE staff, pastors, directors of religious education and principals of schools.

He will, however, retain responsibility for leadership of the OCE development and the Catholic Schools Management project for the interparochial high schools, as he takes on his expanded duties.

The selection was unanimously made by a search team consisting of principals, directors of religious education and OCE staff members. They were: Lori Bausom, Kathy Davis-Shanks, Lori Greeley, Virginia Kappner, Barbara Shuey, Kathleen Tichenor, Sister Michelle Faltus, Joe Kappel and Elsener.

The Education Secretariat provides services to Catholic education programs in 151 parishes and missions, 72 Catholic schools and the Catholic Youth Organization which, in turn, serve over 200,000 Catholics in the archdiocese.

Peters will be the fourth member of the administrative team for the archdiocesan education secretariat, consist-



G. Joseph Peters

ing of Joe Kappel, associate executive director for religious education; Ed Tinder, CYO director; and Elsener.

Elsener said, "The quality of candidates that applied from throughout the archdiocese and the OCE made this a very difficult decision."

But Elsener pointed to the dedication that guides Peters' life and work; his sense of mission and ability to articulate it; his creativity; and his organizational skills. He praised Peters' ability to "productively employ people's time and talents to the mission of Catholic education."

## Tell us your favorite vacation memories

The Criterion is seeking favorite summer vacation memories from readers to be published in the 1996 Vacation Travel Guide supplement that will appear in the May 24 issue. Those wishing to submit their favorite memories should do so by April 15. Send to: The Criterion, Attention: Susan Bierman, P.O. Box 1717, Indianapolis, IN 46206-1717.

**The Criterion**

03/15/96

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# Deanery meetings to inform voters on issues, candidates

The recently-formed Office for Public Policy Information is working with the Indiana Catholic Conference (ICC) and other diocesan and parish leaders to present information to Catholics in the archdiocese in this election year.

One of the main issues is the need to inform Catholics about the records of legislators during this important election year. At the same time, the church leaders must not appear to endorse any candidates.

In fact, some organizations are trying to use the Catholic community to promote their positions on issues and candidates. To distribute their material would jeopardize the church's tax exempt status and it is not consistent with the U.S. and Indiana

Catholic Conferences' approach to political activity.

Last week, Charles Schisla, director of the office, met with representatives of archdiocesan agencies who deal with public policy issues to plan deanery meetings to discuss these issues and to distribute information about the political process.

Schisla will present materials that include the U.S. bishops' stands on social justice issues.

At last week's public policy meeting, Tom Gaybrick, secretary for Catholic Charities, said that five social services leaders from the archdiocese attended a recent social policy meeting in Washington sponsored by Catholic Charities USA and the

Campaign for Human Development. They were Tom Colbert, director of Catholic Social Services; Grace Hayes, Campaign for Human Development; Sue Ley, CSS services to the aging; Bill Spangler, president of the new social justice committee; and Gaybrick.

While there, the leaders were able to talk with staff people in the offices of local representatives. They wanted to make sure they understood their stands on welfare reform and Medicaid. The group is concerned that, when block grants are used for state welfare programs, that there are no family caps.

"We need to have continual partnership and involvement" with elected representatives, Gaybrick said.

Representatives of the Office of Catholic Education and Indiana Federation of Catholic School Parents were in Washington at the same time, discussing educational issues.

The ICC network is set up to focus on state (and federal) issues. And those voters on the network respond to initiatives begun in the state.

"We need to arm them with information so that they can make their own decisions," said Gaybrick.

"Our goal is to take advantage of this election year and focus on our need to become active citizens who help shape public policies that are more consistent with our Catholic Gospel values," said Schisla.

## Indiana Catholic Conference wraps up Indiana legislative efforts

By Coleen Williams

The Indiana Catholic Conference (ICC) wrapped up its work at the statehouse as the Indiana General Assembly completed the 1996 session March 8.

The ICC, which represents the Catholic Church at the statehouse, was given a focused charge by its board of directors for this year's short session.

"It is always important for the (Catholic) Church to be present as an active participant in the shaping of public policy when the legislature is in session," said M. Desmond Ryan, ICC executive director and lobbyist. "This short session is an example of how the ICC can and does play a role," he said.

The top priority of the ICC was the use of the state surplus. The ICC sought to pass a resolution which cautioned against the use of the surplus, stressing the necessity of reserving it to supplement anticipated reductions in human service programs that could result from welfare and budget debates at the federal level.

However, this concern was pre-empted by the announcement of a tax break plan by Gov. Evan Bayh and Republican leaders of the Indiana House and Senate early in the session. Some features of the plan were auto excise tax cuts, the homestead tax credit, and a possible credit for parents with children in college.

House Democrats raised some additional proposals which would have benefited Hoosier citizens such as free textbooks and an earned tax credit for low-income workers.

"After the behind-the-scenes plan was announced one senator commented that it seems you have to own a home, a new car, or have a kid in college or you're left out," said Ryan.

The two primary tax breaks in the plan were approved by the legislature on Feb. 13, which was described by some legislators as "an historic day" at the statehouse. The

Democrats' proposals and the college credit were not approved this session.

In other areas, the ICC gave high priority to several issues affecting families and children.

Legislation which would have extended funding for ISTEP remediation to non-public schools was defeated in the Senate. A modified version of the bill was attached to another legislation in a Senate committee Feb. 22, but was removed while in the full Senate the next week.

The Legislature approved a bill that addresses state caseload standards for child and family caseworkers, a long-supported issue of the ICC. The bill would require the state Division of Family and Children to issue semiannual reports to the legislature describing county caseworker caseload averages. If child protection and welfare caseloads exceed statewide standards in the bill, then a plan would have to be designed to address the situation.

Legislation was also approved which aims to encourage adoption by expanding the amount of support adoptive parents could provide to the birth mother such as maternity clothing, adoption-related psychological counseling, travel expenses, additional living

expenses during pregnancy, and lost wages due to pregnancy-related medical condition.

The adoption bill became an issue late in the session when questions surfaced about the proper extent of the extra resources included under the bill. The ICC was asked to play a role in tightening the language to prevent "baby-selling," or profiting from an adoption, through limiting the levels of support allowed for additional living expenses and lost wages. The caseworker and adoption legislation move to the governor for final action.

Legislation recently signed into law by the governor expands maternity benefits for new mothers and their infants by allowing longer hospital stays after delivery. Under the new law, various insurance plans that provide maternity benefits will be required to cover recommended minimum stays of 48 hours for a normal delivery or 96 hours for a Cesarean delivery. The mother's doctor could approve a shorter stay if certain medical conditions are met and a follow-up visit is made within 48 hours of release from the hospital.

A measure that would have increased existing penalties for knowingly or intention-

ally killing a fetus stumbled this session when a discussion arose over its closeness to the abortion debate, though the bill specified that it did not apply to legal abortions. The feticide bill was defeated in a Senate committee after a concern was raised that the status of a fetus would be elevated to a person under the bill. Later attempts to amend the concept into other legislation also failed.

Another issue raised this session would have regulated surrogate motherhood contracts made in Indiana. Currently surrogate parenting agreements are not recognized by the state. The legislation, opposed by the ICC, passed the House but was not heard in the Senate. However, it is likely to resurface in a summer study committee.

Legislators also considered a proposal which would have created a new public assistance system in Marion County. The "Indianapolis Independence Initiative" bill would have replaced the Aid to Families with Dependent Children program with a privatized job training and placement program. The ICC expressed concerns about passing sweeping welfare reform in a short session. Representatives defeated the plan in two separate votes.

## Students top 10 reasons to attend school

Students at St. Matthew School in Indianapolis were asked the "Top 10 reasons to attend Catholic schools." No one was surprised that the number one reason was very similar for the second and eighth grades.

Second graders in Benedictine Sister Marie Crack's class wrote:

10. We have parents who come and help us with school and classroom needs.

9. We learn to be respectful of ourselves and each other.

8. We have times during the year when we celebrate special occasions as a school family.

7. We have small classes so our teachers are able to spend more time with us.

6. We get a better education if we want one.

5. We wear uniforms which help us to be equal and more ready to learn.

4. We learn God's rules and we have discipline.

3. We can learn prayers and pray whenever and wherever we want.

2. We have special times when we can serve each other during church and the school day.

The number one reason St. Matthew's second-graders gave for attending Catholic schools was:

We learn about God and his love for us. Brian Moyer's eighth-grade class said:

10. People are not late for school because they have to pass through metal detectors.

9. You know the teachers aren't in it for the money.

8. You don't have to worry about what to wear.

7. Everybody else is doing it.

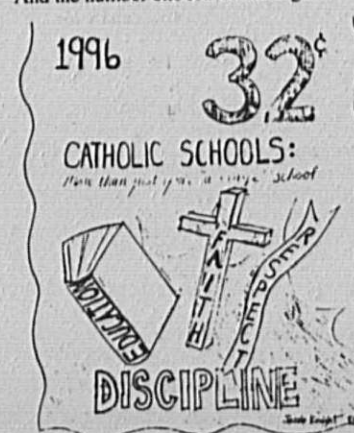
6. There is more individual attention.

5. The student body is of high quality.

4. There is a good sports program.

3. We learn good values, standards, and morals.

2. We have good discipline. And the number one reason the eighth-



graders gave for attending Catholic schools:

We learn to walk beside God!



Second grader Meghan Lawson won the Catholic School stamp contest at St. Matthew (above) with an angel. And eighth-grader Jacob Knight took honors for his "Catholic Schools: More Than Just Your 'Average' School" stamp (left).

## The Criterion

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From the Editor/John F. Fink

## Personal reminiscences about Cardinal John Krol



Last week our lead article was on the death of Cardinal John Krol, retired Archbishop of Philadelphia, the last of the bishops who led the U.S. church through the Second Vatican Council and then afterward. He was one of the outstanding churchmen of this century.

Cardinal Krol was president of the National Conference of Catholic Bishops when I started attending the bishop's meetings in the early 1970s. I used to marvel at the masterful way he conducted the bishops' meetings. He set a standard that some of his successors came close to matching but never surpassed.

Last week's story told about Cardinal Krol's major accomplishments, but I want to tell about a couple personal experiences with him.

While I was president of Our Sunday Visitor, Inc., one of the things we did was to commission Dave Brubeck, the great jazz musician and composer, to write the music for a Mass, which we called "To Hope." The National Association of Pastoral Musicians then agreed to sponsor the first performance of the music in S.S. Peter and Paul Cathedral in Philadelphia as part of its convention. Before the concert, Brubeck and his wife and my wife and I were invited by Cardinal Krol to a reception and dinner in the cathedral rectory.

As we were walking to the rectory, Brubeck asked me what he should do when he was introduced to the cardinal. (Brubeck was not a Catholic at the time but later became one as a result of writing "To Hope.") He asked if he should kiss Cardinal Krol's ring. I replied that that was up to him, but it really wasn't necessary. It was something that used to be done before Vatican II, I said, but wasn't usually done any more. Besides, I said, only Catholics did it.

Well, Brubeck did kiss Cardinal Krol's ring when they were introduced. Later during the reception, I happened to be near the cardinal when I heard him say to one of the priests present, "Did you see that? Dave Brubeck kissed my ring!" He was excited about it. And during the dinner the two kept up a lively discussion about jazz.

After the dinner, it was a heady experience to enter a standing-room only crowd in the cathedral. A pew had been reserved for Cardinal Krol, the Brubecks, my wife and me. The cardinal thoroughly enjoyed the

music Brubeck had composed for the Mass. Brubeck himself, with his quartet, performed the Mass during later concerts, but he preferred to listen for possible flaws during the first concert.

Later I also was privileged to be able to attend a concert of "To Hope," with Brubeck playing, with Cardinal Joseph Bernardin while he was Archbishop of Cincinnati. But that's another story.

Another experience with Cardinal Krol happened in 1979, during Pope John Paul II's first visit to the United States. My wife and I were among several hundred people who were invited to the White House when the pope met with President Jimmy Carter. We arrived at the back gate some minutes before the gate was going to be opened and got in line with others.

Immediately after we arrived, Cardinal Krol and his party arrived, and they got in line with us. Obviously, a mistake had been made because I knew that the other cardinals were already in the White House. But the cardinal stood with us anyway. At one point, one of the members of the cardinal's party said to him, "Standing in line is good for your humility, Your Eminence." To which Cardinal Krol replied, "There is a difference between humility and humiliation." He said it, though, with a glint in his eye rather than with anger.

Shortly before his retirement, Cardinal Krol hosted a convention of the Catholic Press Association. Some of those who attended might remember the talk he gave to us, but probably everyone remembers him during the entertainment at the end of the evening. Our entertainers were the famous Mumpsters with their distinctive strut. Cardinal Krol showed that he could strut with the best of them, to the enjoyment of those present.

Archbishop John Foley, president of the Pontifical Council for Social Communications in the Vatican, was formerly the editor of *The Catholic Standard and Times* of Philadelphia and the only person to have been ordained both a priest and a bishop by Cardinal Krol. He has pointed out that the cardinal's motto, "*Deus Rex Meus*" ("God Is My King") was a pun on the name Krol, which means "king" in Polish.

One of Cardinal Krol's many projects was promoting the cause for sainthood of Katharine Drexel, the Philadelphia heiress who devoted her wealth to founding schools and missions for Indians and blacks and who founded the Sisters of the Blessed Sacrament for Indians and Colored People. She was beatified in 1988. In 1996, Cardinal Krol died on her feast day, March 3.

The Human Side/Fr. Eugene Hemrick

## Despite distractions we must learn to be quiet

When did you last feel close to God? When did you last seek any spiritual guidance? This Lent, where might you look for such guidance?



Recently, Holy Cross Father Robert Krieg, theology professor at the University of Notre Dame, published a book titled "Proclaiming the Sacred in a Modern World" (Liturgical Training Publications, Chicago), the proceedings of a conference on the work of the great 20th-century liturgist Father Romano Guardini.

I recommend this book, especially Sister Kathleen Hughes' chapter, "Romano Guardini's View of the Liturgy: A Lens for Our Times."

She asks what Father Guardini would see as a precondition for entering into the liturgical mystery of the Mass. He would suggest, she responds, that despite all the distractions that surround us we must learn to be still, quiet.

"Stillness is the tranquility of the inner life; the quiet at the depths of its hidden stream," Father Guardini told us. "It is a collected, total presence, a being 'all there,' receptive, alert, ready."

This implies fighting for composure and overcoming distractions and unrest. The victorious outcome is a vital, dynamic unity: We become one with ourselves, and in doing so we are ready to abandon our soul to God.

Father Guardini warned that achieving the degree of surrender needed is not easy because we are creatures of habit. How easy it is to allow the Mass to become a series of routine motions and words, for example. We know exactly what words and actions will occur week after week. Little by little, we no longer get anything out of it, hardly know why we go.

To become one with God requires that we renew our attentiveness—that we come to Mass with a desire to plumb its depths. We must not allow it to become routine.

Attentiveness actually is what separates the artist from the non-artist. But there's a bit of the artist in each of us, enough to allow us to contemplate the meaning of things.

Ironically as it may seem, Father Guardini tells us that something must be added to our silence, our composure and our attentiveness if we are to get close to God: the "ability to play." Father Guardini said, "The soul must learn to abandon, at least in prayer, the restlessness of purposeful activity; it must learn to waste time for the sake of God and to be prepared for the sacred game with sayings and thoughts and gestures, without always immediately asking 'why?' and 'wherefore?'"

Here the word "play" means what it seems to mean: getting away from it all; forgetting time; not yearning to accomplish something useful. It is a means of release, and in releasing us our "play" becomes part of our movement toward God.

So, this Lent take time to be silent. Endeavor to be attentive to all that surrounds you, with the goal of recognizing its meaning anew. Finally, abandon yourself to the spirit of play, allowing yourself to be freed up for your encounter with God.

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A View from the Center/Dan Conway

## Reflections on what it means to be an archdiocese

Archbishop Buechlein frequently reminds us that he is not "the archdiocese." And he quickly goes on to add that the archdiocese is also not just the priests or



those who work in the offices and agencies of the Archbishop O'Meara Catholic Center in Indianapolis. According to the archbishop, our archdiocese includes Catholics in 11 distinct regions of central and southern Indiana, but our archdiocese is not just a juridical entity (like a county). In fact, although all baptized Catholics in central and southern Indiana belong to the

Archdiocese of Indianapolis, "the archdiocese" is not just the sum total of all its people.

OK. But what is an archdiocese? According to the teaching of the Second Vatican Council ("*Lumen Gentium*" No. 51), the "deepest vocation of the church" is to form one family of God. Thus, the mission of the church is to draw all members of the human race into a loving union with God and with one another that manifests itself in service to others. The perfect model for this "one family of God" which expresses itself in love and service to others is the Holy Trinity—which is both perfect communion and complete openness to others.

This mission—to form one family of God—is what prompts the church to extend itself (in true "missionary spirit") to all the ends of the earth and to reach out to the whole human race by proclaiming the Gospel through prayer and the sacraments, through teaching and sharing our faith, and through loving service to "the least of our brothers and sisters."

But as the church reaches out to people of every race, language and culture in order to draw us into unity with God and one another, it does not try to make everyone look, act

and think the same. The unity we seek (which is, once again, modeled on the Trinity) recognizes and affirms diversity. With this in mind, even in its organizational structures the church affirms the principle of unity-in-diversity.

As we seek to discover what an archdiocese is, it's important to understand what the church teaches us about the relationship between the "universal church" and the "particular churches." According to "The Catechism of the Catholic Church" (Nos. 832-835), the phrase "particular or local church," which means the diocese or archdiocese, is very simply defined as the Christian people of a particular region or territory "in communion of faith and sacraments with their bishop ordained in apostolic succession." The church teaches that all of the various dioceses and archdioceses throughout the world "are constituted after the model of the universal church; it is in these and formed out of them that the one and unique Catholic Church exists."

In his encyclical "*Evangelii Nuntiandi*," Pope Paul VI wrote, "Let us be very careful not to conceive of the universal church as the simple sum, or the more or less anomalous federation of essentially different particular churches. In the mind of the Lord, the church is universal by vocation and mission, but when she puts down her roots in a variety of cultural, social, and human terrains, she takes on different external expressions and appearances in each part of the world." And according to the teaching of Vatican II ("*Lumen Gentium*" No. 23), "The rich variety of ecclesiastical disciplines, liturgical rites, and theological and spiritual heritages proper to the local churches unified in a common effort, shows all the more resplendently the catholicity of the one, undivided church."

The Archdiocese of Indianapolis is the church in central and southern Indiana. It is a "particular church" (an archdiocese) united in faith and in action with the church

of Rome and with every other particular church throughout the world. Together we make up the universal church whose mission is to draw all members of the human race into the one family of God.

What is an archdiocese? It is the mystery of the church—in all its fullness—as it expresses itself in the concreteness and the diversity of communities like Tell City, New Albany, Seymour, Richmond, Terre Haute, Batesville, Bloomington, Indianapolis, and many other cities, towns and suburbs in this distinctive region of the United States.

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The Criterion





## Viewpoints

## Are we traveling too fast on the information superhighway?

The church should make its way onto the information superhighway and even help direct traffic there, says Ronald T. Kriemeyer, director of the Office for Social Justice in the Archdiocese of St. Paul and Minneapolis, and creator of a home page on the World Wide Web. Kriemeyer cautions the church against traveling too slowly down the information superhighway. At the same time, Robert Peters cautions against viewing cyberspace as some sort of "last frontier"—one to keep as free from government regulation as possible. Peters, president of Morality in Media, a Catholic-founded national interfaith organization working to stop illegal traffic in pornography through enforcement of obscenity laws, says, "Our society normally requires providers of products and services which can injure others, particularly children, to take steps to eliminate or minimize the danger."

## The 'wild Internet' must be tamed

By Robert Peters

Just as the "Wild West" of the last century offered seemingly endless opportunities to own property, acquire wealth or pursue a dream, so the Internet offers seemingly endless opportunities to own a piece of "cyberspace," acquire wealth or pursue a dream.



And just as the "Wild West" attracted more than its share of the lawless and of "free spirits," who were basically law-abiding but resented intrusions of "civilization," so apparently has the Internet.

Computers are a vital part of our society. Their use for beneficial educational, business and personal purposes is expected to grow exponentially in the years ahead.

But while computers clearly have potential to better society, they have obvious potential to cause great harm when used by pedophiles, pornographers and indecency-mongers.

What then should be done about the Internet? Should it be viewed as the "last frontier" which must be as free from government regulation as possible, as the free spirits advocate? Or do we recognize that ours is a system of "ordered liberty," which means that regulation is necessary both to protect the individual and to achieve the greatest good for all?

The free spirits argue that computer users are capable of regulating them-

selves without interference from government and that if self-regulation doesn't work, it is the responsibility of parents to protect children.

Undoubtedly, most computer users try to respect the rights of others. Recent news stories, however, describe many Internet problems not being addressed by self-regulation, including national security concerns, copyright and trademark violations, theft, fraud, libel, threats, harassment, invasion of privacy, destruction of computer software and data, sexual abuse of children, child pornography and obscenity.

According to a Reuter report, The McKinley Group, a California-based Internet publisher, found while preparing a parental guide to pages on the World Wide Web—part of the Internet—that half the pages it reviewed were not suitable for general audiences. Said a company representative, "The No. 1 word that people are searching for on the Net is sex. . . . That's a fact of Internet life."

No screening technology can shield children from all harm on the Internet, and no parent can monitor a child 24 hours a day or ensure that a child won't gain access to a computer outside the home. Nor can a parent ensure that a child will not be harmed by another child who has not been properly supervised.

Congress recently enacted the Communications Decency Act, which clarifies that existing federal laws prohibit distribution of obscenity by computers and requires indecency providers to take steps to restrict children's access.

Unfortunately, Congress weakened the Act by providing broad "defenses" for the providers of indecency and for the companies that knowingly provide

the means to distribute it. If upheld by the courts, however, the legislation will provide at least some protection for children from indecency on the Internet.

And despite arguments to the contrary from free spirits, it will do so without reducing adults to viewing only what is fit for children.

## We don't want to be left behind

By Ronald T. Kriemeyer

The world is becoming wired. This is a fact, not a proposal or a fear or a wish. It simply is the way our world is becoming.



And if, as Vatican Council II says, the Catholic Church's mission is to transform the world and make it more like the kingdom of God, it cannot afford to sit out the communication revolution.

Consider how rapidly this change is occurring. Just three years ago the American Heritage Dictionary of the English Language didn't have an entry for "Internet."

The number of Americans going online into an information service or directly to the Internet more than doubled in the past year—from 5 million to nearly 12 million. Thirty-seven million people in Canada and the United States have access to the Internet, 17 percent of the population over 16 years old.

The way the world communicates is being altered in far-reaching ways. Those who do not use this technology risk being left behind.

The new technology, in itself, is neither good nor bad. It's the use to which it is put that is good or bad.

If access to the Internet remains primarily in the hands of those who are well-off, white and from the First World, it will

widen the already serious divisions of class and race.

The Internet is a communications tool that can carry either trash or treasures. It can be a way to distribute pornography or instructions on making a terrorist bomb. Or it can bring life-saving medical information and education tools to communities that otherwise never could get these resources.

The discussion about the church and the communication revolution should be a discussion about theology, not just technology. By theology I mean how we understand the church and its mission.

How can the church be true to its mission unless it uses all the gifts of God's creation, including silicon chips and fiber optic lines? How can the church help shape a technological world if it ignores or shuns the technology driving that world's future?

The church needs to try to shape the communication revolution. It should be a voice and a force for ensuring that access to advanced communication technology is made available to all, not simply the elite. The church should work to ensure that tools such as the Internet become instruments of grace, not of sin, vehicles of empowerment and human dignity, not of oppression.

I believe that we in the church should put a high priority on taking full advantage of the new technologies in order to improve our ability to transform the world: to evangelize, educate, promote social justice. Other major actors and institutions in society already are using this technology, sometimes in the name of values and goals contrary to our own. If others are using the tools and we aren't, what kind of kingdom can we realistically expect to build?

Making our faith effective in the modern world requires more than solid values and good intentions. It also requires competency and effectiveness. In the coming years, this means not only finding our way onto the information superhighway, but helping decide how and where it is built, and maybe helping to direct the traffic.

## Point of View/Winfred Pushor

## The importance of emotional intelligence

A current book titled "Emotional Intelligence: Why It Can Matter More Than IQ," by Daniel Coleman, propounds the interesting proposition that emotional intelligence may be more important for success in life than IQ, intellectual quotient.

The author does not define emotional intelligence as merely feelings and emotions but the presence of such qualities as self-discipline, self-motivation, optimism and willingness to delay gratification.

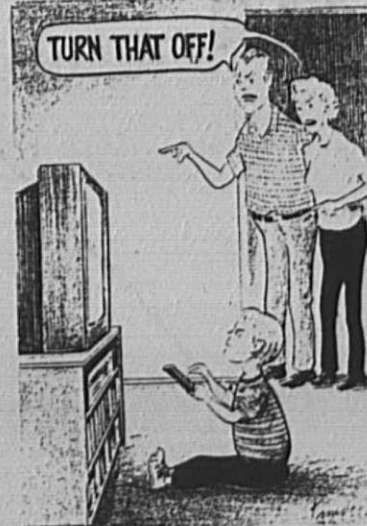
The author is especially concerned with the emotional intelligence of today's child. As a psychologist, he sees far too many children with distressing behavior problems, children who are aggressive and angry, unruly, depressed, lonely and prone to worry. But the most troubling characteristic of today's child is his or her inability to delay gratification.

In a test Coleman conducted with 4-year-olds to measure impulse control, he gave the children a marshmallow with the promise that, if they waited to eat the marshmallow until he returned from a short errand, they would get two marshmallows. Only one-third of the children were able to wait for his return. Today's child, too often, has little practice in self-control.

Our children, of course, are the product of our adult world which has, since the '60s, adopted the philosophy of, "You can have it all now. Why wait?" The sexual revolution has put the honeymoon before the wedding vows. The credit card has made it unnecessary to wait to enjoy the bounty of our affluent times. People 50 years ago, according to the author, were more willing to delay gratification and had more self-control.

We are now in the penitential season of Lent. The Christian faith has always held to the belief that if the will were trained to willingly give up a legitimate pleasure, man's will power would be strengthened when confronted with temptations of a sinful nature. Unfortunately, this belief and practice finds few takers in today's world.

In the Lent of yesteryear, children were encouraged to sacrifice, to give up candy or a dessert; in other words, to do penance in order to strengthen their moral fiber, to form their characters. These practices did help to develop the "emotional intelligence" that psychologist Daniel Coleman finds lacking in so many of today's Christians.



## Light One Candle/ Fr. John Catoir

## A lonely person somewhere needs you

"In your service to others keep to the humble works because they are the works nobody else will do. Even if you go to a



lonely person and sit and listen or clean the house, it is beautiful. It is never too small for God. Fidelity in small acts will help us to grow in love." (Mother Teresa of Calcutta)

There is a lonely person somewhere who needs you.

Loneliness is a form of emotional pain. We've all felt it at one time or another. It has reached epidemic proportions in the modern world because of changes in family life patterns. To give your time, your presence, to someone in need is a precious gift. If you've ever been lonely you know what it means.

Sometimes listening is all you need to do; a thoughtful phone call, or a short visit can be of immense help to a lonely person.

"I think the central thing about loneliness," says psychologist Marsha M. Linehan, "is accepting the fact that you are lonely and you're going to be lonely again. Loneliness means being alone when you don't want to be. It's painful

but not a great catastrophe, and life is not going to stop. Once you accept all this, you can start to cope with loneliness."

Helping someone else cope is a lot easier if you know how to cope with your own loneliness. Here are a few ideas that might help:

First, admit that you are lonely from time to time. Talk about it with a friend; express the fear or discomfort you feel; let it out. Ventilate. If you visit a lonely person, let him or her do the same.

Then, simply accept it. You have a perfect right to feel the discomfort, the emptiness. After all, you're human. It's the price you pay for being unique. Loneliness may be distressing at times, but it's not dangerous. In fact, it's quite normal. Accepting it and helping another to accept it is more than half the battle.

When you know how to live with your own loneliness you can more easily reach out to someone else, and listen.

Lent is really not so much a time for slimming down as it is a time for giving up. Sacrifice is giving up a legitimate good (e.g., your time, your freedom) for the sake of love, something beautiful for God.

(For a free copy of the *Christopher News Note* "Kindness Counts," write to The Christophers, 12 E. 48th St., New York, NY 10017.)



Cornucopia/Cynthia Dewes

# What are they wearing in heaven?

Playing dress-up is one of the greatest pleasures among childhood games. And probably one of the best preparations for the game of life. We are what we wear, and all that.

Any youngster knows that putting on a pair of Mom's high heels, or one of Dad's camo shirts, will instantly transform her or him into a queen or a Marine. A ratty, diaphanous nightie from a garage sale will turn little Suzie into a fairy princess as if by

magic. And Grandpa's old Stetson resting on Billy's ears promptly makes him the country-rock star of all time.

What we wear is important because it gives us an opportunity to let others know who we are. I realize I have a lot of nerve to say this, being a person who in eighth grade wore a dress that said "Hubba! Hubba!" on it. But I digress.

We may "dress for success," for example, displaying our wealth or our elegance or our superior sense of style. Or maybe we're "dressed down" because we're cool customers, laid-back types, anti-establishmentarians.

Some of us dress to "kill" those of the

opposite sex, or at least seize the attention of possible objects of romance. Women supposedly dress to please other women. And macho men must dress for other macho men, since gold neck chains and leather pants offer no alternative possibilities to the mature mind.

Some grown-ups, including our kids, probably love whatever's the latest in sartorial splendor because they experienced a traumatized childhood of hand-me-downs. Big was good because they had "room to grow into it." Style definitely took a back seat to cost, and "free" was the ultimate goal in most large families.

Some think that concealment is the key to presenting the world with an aesthetic image. Ladies don overblouses, muu-muus and caftans, otherwise known as tents, to hide inside. Gentlemen, who can get away with more poundage anyway thanks to male body conformation and the vagaries of traditional clothing, needn't resort to artifice unless they get as big as Orson Welles. He wore capes.

But if people dress to suggest who they are, does it follow that their viewers receive

the same message? Well, no. At least, not always as they intended it.

How about the bride whose wedding dress is slit up to imaginable heights, or which sports a peek-a-boo top? Or the guy who wears four ear studs, a nose ring and a safety pin through his upper lip to a job interview in the financial district? What are we to make of Eucharistic ministers wearing "Gotcha!" sweatshirts, or altar servers in untied high-tops?

Our job is not to judge, of course. But I'd bet most of us are not getting the signals these folks think they're sending.

On the other hand, maybe we are. Which brings us to respect.

Once Adam and Eve figured out they were naked, human respect for self and others was at risk in more ways than one. The situation became physical nakedness with attitude!

So we play dress-up to cover our naked bodies and our naked spirits. We dress not just for modesty or protection, but to show off, to pretend we're someone we're not or someone we think others want us to be. Sometimes we even dress to humiliate someone or to encourage them to sin.

It's lots of fun at any age, playing the dress-up game. But it's spiritual *haute couture* only when we dress with respect for ourselves, for the occasion and for others.



Faye Estelle Williams, minister of music at Holy Angels Church in Indianapolis was recently honored as "Minister of Music of the Year" at the 11th annual IUPUI Gospel Music Festival. Williams was among several honorees at the special Black History Month observance sponsored by the IUPUI Office of Multicultural Student Affairs in association with Students Interested in Gospel Music.

Photo by Susan Bierman

## Check It Out...

As part of the celebration of the centennial year at Mount St. Francis the master story teller, Brian "Fox" Ellis will present "Walking in the Footsteps of a Saint: The Miracles and Poetry of St. Francis of Assisi," at 2 p.m. March 24. The event is free to the public. Mount St. Francis is located at the intersection of new Highway 150 (exit 119 off I-64) and Paoli Pike, just outside of Floyds Knobs.

An evening of reflection for liturgical ministers titled "Making the Word Incarnate in Ministry," will be offered from 7:30 to 9:30 p.m. March 26 at S.S. Peter and Paul Cathedral in Indianapolis. Benedictine Father Jeremy King is the presenter. The cost is \$5 per person with a maximum cost of \$25 per parish. The registration deadline is March 21. For more information contact Christina Blake in the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

"Are You Still Listening to God? Prayer in a Confusing Time," a silent, preached retreat for men and women will be offered at Fatima Retreat House, 5353 E. 56th Street in Indianapolis, March 29-31. Benedictine Father Matthias Neuman, a professor of theology at St. Meinrad College is the presenter. The fee is \$95, which includes a deposit payable by March 19. To register or for more information call 317-545-7681.

St. Christopher Parish in Speedway will host a program to benefit the Interfaith Hospitality Network (IHN), at 7:30 p.m. March 22. The program will feature a performance of "Ruth" by Miki Mathioudakis. Through the IHN the religious community offers shelter, meals, and assistance to homeless families. A presentation about the IHN program and time for questions and answers will follow the performance. The program is free however there will be a free will offering to benefit IHN.

A Contemplative Retreat for Men and Women will be held March 29-31 at Mount St. Francis in southern Indiana. The retreat is designed as a contemplative preparation for Holy Week, ending on Palm Sunday. Meals will be taken in silence. The cost is \$85 for resident and \$60 for commuter. For more information or to register call 812-923-8817. The retreat center is located at the intersection of new Highway 150 (exit 119 off I-64) and Paoli Pike, just outside of Floyds Knobs.

The Indianapolis Symphonic Choir will present the 1996 Festival of Hymns and Anthems, at 7:30 p.m. March 17 at East 91st Street Christian Church, 6049 E. 91st Street. The choir will be joined by choirs from East 91st Street Christian Church, Central Christian Church, S.S. Peter and Paul Cathedral and North Minister Presbyterian Church. The concert is free to the public. The Festival of Hymns and Anthems is made possible through support of Lilly Endowment, the Indiana Arts Commission and the National Endowment for the Arts and the City of Indianapolis through the Arts Council of Indianapolis.

For those who pray regularly and are seeking spiritual growth, the Beech Grove Benedictine Center in Beech Grove is offering monthly spiritual guidance to those who believe they would benefit. To speak with a director call 317-788-7581.

"The Wise Women Within," a "Come and Quiet," one-day retreat will be offered at the Kordes Enrichment Center in Ferdinand March 16. Benedictine Sister Kristine A. Harpenau, an experienced counselor and retreat director and the personal and spiritual director at Kordes Enrichment Center is the presenter. The program will begin with registration at 8:30 a.m. (EST) and will conclude at 3 p.m. (EST). The cost is \$15 per person and an optional lunch is available for \$5. For more information call 800-880-2777 or 812-367-2777.

## VIPs...



Florence Wampler, a parishioner at St. Vincent de Paul Church in Bedford will celebrate her 100th Birthday March 16. A widow of Fred L. Wampler Sr., she is the mother of four children: Dorothy Riggs, Bedford; the late Fred Wampler; Louis Wampler, Noblesville; and James of Atlanta, Ga. She also has 11 grandchildren, 13 great-grandchildren and two great-great grandchildren. Wampler, who resides in Bedford will celebrate her Birthday with her family.

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# New pro-life commercials will air soon

By Mary Ann Wyand

A series of creative new pro-life radio and television commercials produced for The Caring Foundation's National Media Project and aimed at abortion-minded women will begin airing in central and southern Indiana this spring.

The pro-life commercials are the result of

an ambitious fund-raising effort coordinated by the Indiana Citizens for Life (ICL) Educational Trust Fund.

Lisa Hughes, ICL's Indiana Media Project director, said each commercial concludes with a toll-free telephone number that will refer a woman facing a crisis pregnancy to local pro-life support programs regardless of her hometown.

"Indiana is the ninth state to launch a

statewide (pro-life) media project with the help of a national organization called The Caring Foundation," Hughes said. "This project will enable ICL to help women in crisis pregnancies, save unborn children's lives, and change the pro-life image from the radical, militant, anti-woman stereotype—as the media portray us—to one of compassion and generosity."

Hughes would like to talk with pro-life supporters about the series of eight 30-second television commercials. She invites persons interested in the Indiana Media Project to contact her at 317-352-1059.

The pro-life commercials already have reached the hearts of abortion-minded women in other states, she said. They are based on extensive market research data and are produced by talented advertising professionals who are committed to life.

Statistics compiled by The Caring Foundation indicate that abortions in Missouri declined by 29 percent, the most dramatic reduction in the country, after these commercials were broadcast throughout that state.

Sandra Faucher Keefer of Augusta, Maine, director of The Caring Foundation's National Media Project, said a 1994 follow-up survey in Missouri revealed that "16 percent of the respondents changed their opinion that abortion is a woman's personal choice" after hearing or viewing the commercials.

"These commercials are aimed at women in general, any woman who would be faced with a crisis pregnancy or who has had an abortion, and also all the people who surround her who have an influence," Keefer said. "A lot of abortions are done because the woman was influenced by another person. The research has shown that anywhere from 25 to 70-plus percent of the girls and women who have had abortions were influ-

enced by someone else to do it."

The pro-life advocacy messages challenge a woman to take charge of her life when facing a crisis pregnancy by choosing life and carrying her baby to term.

One commercial explains that, when a woman is facing an unexpected pregnancy, no organization can tell her what to do, but when she looks in her baby's eyes she will know she made the right choice.

"This is going to be a long-term project, year after year, requiring on-going financial support to keep the commercials on the air," Hughes said. "As we receive new research and continue to poll people, we will learn from that. The commercials will be ever-changing as society changes."

In a videotaped interview to promote the pro-life commercials, producer Jim Hanon of Grand Rapids, Mich., describes himself as a witness.

"I'm simply testifying as to what I've seen and observed as to the power of mass media in influencing our cultures and our value systems," Hanon said. "It is a phenomenon of our century. Never before has a generation grown up with a box that projected images in their house. And what are these images telling us? By and large to satisfy yourself."

Modern communication encourages viewers to disregard the conscience when forming opinions, he said. "I don't know how else to explain our ability to sit in front of a TV and watch a thousand murders a week. The value of humanity is being torn apart in the public mind. That's why these commercials are so important."

Pro-life supporters "represent a segment of humanity (the unborn) that has no voice," Hanon said. "You speak for it. Your voice must be heard, and you must be compelling. These (commercial) spots are historic. They address women where they are (in life), and with your help millions of women will see them. You are a voice. We seek to add an amplifier to that voice and to turn up the volume."



Photo by Margaret Nelson

Lola Laws, 94, sorts clothing for the Catholic Social Services Crisis Center for her last scheduled time—though she plans to visit. Helping every Wednesday since 1974 Laws said, "Everybody is so nice, it kept me coming." Supervisor Marge Hittel said, "Through all kinds of weather, she's never missed a day—except the two weeks she goes fishing in the summer."

## 'Rudy' gives talk in Terre Haute

By David Delaney

Hundreds turned out as Notre Dame graduate Daniel "Rudy" Ruettiger spoke at Indiana State University.

Rudy was the subject of a 1993 movie of that name, which chronicled the life of an "average Joe" type guy who realized his dream.

Rudy's dream: to play football at the University of Notre Dame.

Ruettiger doesn't consider the movie to be about Notre Dame necessarily. He doesn't even think it is all about football.

"It's more about spirituality," said Ruettiger, who spent 12 years in parochial schools. "It's about how my dream gave me a purpose."

His story is one of determination and dedication. He isn't exactly sure what the Fighting Irish are looking for as they recruit for the perennially-strong football program.

If Ruettiger's skills were not as a football player, he said he was even less talented as a student. He attended Joliet (Ill.) Catholic, a high school taught by the Carmelites. He didn't have the grades to get into Notre Dame, but he was accepted at Holy Cross Junior College in South Bend.

There, he hit the books and spent three semesters trying to get into Notre Dame. While at Holy Cross, he discovered he had a mild case of dyslexia.

But he said that he persevered and was admitted to Notre Dame. When he pestered head coach Ara Parseghian to play football, they put him on the scout team.

Ruettiger was five-foot-six and weighed 175 pounds when he played—miniscule compared to other team members. But no one bothered to measure his spirit.

For two years, he took hits from much larger and more talented players. He never complained and earned their respect.

But he never got into a game. The final contest of his career was on Nov. 8, 1975. The players and crowd began to chant, "Rudy, Rudy" in an effort to get the coach to let him play. Finally he was put in the game—on the field for just 27 seconds. But he had enough time to sack a Georgia Tech quarterback. Ruettiger told how the players carried him off the field on their shoulders.

Today, he tours the country giving inspirational talks. He said ISU grad Larry Bird worked for years to be a basketball star. "I made one tackle," he said to the amusement of the audience.

Ruettiger summed up his message: "If you don't really believe in something, you'll eventually quit. Don't surrender... never give up." He said that caring about people is one of the best things anyone can do.



Photo by Margaret Nelson

Rudy Ruettiger, the Notre Dame graduate on whom the movie "Rudy" was based, meets with Annette Jones' fourth grade class at Little Flower School to discuss motivation. His motto is: "Never quit!"

## "I will make my will . . .



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# Lenten penance services

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of the services which have been reported to *The Criterion*.

## Indianapolis East Deanery

March 18, 7 p.m. at St. Phillip Neri  
March 19, 9:30 a.m. at St. Phillip Neri  
March 19, 7 p.m. at SS. Peter and Paul Cathedral  
March 19, 7 p.m. at Holy Cross  
March 21, 7:30 p.m. at St. Michael  
March 25, 7:30 p.m. at St. Simon  
March 25, 7:30 p.m. at St. Rita  
March 28, 7 p.m. at Our Lady of Lourdes for St. Bernadette and Our Lady of Lourdes  
April 1, 7:30 p.m. at Little Flower  
April 3, 7 p.m. at St. Mary

## Indianapolis North Deanery

March 19, 7:30 p.m. at Christ the King  
March 19, 5:30 p.m. at St. Pius X  
March 20, 7:30 p.m. at St. Luke  
March 20, 7 p.m. at St. Pius X  
March 20, 7 p.m. at St. Thomas  
March 21, 9:30 a.m. at Bishop Chatard High School  
March 27, 10 a.m. at St. Matthew School  
March 27, 7 p.m. at St. Andrew  
April 1, 7:30 p.m. at St. Lawrence  
April 3, 9:30 a.m. at Cathedral High School

## Indianapolis South Deanery

March 18, 7:30 p.m. at SS Francis and Clare, Greenwood  
March 19, 7 p.m. at Nativity of Our Lord Jesus Christ  
March 19, 7 p.m. at St. Roch  
March 21, 7:30 p.m. at St. Mark  
March 21, 7:30 p.m. at Holy Name  
March 26, 7:30 p.m. at St. Barnabas

March 31, 4 p.m. at St. Jude  
March 31, 4:30 p.m. for Good Shepherd, Holy Rosary, St. Pat, Sacred Heart, at Sacred Heart

## Indianapolis West Deanery

March 18, 7:30 p.m. at St. Gabriel  
March 18, 7 p.m. at Mary Queen of Peace, Danville  
March 19, 6 p.m. at St. Monica  
March 20, 7 p.m. at Holy Angels  
March 20, 7:30 p.m. at St. Christopher  
March 20, 7 p.m. at St. Joseph  
March 27, 8 p.m. at Holy Trinity  
March 31, 2 p.m. at St. Anthony  
April 1, 7:30 p.m. at St. Malachy, Brownsburg  
April 3, 9-11 a.m. at Cardinal Ritter High School

## Batesville Deanery

March 20, 7 p.m. at St. Maurice, Greensburg  
March 21, 7 p.m. at St. Mary, Greensburg  
March 24, 4 p.m. at St. John, Dover  
March 24, 4 p.m. at St. Joseph, St. Leon  
March 24, 2 p.m. at Immaculate Conception, Millhausen for Immaculate Conception and St. Dennis, Jennings Co. parishioners  
March 24, 4 p.m. at St. Maurice, Napoleon  
March 25, 7 p.m. at St. Louis, Batesville  
March 26, 7 p.m. at St. Peter, Franklin Co.  
March 27, 7 p.m. at St. John, Osgood  
March 27, 7 p.m. at Holy Family, Osgood  
March 29, 7 p.m. at St. Mary, St. Mary of the Rock  
April 1, 7 p.m. at St. John, Enochsburg  
April 2, 7 p.m. at Holy Family, Oldenburg

## Bloomington Deanery

March 19, 7 p.m. at Our Lord Jesus Christ the King, Paoli  
March 19, 7:30 p.m. at St. Agnes, Nashville  
March 20, 7:30 p.m. at St. Mary, Mitchell for St. Vincent, Bedford and St. Mary parishioners  
March 27, 7:30 p.m. at St. Charles, Bloomington  
March 28, 7 p.m. at St. John, Bloomington  
March 28, 7 p.m. at St. Paul, Bloomington

## Connersville Deanery

March 16, 12 p.m. at St. Mary, Richmond  
March 18, 7 p.m. at St. Bridget  
March 19, 7 p.m. at St. Andrew, Richmond  
March 21, 7 p.m. at St. Gabriel, Connersville  
March 26, 7:30 p.m. at St. Mary, Rushville  
March 28, 7 p.m. at St. Michael, Brookville

## New Albany Deanery

March 18, 7 p.m. at St. Michael, Charlestown  
March 20, 7 p.m. at St. Augustine, Jeffersonville for St. Augustine and Sacred Heart, Jeffersonville parishioners  
March 20, 7 p.m. at St. Michael, Bradford  
March 20, 8:30 a.m.-3 p.m. at Providence High School, Clarksville  
March 21, 7 p.m. at St. Anthony, Clarksville for children  
March 24, 7 p.m. at St. Mary, Lanesville  
March 25, 7 p.m. at St. John, Starlight

March 25, 7 p.m. at St. Joseph Hill, Sellersburg  
March 26, 7 p.m. at St. Anthony, Clarksville  
March 26, 7 p.m. at Holy Family, New Albany  
March 28, 7:30 p.m. at St. Mary, New Albany for Our Lady of Perpetual Help, New Albany and St. Mary parishioners  
March 28, 7 p.m. St. Paul, Sellersburg  
March 28, 7 p.m. at St. Mary, Navilleton  
March 30, 9 a.m. at St. Mary of the Knobs, Floyds Knobs

## Seymour Deanery

March 20, 7 p.m. at St. Bartholomew, Columbus  
March 23, following parish retreat session at St. Joseph, Shelbyville  
March 25, 7 p.m. at St. Mary, North Vernon  
March 26, 7 p.m. at Prince of Peace, Madison  
March 28, 7 p.m. at St. Vincent, Shelby Co.  
March 31, at 2 p.m. at Holy Trinity, Edinburgh for Holy Trinity and St. Rose of Lima parishioners

## Tell City Deanery

March 31, 7 p.m. at St. Paul, Tell City

## Terre Haute Deanery

March 17, 7 p.m. St. Joseph, Rockville for Immaculate Conception, Montezuma and St. Joseph  
March 19, 7 p.m. at St. Paul, Greencastle  
March 27, 7 p.m. at St. Margaret Mary, Terre Haute  
March 31, 6 p.m. at St. Patrick, Terre Haute

## Speakers at Beech Grove ready Gethsemani dialogue

Last weekend, Christian speakers from all over the nation gathered at the Beech Grove Benedictine Center to prepare for a July meeting at Gethsemani, Kentucky.

H.H. Dalai Lama will be part of "Gethsemani Encounter on the Spiritual Life" in July.

On Friday evening, the Buddhist tradition was discussed. The religious leaders talked about the Zen tradition on Saturday morning, the Tibetan tradition in the afternoon, and the Christian tradition in the evening.

Sunday's schedule included reviewing Christian papers. Members of the Lexington Symphony performed Thomas Merton's poetry, set to music in the Our Lady of Grace Monastery chapel before the 11 a.m. Mass. The afternoon was spent reviewing the paper.

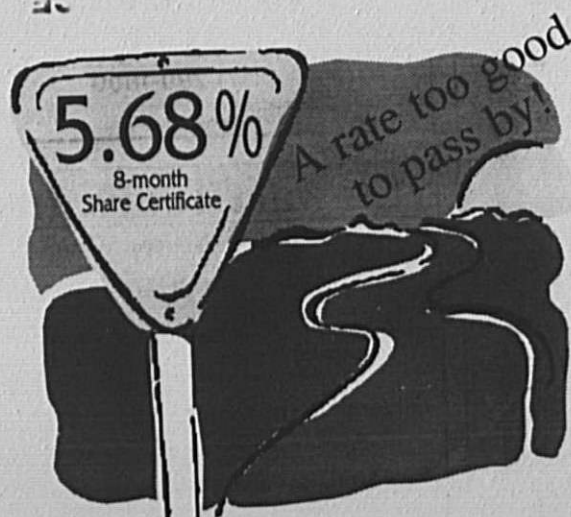
Benedictine Sister Mary Margaret Funk, executive director of Monastic

Interreligious Dialogue (MID), will be one of the speakers at the July meeting, on the *Lectio Divina*. Benedictine Father Jacques Cote will represent the Benedictine Abbot Primate.

Author Theophane Boyd will speak "On phenomena associated with the stages of prayer and contemplation in the Christian spiritual life." Donald Mitchell, Christian scholar from Purdue University, will speak on "God and Creation."

Benedictine Sister Mary Donald Corcoran will speak on "Role of the spiritual father or mother, the spiritual director and spiritual discernment."

Other speakers include Father Leo Lefebvre, dean at Mundelein School of Theology; Ewert Cousins, professor at Fordham University; and John Borelli, liaison with the Catholic bishops. And Jerry Palms is funder of the encounter through the meditation process trust fund.



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Photo by David Delaney

Among those preparing for the 19th annual St. Patrick's Day celebration on March 16 at St. Patrick Church, Terre Haute, are (from left) Carolyn Monaghan, co-chairperson; Melissa Hancewicz and Diana McGrath, cooks; Bill Boland, refreshments; and Margaret Wunderlich, decorations.



# Three 'Teams of Our Lady' enrich couples in area

By Marie and Carl Weber

My husband and I wish to share some information about a Catholic group for married couples who are looking for a way to grow in their relationship with God, strengthen their married and family life, and benefit their parish communities. We are so excited about what this group is doing for us, that we are compelled to share our experience with others.

The group that I am speaking of is called "Teams of Our Lady," and while the name may be new to you, it is a Catholic movement that has been around for over 50 years. Teams started in France in the 1940s and have spread to over 53 countries around the world.

The movement has been honored with several statements of approval from the Holy Father, and most recently has received the "Degree of Recognition" from the Pontifical Council for the Laity. The council for the laity has approved our statutes (as of April 30, 1992) "Ad Experimentum" for a period of five years according to canon law.

Closer to home, we have recently received the official endorsement of the Archdiocese of Indianapolis. Father Joseph Schaedel, vicar general of the Archdiocese of Indianapolis, met with us to discuss Teams of Our Lady, and to review current published material.

In a follow-up letter, Father Schaedel extended an "enthusiastic endorsement" of the Teams of Our Lady movement. He

encouraged us and other team members to "continue to promote these wonderful opportunities for couples to grow in married love, holiness, and knowledge of their Catholic Faith."

At a national teams conference we attended in Minnesota in the summer of 1993, Teams of Our Lady was referred to as one of the Catholic Church's best kept secrets. Priests who have many teams speak on the positive influence these couples have on parish life.

Teams of Our Lady (TOOL) is well established on the east coast of the U.S., in the southern states, in New York, Michigan and Minnesota. Our closest teams neighbors are in Hamilton, Ohio where there are currently nine teams, and in Campaign, Ill. where there are six teams.

Presently there are three teams in Indianapolis and two in South Bend.

So, what is it that has prompted over 35,000 couples worldwide to become associated with Teams of Our Lady?

The purpose of TOOL is to help couples in their journeys toward Christ. In order to bring us closer to the Lord, TOOL has a set of "endeavors" which its members freely choose to pursue.

These endeavors are as follows: 1) regular reading of the Word of God, 2) daily couple and family prayer, 4) a monthly sit-down (time set aside for a one-on-one conversation between husband and wife), 5) a rule of life (a specific self-improvement goal), 6) monthly discussion questions, 7) yearly retreat.

In the four years that we have been on a

team, we have found that our life in Christ has blossomed as we faithfully trying to live out these endeavors. Most Catholics would probably agree that these practices are things that all Christian married couples could benefit from.

Since Carl and I are originally from Michigan, we have found that our parish community has become, in a very real sense, our extended family, while our team has become an extension of our immediate family.

Each team is under the spiritual guidance of a priest chaplain, who shares in all aspects of the team meeting.

Benedictine Father Kilian Kerwin, the new pastor of Little Flower Parish, had been attending teams meetings. He finds them "very beneficial for spiritual growth,

the foundation stone of a good Catholic marriage. (The teams) also aid couples in the human side of marriage in terms of communication and the support needed from friends."

We are called Teams of Our Lady, because we have chosen Our Lady as the patroness of our movement. We believe there is no better model for us in trying to live Christ-centered lives.

It is our strong belief that Teams of Our Lady could enhance the spiritual lives of couples of all ages in the Indianapolis area. The church teaches that marriage is a sacrament. TOOL gives couples a concrete way of trying to live out that sacrament.

(If interested, contact the Family Life Office or the Webers at 317-353-8186.)

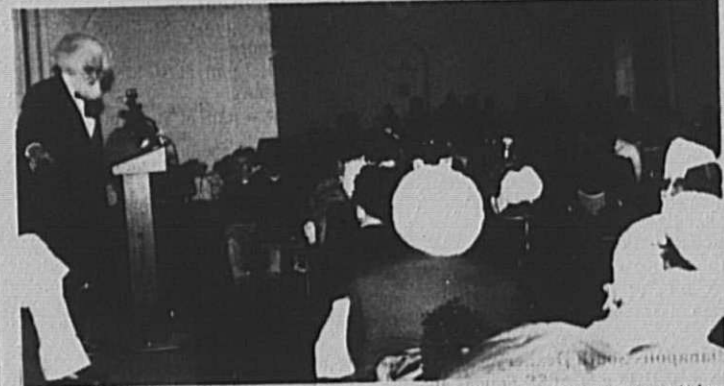


Photo by Margaret Nelson

Benedictine Father Boniface Hardin (left) portrays Frederick Douglass in "Suffragettes and Abolitionists Meet at an Old Colored Convention" recently. Faculty and students at Martin University play other characters at the "convention" of 1865 leaders in the movement to abolish slavery and obtain the right to vote and equality.

## Vatican puts brakes on distribution of saints' relics

*It is an attempt to restore order, dignity and meaning to the practice of the veneration of relics*

By Cindy Wooden, Catholic News Service

VATICAN CITY—Pope John Paul II has made sure the Catholic Church has plenty of new saints and martyrs, but the Vatican is gently putting the brakes on the distribution of their relics.

"They were being passed around like candy," said Msgr. Piero Marini, the papal master of liturgical ceremonies.

It was Msgr. Marini who, with the pope's approval, issued the new norms that limit the distribution of relics conserved in the Vatican's Apostolic Sacristy.

The new rules are not a sign that the Catholic Church is moving away from the veneration of relics, but it is an attempt to restore order, dignity and meaning to the practice, Vatican officials in Rome said in February.

The early Christian practice of building altars over the tombs of the martyrs "had meaning," said Jesuit Father Robert Taft, an expert in Eastern-rite liturgies. "But this practice of digging up bodies, cutting them up and shipping the pieces all over the place" goes against the traditional Judeo-Christian respect for the dead.

Relics have been stored at the Vatican "since time immemorial" and include pieces of the mortal remains of some of the church's newest saints and martyrs.

If it can be done without unduly mutilating the body, relics are taken from the sainthood candidate's grave during the exhumation, identification and inspection process required before beatification.

Part of the relics often are presented to the pope as a gift during beatification and canonization ceremonies and are placed in the custody of the Apostolic Sacristy.

The other common source for relics is the diocese or religious order promoting the saint's cause.

The new rules govern the Vatican and the Diocese of Rome. But in the preface to the norms, Msgr. Marini said he hoped they would serve "as a model for the elab-

oration of norms for distributing relics" by religious orders and other dioceses as well.

Previously, Catholics who had a special devotion to a particular saint, or bishops seeking relics to be imbedded in the *mensa*, the top of altars, wrote to the Vatican asking for small particles from the relics.

The new rules, quietly published in mid-1994, rule out both possibilities.

Very small pieces of the bones or flesh of saints and martyrs will be distributed "only for public veneration in a church, oratory or chapel," the norms said. "No relic from the Apostolic Sacristy will be given to individual faithful for private veneration."

As far as bishops seeking relics for the dedication of altars goes, the new norms support liturgical guidelines from the 1970s and the 1983 Latin-rite Code of Canon Law. Together they overturned an almost 400-year-old requirement that permanent altars not built over the tomb of a martyr have relics placed in a small space, cut into the altar stone.

The new rules recommended that relics be placed under the altar and that they be big enough to be recognizable as parts of a human body.

"Because the law now requires large relics, it means gradually the practice" of martyrs' remains being part of an altar will disappear, said Jesuit Father Peter Gumpel, a former official at the Congregation for Sainthood Causes.

The Apostolic Sacristy distributes only very small fragments of relics, so they are not suitable for the dedication of an altar, Msgr. Marini wrote in the norms.

The rules did not affect the variety of practices followed by Catholic Eastern rites. And the Vatican norms still allow for the distribution of relics from the Apostolic Sacristy for use in the Byzantine rite's *antimension*, an altar cloth into which an envelope of relics are sewn.

The changes in liturgical guidelines and in procedures for the distribution of relics reinforce the original connection between martyrs' relics and the altar.

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# Social ministry activists hone their arguments for a more just society

Gathering with 11 co-sponsors taps into myriad of issues with stress on economic and social justice

By Catholic News Service

WASHINGTON—Some 450 Catholic social ministry activists at a Feb. 25-28 gathering in Washington took up the challenge of honing their arguments for a more just society so they could pass the word to lawmakers in Washington and to clerics and lay people back home.

With 11 co-sponsors, the meeting tapped into a myriad of issues, although themes of economic and social justice through legislative and private initiatives resonated throughout.

And knowing how and when to apply pressure came repeatedly to the forefront of discussions.

"We have to be clear about what we are and what we aren't," said John Carr, U.S. Catholic Conference director of social development and world peace, at one session.

"We're not just another Washington lobby. Just as we did not walk away from unborn children when the new administration came in, we did not abandon poor children when a new congressional majority came in," he added.

At another session, Carr said education efforts, preaching and election activism can make clear what Catholic teaching is on the election issues.

"The Christian Coalition plans to distribute 60 million voter guides this year," Carr said. "And we're excited that 115,000 copies of the political responsibility statement are in people's hands. How do we move up to millions? Part of the problem may be resources, but part is also lack of ambition."

"You're not just some self-appointed person coming in," Sharon Daly, deputy to the president for social policy at Catholic Charities USA, told conferees about to lobby on Capitol Hill. "You represent the official Catholic Church."

"If you are feeling cynical, don't show it on the Hill," she advised. "No sermons, no scolding. And this is really hard sometimes because some of these proposals are really awful."

One issue needing local action was seen in the fight over a living wage. Christine Owens, founder and executive director of the Worker Options Resource Center in Washington, said the federal minimum wage is at its lowest value in 40 years.

Owens added that in the 1950s and '60s the federal minimum wage was half or more than half the prevailing average hourly earnings of production workers in manufacturing. "Now it's about one-third of that," she said.

Since 1991 the minimum wage has been \$4.25 an hour. "Rather than a bridge out of poverty it's become a barrier" keeping people in poverty, she said.

Also taking up an economic theme was Urban League president Hugh Price, who said that in the years

just after World War II, a working man could make about \$30,000 in today's dollars, and have take-home pay of about \$27,000.

It was an era, he added, when the working man was "not 'an' American hero—he was 'the' American hero. And America designed its tax and labor policies to make sure it worked for him."

But anybody making \$30,000 now "would get much less today" in take-home pay, Price said.

Joseph Conrad, executive director of the National Catholic Conference for Interracial Justice, suggested using economic leverage to achieve positive social change.

Dioceses should "establish a policy that establishes a minority involvement on bids with a \$5,000 floor," he said. "Give minority (groups) and women an opportunity to bid."

Minority firms tend to hire minorities themselves, and such a system acts to cut unemployment and improve the community's standard of living, Conrad said.

Since parishes in the average urban vicariate deposit \$7 million to \$9 million a year in banks, vicariates can pool their resources and have banks bid for their business, he added.

Vicariates can insist on minimum numbers and amounts for tuition loans for Catholic schools in the vicariate, consumer and small business loans, and mortgages, Conrad said.

Speakers at the conference alluded to the power of effective advocacy.

"A lot will depend not on the dynamics in Washington, but on what folks like you do at the grass-roots level," said Rep. Sherwood L. Boehlert, R-N.Y., chairman of the House Transportation and Infrastructure Committee's subcommittee on water resources and environment.

"The moderate moment is upon us only because groups that are concerned about the environment energized their membership around the country," he added. "Pressure from back home is what's been responsible for the remarkable growth in moderate ranks over the past few months, and it's only continued pressure that will solidify our ranks."

Sen. Patrick Leahy, D-Vt., thanked participants for their intense, effective lobbying last summer and fall that resulted in enactment of his bill to impose the first moratorium on U.S. military use of anti-personnel land mines.

Leahy told the group that when his legislation on a land-mines moratorium was working its way through the Senate, if he was concerned about the vote of a senator from a particular state, he would say something to Carr.

Often within a couple of hours of doing that, he said, "I'd see that same senator in the cloakroom saying, 'I got this call, you know the bishop hasn't called me in three years, and he called me today about your damned land mines'—And I'd think, 'Thank you, John!'"

In a session on capital punishment, Ricardo Villalobos, program coordinator of the National Coalition to Abolish the Death Penalty, said: "We're realizing that hitting people over the head with our arguments doesn't work. . . . Our main strategy now is to work for open dialogue."

The Oscar-nominated film "Dead Man Walking" has boosted the profile of the anti-death penalty movement, Villalobos said, even though the movie was not as strongly against capital punishment as the book.

"Largely due to the movie but also because of some of the executions occurring, this is our year," he said.

Chinese human rights activist Harry Wu addressed a session on tying any global economic initiatives to countries' records on human rights. "Everything you saw in the movie 'Schindler's List' is happening today in China," he said. The Oscar-winning film was about the fate of Jews in concentration camps during the Holocaust of World War II.

Such abuses are going to continue as long as the Chinese government is not held accountable in ways that affect it financially, he said.

"I appeal to you to stop buying products that are made in China" as long as human rights principles are ignored, said Wu.

## Mass requests for Senate candidate are denied

PEORIA, Ill. (CNS)—Illinois pastors have been advised not to accept a request for Masses for the family of a U.S. Senate candidate prior to the March 19 Illinois primary.

The manner in which the request was made may have "crossed the line" of political activity acceptable in parishes, according to the vicar general of the Peoria Diocese.

About 800 Illinois priests received requests to celebrate Mass for candidate Al Salvi and his family during the week before the primary election. The requests, sent by Salvi's sister-in-law, Cindy Nusser, were accompanied by a \$5 check drawn on Salvi's law office account and a campaign brochure featuring a photo of the Salvi family.

In a letter to pastors sent in response to the deluge of Mass requests, Msgr. James Campbell, Peoria's vicar general, said it was "best to return the check and to decline the suggestion that you list such a Mass in the bulletin."

## The Do's and Don'ts of Retirement Planning

Funding a comfortable retirement is no easy task. It takes time, patience, and sound investment advice. There are, however, steps you can take—or not take—to make your retirement planning process run more smoothly.

### Do:

- Determine your short-term, immediate, and long-term goals early. Your future starts now.
- Let professional advisors assist you. Retirement planning is not a do-it-yourself project. Seek the help of investment professionals to help you formulate and monitor your portfolio and provide you with ongoing ideas and information.
- Review your holdings regularly. The investment environment is never static and you need to be able to adjust your portfolio to accommodate market changes that could affect your investments' performance.
- Keep accurate, organized records. Besides being a great help at tax time, organized receipts, canceled checks, and brokerage statements make regular portfolio reviews easy.
- Take advantage of 401(k) and other employee-sponsored savings plans. Every dollar you invest through payroll deductions reduces your taxable income by a dollar.
- Fund your IRA. It's important to fund your IRA regardless of whether the contributions are tax-deductible. The long-term benefits of tax-deferred savings far outweigh the short-term loss of the tax deduction.
- Roll over any lump-sum distribution. Retirement plan distributions will be subject to a 20% mandatory withholding tax if you don't arrange a direct transfer to another retirement plan or IRA. A direct transfer will avoid this withholding and preserve the tax-deferred status of your retirement dollars.
- Diversify your retirement investments and spread the risk. Asset allocation and appropriate portfolio diversification help protect your from three primary investment risks: market risk, inflation risk and longevity risk.

### Don't:

- Miss making your annual IRA contribution—make it early in the year, if possible. It's smart to take advantage of the benefits of tax-deferred compounding, and it's very smart to contribute at the beginning of each calendar year and gain the full benefit of tax-deferral for each contribution.
- Lose patience. Retirement planning is synonymous with long-term investing.

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# Faith Alive!

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## The Holy Spirit is the ultimate source of our vitality

By John F. Haught

Along with many other Christians, I often have wondered how to appreciate the presence and work of the Holy Spirit.

Is such savoring reserved only for pentecostals or charismatics? Or is there some way to connect the Creed's "I believe in the Holy Spirit" with a more mundane kind of experience?

As the sacrament of confirmation implies, the work of the Spirit includes the bestowing of confidence, courage or empowerment.

But how can we connect this teaching to real life?

We might begin by asking what it is that most empowers us.

- What gives us the courage to live and act?

- How often do we associate our need for courage with the work of the Holy Spirit?

The late sociologist Ernest Becker noted that our confidence usually comes to us most immediately from easily identifiable components of our environment. The approval of parents, family and friends is enormously important in grounding our self-assurance.

Likewise, acceptance continually heartens us—acceptance by individuals and social structures (for example, acceptance by universities) that measure academic,

athletic, financial, political, social or ethical achievements.

Most of the time we hardly notice how deeply our lives are enmeshed in a complex social network of power sources that sustain us. Some of us are even able to go through life completely oblivious to the fact that whatever individual heroism we have achieved is impossible without the enviroing "system of heroics"—a term referring to the social criteria by which we measure our success or worth.

There are occasions, however, when one or more of our ordinary power sources fails to deliver. Since these are all finite, they inevitably bear flaws that will disappoint us.

Our parents are not perfect and they don't live forever; our friendships often fade; the social fabric that measures our accomplishments and even our ethical integrity begins to come apart.

We get fired from a job that gave us considerable prestige. We fail to live up to our own ethical ideals. Or we simply grow older and find it increasingly difficult to measure up to the prevalent social standards of self-worth.

The need for courage, however, never goes away. And it is by confessing this need, especially in moments of doubt and confusion, that we may be led to at least some appreciation of what Christian faith calls the Holy Spirit.

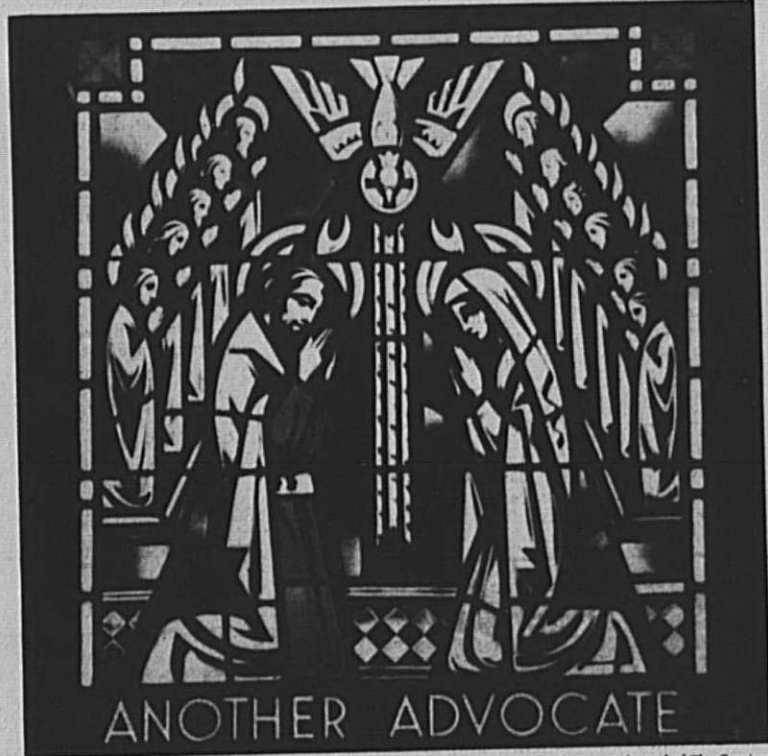
Christian faith allows us to measure our self-worth according to standards that go beyond those of the social world around us.

As the Lord and giver of life everywhere, the empowering Spirit of God is also the ultimate source of our own vitality. And for us humans the core of vitality is courage, as the 20th-century Protestant theologian Paul Tillich wrote.

So we may look for the work of God's enlivening Spirit at those points where we recognize our need for encouragement.

The Holy Spirit resides beneath, behind and within all the more proximate sources that give us our confidence. Humbly and quietly this divine font of courage energizes the immediate powers we normally tap into for our strength.

Ideally we would see these finite power



CNS photo by Gene Plaisted of The Crossiers

What does the Spirit do? The Spirit leads us to understand the truth of Christ more fully and let it transform our lives. The Holy Spirit turns us toward Jesus.

sources as sacramental embodiments of an ultimate and inexhaustible well-spring of courage.

But, in fact, we often treat the various loves of our life as idols, expecting from them an inexhaustible strength that they cannot deliver.

Their slightest flaws, Becker insightfully notes, can then be a major threat to our self-esteem.

However, in those critical moments when our immediate power sources disappoint us, the sense of a deeper empowerment may establish its presence beneath our lives.

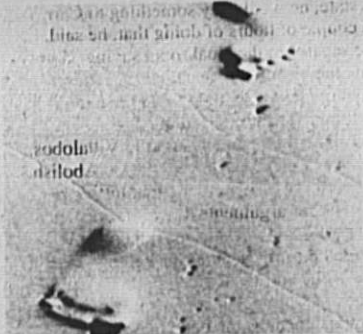
Sometimes we may find that such experiences leave us stronger than before. If this has ever happened to you, then

you can understand, even in such an ordinary event, at least something of what is meant by God's Spirit.

The psalmist heartens us: "The Lord is near to those whose courage has failed."

Through those who know their own need of courage, the power of Christ's Spirit pours into the world and begins to "renew the face of the earth."

(John F. Haught is chairman of the Theology Department at Georgetown University, and is the author of "The Promise of Nature: Ecology and Cosmic Purpose," published by Paulist Press, as well as "What Is Religion?" and "Mystery and Promise: A Theology of Revelation," both published by Turgical Press).



CNS photo by Mimi Forsyth

The faith story of the footprints in the sand offers consolation to many people.

### Discussion Point

## Holy Spirit offers strength, guidance

### This Week's Question

What Scriptural image, what term, best expresses your idea of what the Spirit is like?

"My visual image of the Spirit is the dove: a gentle, kind, flowing being that comes to us in whispers—that guides us, that helps and encourages us." (Gina Primeaux, Beaumont, Texas)

"I would have to say the images of fire and wind because the Holy Spirit can be a sudden and amazing experience. The Spirit helps give us a sense of hope because it's too easy to get bogged down in the daily things. The Holy Spirit helps us see beyond that." (Maria Lescord, Charleston, S.C.)

"I think it's so inbred, I just know to call on the Holy Spirit to help me when I have a difficulty. In my work, pro-life counseling, I never know what problem someone will bring to me, and I depend on the Holy Spirit to help me say and do what is needed." (Peggy Sinanian, Sandy Springs, Ga.)

"The Old Testament image of the 'breath of God' in Genesis . . . that brings order out of chaos. The other image is . . . the disciples at Pentecost being filled with

the Spirit, able to go out . . . and all peoples being able to understand them. The common theme is the Spirit being a life-giving presence which brings humanity together in solidarity." (Harold Horell, Altoona, Pa.)

"The images of unconditional love and strength. What comes to mind is St. Paul. He was persecuting people, then the Lord appeared to him, and he changed and started loving people. Today when I see goodness radiating in someone, I see the Spirit operating." (Larry Lemberger, Birmingham, Ala.)

"The symbols that immediately come to mind are the traditional symbols of fire and wind, which for me symbolize the passion of faith and the freedom of the Spirit—the refusal of God to be hemmed in by the limited designs of men and women." (Raphael Middeke, Damiansville, Ill.)

### Lend Us Your Voice

An upcoming edition asks: What are two essential "ingredients" of a satisfying homelife?

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



CNS photo of a woodcut of Pentecost by Albrecht Durer courtesy of National Gallery of Art, Rosenwald Collection



## Entertainment

Viewing with Arnold/James W. Arnold

## 'Restoration' relates a story of redemption

In "Restoration," it's time to go back to 17th century England for a quick tour. But you wouldn't want to stay very long.

Unlike other recent trendy excursions into Brit history (consider "Rob Roy" and "Braveheart," but the closest in time would be "The Madness of King George"), this one makes little effort to explore politics or the injustices of the old world order.

Instead, "Restoration" is an old-fashioned story of personal redemption, and you just wish it was better. It's set in the reign of Charles II, just before the plague hits London in 1665. The fictional hero, Robert Merivel, is a profligate who is inspired in a religious setting to find a purpose in life just—as in all good movies—in the nick of time.

Merivel is played by the likeable, flamboyant young actor, Robert Downey Jr., who has enlivened films ranging from trivial romantic comedies to "Natural Born Killers" and "Chaplin." Here, buried under a period shoulder-length wig, he's a novice physician at the Royal College hospital, overworked, with "no hope of curing" anybody.

Given the chance, he quickly drops his serious ambitions to doctor the king's collection of dogs, and thus indulges the pleasures (and women) of the loosely disciplined royal court. In contrast, his idealistic friend, Pearce (David Thewlis), continues to labor among the hopeless cases and is converted to cheerless Quakerism.

"You have a gift for healing and understanding," Pearce tells him. "I shall pray for you." (In the thankless role of selfless

and singleminded holy man, Thewlis is touching, not insufferable.)

This, of course, was a century of continual bloody religious conflict. Catholics and Puritans of various sorts were at the extremes, with Anglican "established church" Protestants in the middle. People died, or lost rights as citizens, over issues like transubstantiation.

Charles (played with credibility and wit here by Sam Neill) represented the recently "restored" Stuart dynasty, nominally Anglican but with suspected sympathy for Catholicism. Charles didn't care much, but while extremely prolific of children by his mistresses, couldn't produce an heir by his queen, a fact that soon led to the Stuart demise. Charles himself had a famous deathbed conversion to Catholicism.

In this story, adapted from Rose Tremain's novel, the king spots Merivel as an ambitious lightweight. He offers him both a knighthood and estate if he will marry (in name only) his favorite mistress, Celia (Polly Walker, the beauty of "Enchanted April"), to preserve her for his own amours. The only thing he can't do is fall in love with her, which of course is what he does.

Thus Merivel finally loses everything. He helps his friend Pearce at a grim Quaker hospital, largely because of interest (it's mutual) in an attractive Irish mental patient, Katherine (Meg Ryan finally gets into the movie). Ultimately, the hero is inspired by Pearce's example and faith, and rediscovers his medical vocation amid the horrors of the plague and the fire that destroys London the following year.

The tale is old-fashioned, both in its "prodigal son" morality and the fact that all the characters and loose ends are nicely tied up at the conclusion. Thus the worldly court, with all its chaotic hedonism, is also devastated by the plague, and



CNS photo from Hollywood Pictures

Actress Meryl Streep and actor Liam Neeson portray parents whose teen-age son is accused of a brutal murder in "Before and After." The U.S. Catholic Conference classifies the film A-III for adults.

Merivel, in a memorable scene, walks through its ruins to minister to Charles and his beloved Celia.

The moral has a certain irony. Merivel seeks refuge from the hopelessness of the age in pleasure, while his friend dedicates himself to helping the sick. But Merivel's passion, primarily for women, leads him by a roundabout path to both genuine love and service to the afflicted. Providence, in effect, uses his vices to reel him in.

No question Eugenio Zanetti's production design and James Acheson's costumes give this film its gloss. The view of the period, undoubtedly for budget purposes, is mostly interior but magnificent in its density: rich, heavily decorated but disordered and chaotic, full of gadgets, busts, paintings and extravagances. Costume designer Acheson also did the designs for "The Last Emperor" and "Dangerous Liaisons."

The movie's weakness is in finding a balance between its early semi-comic sinning and later moral seriousness. During the wind-down, too much happens too quickly and predictably. Director Michael Hoffman's madhouse scenes are especially fuzzy to follow and digest. One of his aims is to display the inadequacy of medicine in this era when warfare and seduction were

far more sophisticated than science.

Actress Ryan is hard-pressed to submerge her familiar comedy personality in this unfamiliar role (a woman forced by abuse and tragedy into a world of fantasy and fear). But she impresses (for example) in a harrowing scene of caesarean childbirth. Neill does the king with amiable authority, and Hugh Grant and Ian McKellen add comedy and humanity in small parts as (respectively) a royal painter and genial estate caretaker.

(Uneven but rare and often fascinating historical morality tale; sex situations; satisfactory for adults.)

USCC classification: A-III, adults.

## Film Classifications

Recently reviewed by the USCC

The Birdcage	A-IV
Down Periscope	A-III
Fargo	A-IV
If Lucy Fell	A-III
Land and Freedom	A-IV

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

## 'The Mother' is an adaptation of classic 1954 teleplay

By Henry Herx and Gerri Pare, Catholic News Service

Determined to remain independent, a newly widowed elderly woman goes job hunting in "The Mother," a drama to be rerun on Wednesday, March 20, from 10 p.m. to 11 p.m. on PBS. (Check local listings to verify the program date and time.)

The "Great Performances" program is a new adaptation of Paddy Chayefsky's classic 1954 teleplay, which aired live during what became known as television's Golden Age.

Anne Bancroft beautifully plays the title role of 66-year-old Mrs. Fanning, who lives in a mid-'50s Bronx apartment that now looms large and lonely since her husband's recent death.

Of her three married children, the youngest, Annie (Joan Cusack), desperately wants mom to move in with her family, though her husband (Adrian Pasdar) and older sister (Katherine Borowitz) think mom is better off living on her own terms.

The widow tries passing a day sitting on a park bench with other old women (Anne Meara and Anne Pitoniak), but finds their empty conversation too depressing.

Not wanting to be a burden to anyone, Mrs. Fanning secures a job in Manhattan's garment center, where she had been a seamstress 40 years ago. The experience is humiliating when a surly slavedriver (Stephen Lang) fires her on the first day just as she begins to feel she belongs and is useful once more.

The program, produced and directed by Simon Curtis, is no more dated now than it was four decades ago. It transcends time and place as a heartbreaking portrait of loneliness and old age, as well as a tribute to the dignity of work.

Chayefsky wrote eloquently of an ordinary woman whose emotions at a time of change are surely universal.

Bancroft plays her role with great sensitivity as the Irish widow struggling to fit into a world where she no

longer seems needed.

Just as impressive is the rest of the fine cast, who make unique individuals of their characters. Actress Mary Alice also makes a strong impression as Mrs. Fanning's kind-hearted co-worker at the sweatshop.

A quality drama of a high order, "The Mother" brings a personal face to the ever-growing numbers of old people who are trying to remain active and contributing members of society.

## TV Programs of Note

Sunday, March 17, 7-8 p.m. (HBO pay cable) "Ice Princess." Olympic gold medalist Katarina Witt takes on the title role in this family-targeted special which is a charming fairy tale on ice filmed in Germany. The once-upon-a-time story concerns a love-struck prince (Christopher Baker) who falls in love with a beautiful peasant maid (Witt). Picture pretty visuals, ornate costuming, and Witt's effortless ice skating skills enhance this Cinderella-like story, which will be rebroadcast on HBO later this month.

Sunday, March 17, 7-9 p.m. (Family Channel cable) "The Incident." Veteran actor Walter Matthau stars as a small-town lawyer who must defend a German prisoner of war accused of murder in this 1940s-era drama set in Colorado. What gives these ingredients special interest is their placement in a nostalgic landscape where the homespun virtues of small-town American life are suddenly subverted by the patriotic passions of wartime.

Sunday, March 17, 8-9 p.m. (PBS) "Ireland: The Emerald Isle." This repeat of a "Nature" program features the human and natural history of some of the Irish countryside's ruins and holy places.

Sunday, March 17, 9-11 p.m. (TBS cable) "Beauty and the Beasts: A Leopard's Story." A "National Geographic Explorer" program tracks the intertwined lives from birth to death of a great cat and a warthog, against the dramatic backdrop of the South African wilderness.

Monday, March 18, 9-11 p.m. (NBC) "No One

Would Tell." In this fact-based tale, a high school girl (Candace Cameron) finds that her romance with the school dreamboat (Fred Savage) turns into a nightmare when he displays possessive and abusive traits.

Monday, March 18, 10:15-11:45 p.m. (HBO pay cable) "Letting Go: A Hospice Journey." Helping the terminally ill and their families face death is the subject of this intense documentary, which follows three patients during the last months of life and shows their grief journey with family members. The program conveys a rich sense of human dignity and the value of life to its last stages and beyond.

Tuesday, March 19, 9-11 p.m. (CBS) "The Search for Sarah." This fact-based story relates how two determined parents (Patty Duke and Richard Crenna) race against time to pursue every wispy trail after their daughter is carjacked and left for dead.

Wednesday, March 20, 9-11 p.m. (CBS) "LaVyrle Spencer's Home Song." In this drama, a family struggles to overcome the past and forgive one another when one member reveals a shocking secret. It stars Lee Horsley, Polly Draper, and Deborah Raffin.

Wednesday, March 20, 8-9 p.m. (PBS) "The Critical Connection." From "The New Explorers" series, the program looks at the Rehabilitation Institute of Chicago, where, using the latest medical technology, doctors, physical therapists, and researchers are developing new ways to treat severe injury, including brain and spinal cord damage and pediatric trauma.

Thursday, March 21, 8-9 p.m. (PBS) "Hidden Mexico." This special explores the food, history and folk cultures of Mexico, traveling through two states in Mexico's western region.

Saturday, March 23, 9-10 p.m. (A&E cable) "The Projection Racket." An "Investigative Reports" program looks at mob infiltration of Hollywood in the 1930s, which targeted projectionists and movie moguls.

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



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# FAMILY FINANCES

Building for the future



A supplement to *The Criterion*



# Couples need to work and plan together to meet financial pressures

Money is one of the major causes of conflicts in marriage

By Mary T. Carty, Catholic News Service

Words often associated with marriage are love, wedding, family, partnership and commitment.

The word "money" is not usually connected to marriage.

Yet money determines a family's lifestyle, which includes the type of house or apartment, location, college education, food and other necessities. It plays a major role in day-to-day living, as well as in the future of the family.

Money is also one of the major causes of conflict in a marriage. Whether the financial crisis is major, such as an eviction notice, or minor, such as an overdrawn account, anger, fear, frustration and disappointment may surface. The couple may resort to arguing and even blaming one another about the financial straits they find themselves in.

This may be the time for the couple to set egos and personal agendas aside and acknowledge there is a problem,

agree to work together toward a solution to the immediate problem and commit to plan their financial future together.

The couple may face the reality of needing to restructure their finances, which may include making cutbacks, working more hours, negotiating arrangements for making smaller payments, taking out a loan to pay off immediate debts and putting off major purchases.

Most reputable businesses are understanding of a family facing financial difficulties, and are willing to work with couples that show a commitment to meeting their financial responsibilities.

Like restructuring a small business, the couple will need to do some simple, but important, tasks to prepare to begin the process to find financial stability, including: gathering financial information that provides a history of expenses and income for the last 12 months and specific information about the short- and long-term future; setting up uninterrupted meeting times to address the immediate and long-term financial planning; listing present and future financial expectations and goals; and assembling materials, such as a calculator, ledger sheets, notebook and pencils.

After the preparation is completed, the first step in the payment planning

process would be to list all debts and all sources of income, savings and other assets. The totals of each can be compared to estimate whether bills can be covered by available money or whether arrangements need to be made to compensate for a shortage of funds.

The debt list can be further ordered to identify bills that need to be dealt with immediately and those that could be paid at a later date. If there is not enough money to cover the debts there are some short-term strategies that can be used:

- Make minimum payments until anticipated financial changes occur.
- Contact creditors to work out a temporary payment schedule until more can be afforded.
- Take out a loan to pay rent or overdue notices.
- Increase work hours, if possible.

Remember, though, that even after the crisis has subsided, financial problems have not been solved. The time for long-term planning and regularly scheduled meetings has arrived.

Planning for college tuition costs, preparing for retirement, and finding and funding a first house or a dream house, among other financial goals, need to be realistically addressed.

Some moderate and long-term strategies that can be used are:

- Commit to using an annual budget and stick to it.
- Take on an additional part-time job, re-enter the work force or seek a promotion.
- Make deep spending cutbacks and avoid using credit cards for nonessential or nonemergency items.
- Limit spending on recreation.
- Write letters rather than make long-distance phone calls.
- Refinance the mortgage if and when interest rates drop, and/or consider changing location if the taxes and cost of living are too high to survive financially.
- Consider a long-term savings plan or find a financial planner with whom you can work to help you set up a plan to reach your financial goals.

Some of the important elements of keeping a marriage intact are honesty, respect, equality, openness, the ability to forgive, a cooperative spirit, a sense of caring and a willingness to stick together and work together during the good times and the bad.

The challenge is to remember these elements of a strong relationship when caring for family finances, as it is money that pays for the food shared at mealtime, the oil that keeps the home warm in the bitterness of winter, the gifts that bring smiles at Christmastime and birthdays, and the multitude of other things that makes a family comfortable and secure throughout the year.

## Socially responsible investing can return financial and social rewards

By Julie Asher, Catholic News Service

Can you integrate your personal values with your investment decisions and still get a sound return?

Managers of socially responsible funds say yes, investors need not sacrifice financial gain by picking a fund that agrees with their beliefs.

According to the Social Investment Forum in Boston, there are three categories of socially responsible investing strategies:

- Screening, the act of including or excluding corporate securities in a portfolio based on a company's record on a variety of social issues.

• Shareholder activism, through which investors use shareholder meetings and their votes on corporate resolutions to influence a company's behavior.

• Community investing, through which money is placed in community-based financial institutions such as credit unions and development banks to support development activities in low-income communities.

"Social investing is a commitment to seek out a double bottom line: a financial return and a social dividend," according to the forum's newsletter.

Christian Brother Michael O'Hern, president of the Christian Brothers Investment Services, said that socially responsible investing is an opportunity for Catholics "to speak our values in the marketplace."

In an address he gave at a finance and stewardship conference, he said he believes Catholics have a right and a duty to practice socially responsible investing.

Christian Brothers Investment Services, based in New York, provides religious organizations with a range of investment advice and management services that "aim to preserve capital, realize steady growth, minimize risk and be conscious of the social impact of investments."

For 25 to 30 years, religious congregations and institutions have been at the forefront of this kind of investing, according to Frank Coleman, the organization's director of socially responsible investing. Religious groups began to feel they needed even their investments to reflect "their commitment to life values," he said.

In the 1960s, the biggest push came against apartheid and companies that worked in South Africa. In the '70s and '80s, the movement began to encompass other issues.

The involvement of individuals in socially responsible investment can be traced to the growing affluence of baby boomers. They have more disposable income and, awakened to social issues in the 1960s, they have looked to put some of that money in investments reflecting those values, Coleman added.

The issues driving this kind of investing by both individuals and institutions include: equal employment opportuni-

ties, just wage structures, safe working conditions, product safety, inclusivity in boards of directors and senior managers, responsible international lending, fair labor practices, economic conversion of facilities that depend on weapons contracts, respect for the environment, prudent application of biotechnology, sensitivity to indigenous peoples, tobacco-production and attacks on human life, including abortion.

In choosing companies to include in investment portfolios, managers of socially responsible funds put companies through a screening process to see how they stack up on these issues.

For example, a fund might exclude U.S. companies that operate *maquiladoras*, assembly plants in Mexico along the U.S. border, because the companies do not pay Mexican workers a living wage.

The screening process of Working Assets Common Holdings includes such questions as:

- Is this a successful company with good financial prospects?
- Does it provide products or services that contribute to a better, safer world?
- Is it creating value for customers, shareholders and the community?
- Is it a persistent violator of Environmental Protection Agency regulations?
- Does it have good employee relations?
- Is it a good corporate citizen?
- Does it have a pattern of breaking health and safety laws, union busting tactics or discriminating against employees, customers or suppliers on basis of race, gender, age sexual orientation, ancestry, religion or disability?

"You can have it both ways. That is our goal," said Jack Farrell, vice president of Working Assets Common Holdings.

He emphasized that his company is completely separate from the Working Assets long-distance service and affinity credit card, which have been criticized for giving money to Planned Parenthood.

The oldest socially responsible fund is Portsmouth, N.H.-based Pax World Fund, which went public in 1971.

The Calvert Group, based in Bethesda, Md., has the largest family of socially responsible mutual funds, according to spokeswoman Elizabeth Laurienzo. Introducing its first fund in 1982, Calvert's

"double bottom line" is to offer investments that are in line with consumer concerns and to offer competitive performance, said Laurienzo.

MMA Praxis mutual funds, based in Columbus, Ohio, are linked to the Mennonite Church, which opposes military service. The funds' managers vow to stay away from any financial vehicles that lead to "the development and production of military armaments."

The Aquinas Family of Funds, based in Dallas, "closely aligns itself with the teachings of the Catholic Church," according to a pamphlet on the funds.

Aquinas is trying to get corporations in its investment portfolio to discontinue donations to Planned Parenthood, to reduce violence in the media and to increase reinvestment in communities. Its profits from management fees go into charitable religious and educational organizations in the community.

Begun in April 1994, the Timothy Plan, based in Winter Park, Fla., screens out companies that are directly or indirectly involved in abortion, pornography, alcohol, tobacco and casino gambling.

Its managers work with three organizations that monitor corporate activity in those areas: American Family Association in Tupelo, Miss., Life Decisions International in Amherst, N.Y., and Pro-Vita Advisors in Dayton, Ohio.

"This professionally managed, no-load mutual fund is designed to give Christian investors the ability to match their investment decisions with their moral convictions and it does so without compromising their investment opportunities," fund president Arthur D. Ally said.

As with any kind of investment, the return you get can depend on your strategy. Some funds do better than others, and some are too new to have measurable, long-term performance.

For general information on socially responsible investing, contact the Social Investment Forum at P.O. Box 2234, Boston, MA 02107; (617) 451-3369.

For information on specific funds, contact: Calvert at (800) 368-2748; Christian Brothers Investment Services, (800) 592-8890; Working Assets Common Holdings, (800) 223-7010; Pax World Fund, (800) 767-1729; MMA Praxis Mutual Funds, (800) 348-7468; Aquinas Funds, (214) 233-6655; and, the Timothy Plan, (800) TIM-PLAN.

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# Start saving now to enjoy those golden years

By Carol Zimmermann, Catholic News Service

No one wants to think about getting older. Instead, people buy lotions to eliminate wrinkles and dyes to cover gray hairs.

But financial advisers suggest another approach to deal with aging. They look at getting older square in its face, with or without the lines, and warn people to be prepared.

It's all a matter of thinking ahead and taking money matters into one's own hands, they say. Having the funds to enjoy after years of sending children to school, clothing them and paying their medical expenses doesn't just happen.

"Most people don't plan to fail, they simply fail to plan," said John Martino, a financial broker with Dean Witter and a parishioner at St. Bartholomew Church in Bethesda, Md.

Financial planning is even more crucial today than it once was because of a weakened Social Security system, decreased employee benefits, low savings rates, longer life spans and higher retirement and medical costs.

Martino said more people are starting to realize that "no one is going to take care of retirement for you."

One change in Social Security is the age that people can begin to collect their benefits. Previously, 65 was the starting age, but now, those born after 1960 cannot collect payments until they're 67.

Traditional pension plans have also changed. Long gone are the majority of retirement plans that asked no contributions of employees, yet guaranteed them a fixed income upon retirement. Today, many employers are switching to the 401(k) plan, which usually requires work-

ers to contribute some of their own money.

Despite such changes, the future need not look bleak to those who hope to one day settle down near a golf course or see the world on a cruise ship.

The key is to start saving right away. U.S. Department of Commerce figures show average Americans save less than 5 percent of their incomes. Yet experts say that about three times that amount should be saved to maintain a comfortable retirement.

"You have to look at the future," said Martino. "The length of time you invest allows you to accumulate so much more, (and) it's so much easier if you do it while you're younger."

For example, if a 25-year-old saved \$2,000 a year for 10 years at 8 percent, the investment would be worth \$335,000 when turning 65. But if the investor had waited until age 35 to start saving the same amount at 8 percent, the investment would only yield about \$250,000.

The first step in saving for retirement would be to look into what your employer provides and take full advantage of it. Employers using 401(k) plans

usually match the employee's contributions with a specific amount.

Most employers allow workers to contribute a percentage of their salary up to a federally set annual limit. The invested money grows tax free, that is, taxes are not paid on the money until it is withdrawn.

If you are self employed or your employer doesn't have a retirement plan, you can start your own with the Individual Retirement Account at a bank or mutual fund company. These accounts also grow tax-free and, in some cases, yearly contributions can be deducted from annual income taxes.

Other means of savings are not solely for retirement purposes, but because they are long term, they can help provide that necessary cushion when the weekly paychecks stop coming.

Martino urges people to invest aggressively in stocks or annuities, particularly when they are thinking about long-term savings.

"You get paid for patiently waiting" on your investments, he added. And as most retirees would probably agree, extra money during the final third of their lives is nothing to regret.

## SAVING MAKES YOUR MONEY GROW

Bi-Weekly Contributions	5 years	10 years	20 years	30 years	40 years
\$ 25	\$ 3,671	\$ 9,064	\$ 28,633	\$ 70,880	\$ 162,089
50	7,341	18,128	57,266	141,761	324,181
100	14,683	36,257	114,532	283,523	648,361
200	29,366	72,513	229,064	567,045	1,296,720

\*At 8% interest, contributions invested at the end of each month

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## What you should do now to protect household goods

By Sharon Roulier, Catholic News Service

Continued

You have just moved into a new home. Over the years you have collected several expensive art pieces, jewelry, stereo equipment and antiques of sentimental and monetary value.

How do you protect your precious belongings from a possible robbery? And if your home is destroyed by fire, will you be adequately compensated by insurance?

"Preventing a loss is the hard part," said Don Ogonowski, of Gallagher/Bassett Services Inc., a manager of self-insurance programs in Springfield, Mass.

Insurance agencies recommend a good home alarm system monitored by an outside alarm company. Secure locks on windows and doors are also advised. Your local police department will often come to your home to recommend "burglar-proofing" methods, and the local fire department will provide suggestions to be more fire safe.

It is a good idea to videotape and photograph the contents of your home, said Ogonowski. In the wake of a robbery or fire, it is easy to forget exactly what you owned, when you acquired it and what it was worth.

Stand in the center of each room and get a closeup shot of each item of value, describing it as you record it on film. Then keep the tape or the photos in a safe, fireproof place, preferably outside of your home, or in safe deposit box.

"Whenever you buy anything, keep the booklet," Ogonowski said. "Now you also have another record of everything you own."

Yet having a record of everything you own is only useful if you have adequate insurance coverage.

Here are some tips to ensure that your coverage is both a good value and good protection:

• Establish a value of your home and

its contents. Many homes and their contents are underinsured because a proper value was never placed on the dwelling and what is inside.

To establish an estimated value of your dwelling, draw your conclusions from your city or town's tax bill, the real estate market, a private appraiser and your insurance company's cursory method of value.

A common formula used by insurance companies is the value of the dwelling plus the contents, which are often estimated at half of the worth of the home.

• Buy replacement insurance. "Replacement cost" insurance means your home will be rebuilt as it was before, and its contents replaced.

It is important, therefore, to have an accurate assessment of the worth of your home's contents if they were to be replaced at current-day costs. The amount of coverage you buy should equal the value of your possessions. When you tally up everything you own, you may be surprised at home much it is worth.

• Get a professional appraisal. Expensive items, such as jewelry, art and antiques, should be professionally appraised to support insurance and tax deduction claims.

• Ask about floaters. For an extra premium, a floater can be added to your homeowners insurance policy to cover the full value of certain items not covered under normal policies. Floaters are needed for items such as: art, jewelry, money and securities, water craft, trailers, furs, firearms, home-office equipment, motor vehicles and antiques.

If your home is burglarized or suffers damage from fire and you have no records, you need not panic, Ogonowski said, adding that the insurance company will often take you on your word.

"The average insurance company is not going to mistreat you," he said, "unless they think your claim is exaggerated."

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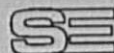
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# Planned giving permits one to enjoy 'immortality on the installment plan'

By Mark Pattison, Catholic News Service

Catholics may help themselves financially through a vast array of products in the financial marketplace, but they just as readily can help others through those same financial products and services.

"Insurance has as its principal purpose taking care of others," said financial planner Glenn Porzadek of North Hill Financial, an insurance consortium in the Detroit suburb of Rochester Hills, Mich.

And through savvy shaping of insurance policies or other financial products, "in the process of making the purchase for the benefit of someone else, you are building up your own cause," Porzadek said.

He is quick to point out the difference between investments and insurance. Investing, according to Porzadek, "is a more self-directed proposal."

"It's a concern—almost to the point of fear—on who's going to take care of them when they get older," he added. Such fears, he said, are generated by baby boomers' doubt, as they see retirement looming on the horizon, over the future of the Social Security system.

But insurance can be used as a model of planned giving, Porzadek said.

People want to give to "those institutions they feel are doing good work," he said. "But," he added, "the average Joe—or Jill—may not have the resources to take care of their family and give to their favorite charity" at the same time.

In such instances, he said, "life insurance for people of modest means is a big way for people to give a major gift."

Why do people give? "People generally see there is a necessary evil in money," Porzadek said.

"People see it takes money to get the necessary work of a charitable organization accomplished."

Where do people give?

Givers typically have a personal relationship with the cause promoted by the charity. "If they see a hospital that helped their father or mother during an illness, if a particular college helped that person to do what they are now doing, if an agency is doing some kind of independent research that would help their brother or sister who has a debilitating disease," Porzadek said.

Thanks to current federal tax law, contributions to most every charitable organization is tax-deductible, "so everybody wins," he added. "The organization wins, the individuals win, the people who are in need win."

Most Catholic Church institutions do not do as well with this kind of planned giving as other nonprofit organizations, largely because they do not have as much experience with it.

"Churches have not really been active in planning for future finances," Porzadek said, "perhaps with good reason. For thousands of years, the church has been good at asking for money today for today's needs."

But the economic crisis in religious orders has been a catalyst for change.

With vocations drying up for many communities, orders face the future with a majority of their members at or near retirement age, and a collective unfunded retirement liability pegged at \$6 billion.

But since the crisis first surfaced in the mid-1980s, religious orders have started development departments along the lines of their counterparts at Catholic colleges and universities. The money generated by development departments permits aging religious to receive the care they need while at the same time permitting active religious to continue their ministry.

Porzadek said his own clientele's planned giving is broken down among four major categories: church-related institutions; colleges and universities; organizations that do medical research; and justice and peace groups, such as Bread for the World, Pax Christi and the Medical Mission Sisters.

But without the means to make the kind of splashy contribution that gets media attention, most contributors make extraordinary sacrifices to back a cause or charity they care deeply about.

"Immortality on the installment plan," is how Porzadek describes planned giving to his clients. People want to do good work for the larger society and would like to be remembered for it, he added.

## Teaching children about the value of money

By Peggy Weber, Catholic News Service

"Mom, can I get some books at school?"  
"Dad, can I go bowling this afternoon with my friends?"  
"Mom or Dad, my sneakers are getting worn out, and there's this really cool pair at the mall for under \$100!"

When young people say these and other similar things to parents, as they often do, those requests get parents thinking about their child's attitude toward money.

When should a child start to pay for some of his or her own things? When should a child start working? Should a child receive an allowance? Should a parent have to pay for a child to do chores around the house?

Every family will have its own answers when it comes to dealing with money. Much will depend upon the economic circumstances of the family and experiences of the parents. But, as one father advised, "every child should hear the words 'no' and 'we can't afford it' when they are growing up."

Lessons about money should start very early in a child's life. When a little one wants candy at the checkout at the grocery store, a parent should be wary of giving in too much. A parent can say they only have so much to spend on food that week, but maybe the next week they can get something.

Children can have a small bank and they should even have savings accounts where they can plan for the future. My three children were told that their bank book was their "college account." This gave them the idea that they would further their education and teach them the importance of having and working toward long-term goals.

Children also can learn about charity at an early age. Children can give some of their money in a church collection each week and to a favorite cause at Christmas. If you choose to give your child an allowance, consider requiring that half be put into savings and half be spent as he or she wishes. This kind of allowance helps a child to understand money in a very real way. With the half that is saved, the child can watch as the amount grows. With the half that can be spent, the child is encouraged to save over time for an item that he or she really wants. And in the time it takes to save for one's heart's desire, a child might reconsider the long-term appeal of the item. This, too, provides an important lesson about the value of money.

If you do give an allowance, tie the amount of money given to the level of responsibility shown. In our family, my three pre-teens can earn up to \$5 a week if they have their beds made, room clean and perform a chore a day. Some weeks they earn the money. But often, they only make \$3 or \$4.

Children need to see work as something good that brings positive results. They also need to realize that money just doesn't come from a little machine in the wall at the bank. Delivering newspapers or baby-sitting or running errands or shoveling snow are options for children to earn money for themselves and to set aside for the future. Yet work for young people should not interfere with school work and family responsibilities.

Parents have a difficult road to walk in trying to teach children about money. A parent is challenged by the pitfalls of instilling a sense of materialism or love of money on the one hand and not instilling an ability to save or manage money on the other.



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# Planning is a must for parents who are facing booming baby costs

The average first year costs of caring for an infant is almost \$6,000, twice what they were three decades ago

By Randy Farmer, Catholic News Service

Becoming a parent is one of those significant milestones that mark the passages of one's lifetime. When one becomes a parent, an adult's life is changed forever.

Yet considering the tremendous and long-term impact parenting has in one's life, it is surprising that would-be parents do not do a better job of planning for it.

Consider the financial aspects. Research has shown that the first year of a baby's life is the most expensive of the first 18 years. Baby costs are booming—the average first year costs of caring for an infant is almost \$6,000, twice as high as they were three decades ago, and can easily top \$10,000!

This is especially significant noting that these expenses are paid with after-tax dollars and do not include the costs associated with the pregnancy and the delivery. If the costs associated with the first year are difficult to believe, remember that parents can spend \$10,000 a year for day care in some metropolitan areas.

Preparing a budget for your child's first year of life is an important way to plan for becoming a parent. By preparing a budget, you can not only anticipate expenses and prepare accordingly, you can identify unnecessary expenses or areas where you can cut back.

The budgeting process can be initially time consuming, which is why more people do not do it. Yet with the financial pressures facing the young married couple only growing, it makes sense to consider in advance the increased drain on cash

flow caused by the new addition to the family.

Consider dividing your budget into easy-to-remember categories that may help you not to overlook any item. By categorizing your budget you also will be able to keep track of where your money is going.

Here's a suggested listing of categories, encompassing all of the activities in which your baby will engage: feeding, clothing, diapers, furnishings, equipment, toiletries, recreation, traveling, health/safety, accessories and day care.

Start the budget during pregnancy, as expenses don't wait for the baby to be born.

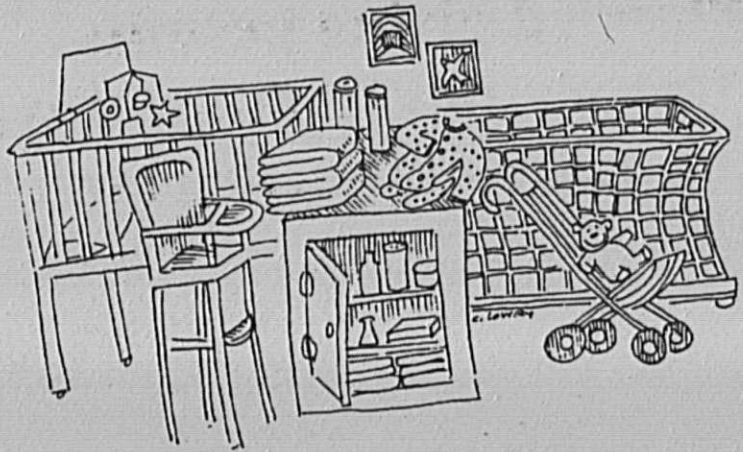
Once you have a budget in place, you can pursue cost-cutting strategies. There are many things you should do financially before your baby is born, such as reduce or eliminate credit card debt and get out from under any loans that are outstanding.

However, once you have categorized your baby's budget expenses, you can identify alternatives as well.

As each person's financial situation is different, you should price all products as economy, moderate or luxury. There are usually many price alternatives for each product on the market.

You can buy the basic umbrella stroller or the high-priced imported model depending on your disposable income and the importance and value you place on that particular item. But your choices will be based on seeing the entire range of goods and services you will need to purchase, and can be made without incurring unanticipated indebtedness.

You also will know in advance what



products you will have to live without or what items you should seek to borrow from family or friends.

To conserve what will seem to be too little funds, do not purchase a product until and unless your child needs it. Too many parents buy a newborn a new tri-cycle or swing set in order that it will be ready when he or she needs it. The money spent unwisely could have been used to meet more pressing needs, such as meeting the costs of day care or to start a college fund.

To put all of this into perspective, remember that for most parents the major cost of raising a child is day care, furnish-

ings, feeding and health and safety items. Obviously, these are areas in which you just cannot scrimp. Make these budget allocations first, then look at other areas.

Planning for your first baby is a key first step. As a new parent, you will have a lot to worry about. Developing and sticking to a budget will allow you to focus more time and more energy on that which is most important—your child's well being.

(Farmer is a member of the Institute for Certified Financial Planners and co-author of the 1992 book, "The Baby's Budget Book: Financial Planning For New Parents," published by Shadetree Publishing Inc. in Dallas.)

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## Consumer tips from an attorney

By William J. Wood

Here are some tips to avoid common pitfalls in managing one's affairs:

### Guidelines for Borrowers

Consumer experts tell us that there are certain guidelines you should observe in deciding how much you can afford to borrow.

One basic rule is that your home mortgage payments should not exceed 28 percent of your gross family income.

Another rule is that your consumer debt and credit card debts combined should not exceed 10 percent of your gross family income, or 15 percent of your net family income after taxes.

Everyone, especially young married couples, should adopt a budget and try to follow it using these guidelines.

### Don't Neglect Student Loans

After graduation, one may be tempted to take a throwaway attitude toward repayment of student loans. Many young people have neglected their student loan payments, only to find that in the process they have unwittingly destroyed their credit rating for seven years. The repayment of a student loan is no less important than the payment of a car loan or other credit obligations.

Credit agencies are now computerized in a national network, so neglect of an obligation such as a student loan will instantly appear on one's credit report wherever one goes and will remain there for seven years under federal laws.

Jim Patton of the University of Southern Indiana suggests that parents should

involve their students in the original loan process, so they will better understand their responsibilities (and the liability of parents as co-signers).

### Walking Away from Delinquent Debts

When one is in financial trouble, there is a tendency to "walk away" from delinquent debts. For example, if a person is delinquent on his car loan, it won't satisfy the loan simply to call the finance company and tell them to "come get my car." The result will be a large "deficiency" against him.

If one cannot sell the car for at least the balance due on the loan, call the finance company before repossession takes place and see if a deficiency payment schedule can be worked out to minimize one's loss and avoid the additional expense of court costs and garnishment.

For the same reason, it is also inviting trouble to walk away from an apartment or house lease. Most leases have severe penalties for breach far beyond mere forfeiture of the deposit. Leases provide for liability for rent through the balance of the term of the lease, plus attorney fees, court costs, and damages to the property. Therefore, before abandoning a lease, one should study the fine print to determine one's liability. It is usually best to work out some arrangement in advance with the landlord rather than face a lawsuit and possible garnishment.

These same rules apply to everyone who co-signed a car loan or a lease, even though they have not used the car or occupied the property.

(William J. Wood is an attorney with Wood Tuohy Gleason Mercer & Herrin in Indianapolis.)

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CR96



# Older Americans need to be vigilant to protect investments

*There are five problem areas in the 'legitimate' investment industry of greatest concern to older investors*

By Catholic News Service

Three out of four Americans over age 65 rely on investment income to make ends meet.

According to the Census Bureau, more than 28 million seniors derive 25 percent of their income from investments.

Though older Americans once relied almost exclusively

on federally insured products, such as bank savings accounts and certificates of deposit, a growing number of seniors have moved into riskier and potentially more lucrative investments.

Yet a 1995 joint report, issued by the American Association of Retired Persons, the Consumer Federation of America and the North American Securities Administrators Association, warns that seniors face unnecessary threats on their financial stability.

The report points to five problem areas in the "legitimate" investment industry as being of greatest concern to older investors: misleading titles that portray commissioned salespeople as impartial advisers; bank sales of uninsured products; the poor quality of oral and written

disclosure; hidden derivatives in investment products portrayed as "safe"; and unclear and incomplete account statements.

While these issues pose difficulties for investors of all ages, the report notes that older Americans are particularly at risk due to a generally higher level of trust in financial institutions, a generally lower resistance to sales pitches, limited understanding of financial matters (particularly among older women who are surviving spouses) and deteriorating eyesight. As well, wealth is not as easily a renewable resource for older Americans, who have less opportunity and less time to recover from investment problems.

The three groups issued a "Bulletin for Older Investors" to provide tips on how older Americans can protect their investments and financial security. Among the recommendations are:

- Define your financial objectives. Make sure you understand your current financial condition and your goals for the future.

- Investigate the financial professional with whom you are working. Call your state securities agency and avoid doing business with financial advisers who have a track record of state, federal and self-regulatory disciplinary actions, negative arbitration decisions and civil litigation judgments.

- Understand your investments. Never assume that your investment is federally insured, low risk or guaranteed to deliver a certain return. Always check out the investment by getting and reading the prospectus or similar document before investing. Since you may not be able to fully understand the prospectus, insist that your financial professional explain the highlights of it.

- Determine how your financial professional is going to make money off of your money. Always remember that most financial professionals are actually salespeople who rely on commissions for their income. Even if your investment professional refers to himself or herself as an "investment consultant" or "financial adviser," he or she may still be relying on commission income.

- Before you invest in a product make sure that you understand how much of a commission your broker will earn and how much you will pay in fees now and later. Ask if your broker will receive extra commission income or other incentives by selling you a particular investment.

- Monitor your account statements closely. Your account statement should reflect only the pattern of investing that you have authorized. If you note a discrepancy, raise the problem immediately with your broker and, if necessary, the branch manager who oversees the broker.

- Never be afraid to ask questions. You are the person in control of your money, even if you hire an expert to manage it. Don't assign discretion over your account to your broker.

Remember, you have a right and a responsibility to ask financial professionals why they are making certain recommendations for you, what the alternatives are, what the risks are and what they will be paid for the transaction. If you are uncertain about a product or what is being told to you, ask questions until you are comfortable with the recommendation.

The "Bulletin for Older Investors" is available at no cost to investors who write to: "Older Investors," North American Securities Administrators Association, One Massachusetts Ave., N.W., Suite 310, Washington, D.C. 20001.



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CNS photo by Mimi Forsyth

Older Americans are leaning more on investments as supplemental income. Buyers should know all the risks of investment products before putting any money down.



# Regular maintenance and vigilance keys to saving money on your car

Tom and Ray Magliozzi recommend changing the oil every 3,000 miles no matter what owner's manual says

By Patricia Zapor, Catholic News Service

There are as many pieces of advice about how to get the most out of your car for the least money as there are want ads in the newspaper for "mint condition" jewels that turn out to be lemons on wheels.

Yet almost any mechanic would agree that following a few basic tips can go a long way toward keeping any car running economically.

First, break in a new car slowly and thoroughly.

That means no jack-rabbit starting and stopping, driving a variety of speeds, but not over 65 mph for the first few thousand miles, and changing the oil at 2,000 miles to flush out stray bits of metal that may have been left behind in the manufacturing process, advises Tony Lee, owner of a Washington, D.C., repair shop where many of the students, faculty and teachers at The Catholic University of America trust him to minister to their cars.

The next most important key to long auto life is to change the oil at least as often as recommended by the manufacturer, preferably more frequently.

Tom and Ray Magliozzi, the brothers who host "Car Talk," a weekly phone-in car repair show on National Public Radio, recommend every 3,000 miles, no matter what the owner's manual says.

"Change the oil and filter every 3,000 miles and your motoring days will be filled with smiles; let it go to 8 or 10K and you will live to rue the day," is how Tom Magliozzi puts it in their 1991 book, "Car Talk," a compilation of advice from their show published by Dell Publishing.

"The best way to protect all the other pieces that you can't get to without spending a lot of money is through frequent oil changes," say the owners of the Good News Garage, the Cambridge, Mass., shop where the Magliozzi practice what they preach on the air. "We realize for some people that's a bit of an inconvenience, but look at it as cheap insurance."

Lee agrees wholeheartedly about 3,000-mile oil changes and couldn't emphasize enough the importance of stopping your car as soon as possible if the dashboard warning light ever comes on. He also recommends following manufacturer's instructions about replacing the timing belt at 60,000 miles in cars where it could break and do serious damage to the engine.

One of Lee's customers knew enough to be concerned when the light came on, but thought the mechanics who had recently changed the oil had failed to add enough, so he poured in another quart. When that didn't make the light go out, the customer returned to the station that changed the oil.

Employees there took it for a test drive, when the engine seized up. A faulty oil pump was the original culprit and

driving the car when it wasn't working destroyed the engine.

"You can get a big breakdown from a small breakdown," Lee said. "Towing the car in may not be convenient, but doing it may make the difference between a \$200 repair and a \$1,700 repair."

Another way of keeping costs down, he said, is to be careful about going to the other extreme and making unnecessary repairs.

For instance, Lee generally performs a modified version of manufacturers' recommended maintenance schedules, checking everything on the list, but only doing a full tuneup every 18 months to two years, instead of the biannual tuneups some people were taught to insist upon.

"Nowadays, a tuneup is not as important as it used to be," he said. "About every 30,000 to 50,000 miles is probably fine."

Even in extremely hot or cold climates, coolant doesn't

need to be changed nearly as often as some people think. Every two to three years is sufficient for newer cars, according to Lee. The whole system should be flushed that often, however. Merely adding new antifreeze doesn't get rid of the accumulated gunk.

But have the brakes checked and tires rotated about every year, Lee suggested. Save money by doing both at the same time, he added.

Finally, quiz friends and neighbors, call local consumer agencies and/or do whatever it takes to find yourself a mechanic you can trust to fix your car correctly and regularly without charging you for unnecessary work.

Lee tends to be critical of blindly trusting dealerships or national chains for all work, but he also admits there are advantages to both.

"Dealers tend to know their models very well and have the original parts on hand," he said, citing the example of one model of Acura that should use different brake pads, depending upon whether it's a four-door or a two-door model.

If you're like most Americans who rely on their vehicles to help them make it through their too hectic days, remember regular maintenance, constant vigilance and the establishment a good relationship with a professional mechanic are keys to keeping the automobile on the road.

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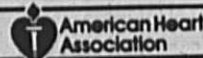
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Fourth Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 17, 1996

- 1 Samuel 16:1, 6-7, 10-13
- Ephesians 5:8-14
- John 9:1-41

This Lenten weekend's first reading is from the First Book of Samuel. Originally only one, the Book of Samuel was divided into two sections in the process of republication and translation. So today it appears in bibles as First and Second Samuel.

Samuel himself is regarded as the earliest of the great Hebrew prophets after Moses. Samuel was a Levite, of the tribe dedicated to ritual, and he lived in Ramah, a town situated in the general area of the eastern suburbs of modern Tel Aviv, inland from the Mediterranean coast, not too far from today's Ben Gurion Intercontinental Airport.

The reading this weekend recalls Samuel's selection of David to be the king of Israel. David's place in the ancient Hebrew understanding of salvation was critical. As king, David was to be God's instrument. He was, therefore, in the Hebrew mind much more than a political figure, an authority, or a military commander. He literally was God's voice and hand on earth.

His credentials for this exalted responsibility lay to some degree in the fact that a prophet had selected him.

David's memory was treasured among the Jews of the Lord's time not only because he was God's own delegate in governing the people, but also because during his reign the people were unified, and Israel experienced the dawning of what was to be the glorious high noon of its history under Solomon, David's brilliant son and successor.

First Samuel this weekend tells us of God's selection of David through the prophet. God was protecting the people by providing them with leadership.

The Epistle to the Ephesians furnishes the second reading. This reading capitalizes upon the imagery of light.

In this day of electricity and highly efficient artificial lighting, it is not easy to grasp the ancient fascination with light. In the first century, truly bright light only

occurred in the daytime. Even then, storm clouds and mists could diminish the light. Night was a time of darkness, only relieved to a very weak extent by torches, candles, or primitive lamps.

In other words, the contrast between darkness and light was much more dramatic than that which exists now in urban settings.

With light came warmth and the ability to see what was ahead. The epistle calls upon Christians to live as "children of light," secure in God's love, aware of conditions around them, focused upon the goal.

St. John's Gospel supplies the final reading. This weekend's Gospel actually tells of two occasions of God's mercy, revealed through the healing power of Jesus. However, it is much more expansive in its report of the curing of the blind man.

In general, the Lord's power to heal was seen as evidence of divine authority. But, interestingly, to forgive sins was regarded as an act of much greater importance. In days unfamiliar with the diagnosis and treatment of almost all serious illnesses or physical mishaps, bodily distress was usually thought to be the result of sin. So, when the Lord cured, forgiveness of sin was strongly implied.

This reading obviously builds upon the imagery of blindness. With the help of Jesus, sight is restored and is perfect.

## Reflection

On this weekend, the church looks forward to Easter. The Resurrection will be recalled in all the majesty of Holy Saturday and Easter in just three weeks.

It is as if we were standing on the brow of a remote hill just before daybreak. All is dark. On the horizon are the first beams of day. At this point the beams are distant and few. Nevertheless, they are brilliant, boldly suggesting the coming of sunshine in all its magnificence.

The church tells us this weekend that we are at the moment before dawn. The glory of day is before us. However, if we are blind, we cannot see. We cannot experience the marvel of light.

God has given us the son of David, whom we will acclaim on Palm Sunday. He removes our blindness, if we are willing to discard it, if we are willing to be "children of light" in the language of Ephesians.

## Daily Readings

Monday, March 18  
Cyril of Jerusalem, bishop,  
doctor of the church  
Isaiah 65:17-21  
Psalm 30:2, 4-6, 11-13  
John 4:43-54

Tuesday, March 19  
Joseph, husband of the  
Virgin Mary  
2 Samuel 7:4-5a, 12-14a, 16  
Psalm 89:2-5, 27, 29  
Romans 4:13, 16-18, 22  
Matthew 1:16, 18-21, 24a  
or Luke 2:41-51a

Wednesday, March 20  
Isaiah 49:8-15

Psalm 145:8-9, 13-14, 17-18  
John 5:17-30

Thursday, March 21  
Exodus 32:7-14  
Psalm 106:19-23  
John 5:31-47

Friday, March 22  
Wisdom 2:1a, 12-22  
Psalm 34:17-21, 23  
John 7:1-2, 10, 25-30

Saturday, March 23  
Toribio de Mogrovejo, bishop  
Jeremiah 11:18-20  
Psalm 7:2-3, 9-12  
John 7:40-53

The Shaping of the Papacy/John F. Fink

## Pius V carried out the reforming decisions of the Council of Trent

Today we take it for granted that the pope is a holy and spiritual man. As we have seen from this series of articles, that wasn't always the case. Happily, the pope we consider this week is a welcome change. Pope Pius V was a saint. Indeed, in the nearly 500 years between St. Pope Gregory VII, who died in 1085, and St. Pope Pius V, who died in 1572, only one other pope has been canonized—Pope Celestine V, who died in 1296.

There were seven popes between Leo X, who was pope at the start of the Protestant Reformation, and Pius V—two of them from the Medici family, as was Leo X. Despite the fact that much of Europe was following the Protestant reformers—Martin Luther, John Calvin, King Henry VIII, and others—some of those popes completely misunderstood the nature of the spiritual revolution going on in the church. The Medici pope Clement VII, for instance, concentrated on the wars then going on in Italy between Emperor Charles V and King Francis I of France.

By the time Paul III became pope in 1534, it seemed that the disintegration of the church was at hand. Germany, Switzerland and England had broken with Rome. Pope Paul was no better than some of his predecessors. Before he became pope his mistress bore him three sons and a daughter, and after he became pope he made two of his grandsons cardinals at the ages of 14 and 16.

He did, however, finally realize the gravity of the religious situation and set up a commission to study the question of church reform. After he received its report, he called the great reforming ecumenical council, the Council of Trent. It ranks with Vatican II as the greatest ecumenical council field in the West.

The Council of Trent lasted, on and off, for 18 years—1545 to 1563—through the reigns of five popes. Some of the popes, such as Paul IV, vehemently opposed the council and it was in recess for the 10 years from 1552 and 1562. Thanks mainly to the work of Charles Borromeo, the Cardinal-Archbishop of Milan, its work was finally completed during the pontificate of Pope Pius IV. It was to be the last ecumenical council for more than 300 years, until Vatican I in 1869-70.

The Council of Trent mobilized the Counter-Reformation. Its definitions covered the Canon of the Bible, the rule of faith, the nature of justification, grace, faith, original sin and its effects, the seven sacraments, the sacrificial nature of the Mass, the veneration of saints, use of sacred images, belief in purgatory, the doctrine of indulgences, and the juridic-

tion of the pope over the whole church. It started reforms for renewal in the liturgy, the promotion of religious instruction, and the education of the clergy through the foundation of seminaries.

Just as it fell on Pope Paul VI to implement the decisions of Vatican II, so it was Pius V's task to execute those of the Council of Trent.

Pius V was born Antonio Ghislieri of poor parents in Bosco, Italy. He became a Dominican at age 14, adopting the name Michele. After becoming a priest, he taught philosophy and theology. He was named inquisitor at Como, where he showed zeal in pursuing Protestants in nearby Switzerland. In 1551 Cardinal Giampietro Carafa appointed him commissary general of the Roman Inquisition, and, when Cardinal Carafa became Pope Paul IV, he named Ghislieri a cardinal and grand inquisitor. After Pius IV died, Cardinal Ghislieri was elected pope on Jan. 7, 1566.

As pope, Pius V published the Roman catechism which was to remain the church's official catechism until 1992. He revised the Roman Missal and the Roman Breviary and set up a commission to revise the Vulgate translation of the Bible. He founded the Confraternity of Christian Doctrine (CCD) to teach religion to the young. He conducted a systematic review of religious orders and abolished some, like the *Humiliati*, which had become degenerate. He set up a commission to examine episcopal appointments and he chose only worthy men as cardinals, carefully avoiding the nepotism that was so common among his predecessors.

While reforming the church, though, Pope Pius V managed to further alienate some of Europe's rulers. In England, for example, he excommunicated Queen Elizabeth I with extremely strong language. The result was an intensification of the persecution of Catholics in England and the loss of that country to Catholicism.

He had other difficulties with the rulers of Germany, Spain and France, problems that hindered him when he tried to form a holy league against the Turks. He eventually succeeded, though, and his naval force defeated the Turkish fleet at Lepanto in the Gulf of Corinth in 1571.

Pope Pius V died on May 1, 1572. He was canonized by Pope Clement XI on May 22, 1712. His feast day is observed on April 30. A pope for only six years, he nevertheless managed to reshape the papacy by banishing the worldliness of his Renaissance predecessors and to commit the church to carrying out the reforms of the Council of Trent.

## My Journey to God

### Under the Cross

The hour was late, but the meeting dragged on as members of the St. Thomas Aquinas Parish Board of Total Catholic Education carefully scrutinized line items for next year's budget.

Stifling a yawn, I rubbed my eyes and tried harder to concentrate on funding required to connect the spiritual and temporal aspects of parish educational ministries.

"Oh, God," I was thinking, "will this meeting ever end?"

I leaned back in my chair, stretched my arms over my head, and looked up at the ceiling. Something behind and above me caught my attention. At first it was just a blur, and I blinked to focus better. Then my eyes widened as I realized that I was seated directly underneath a crucifix mounted on the wall of the Parish Center.

I couldn't help staring up at the crucifix, at Christ's feet right above me, then



at his outstretched arms and his face. All of a sudden I wasn't tired anymore.

Sometimes, I realized, even when we are in the very midst of doing God's work, it is easy to forget that we are helping to build the Kingdom. Fortunately, sometimes all it takes is a good stretch to remember.

By Mary Ann Wyand

(Mary Ann Wyand is a member of St. Thomas Aquinas Parish in Indianapolis.)



## The Active List

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

### March 15

The Knights of Columbus Hall, 1305 N. Delaware, Indianapolis, will hold a St. Patrick's Day gala from 11 a.m.-8 p.m. Live performances will be featured all day. Admission is \$1. Irish food will be available. For more information, call Pat Spellacy at 317-293-7958.

Holy Cross Parish, 125 N. Oriental Ave., Indianapolis, will hold its annual St. Patrick's Day celebration from 7-11 p.m. Irish entertainment will be featured. Tickets are \$5. For more information, call 317-637-2620 or 317-787-1779.

Sacred Heart Parish, Indianapolis, will hold eucharistic adoration after the 8 a.m. Mass concluding with evening prayer at 5:30 p.m. Stations of the Cross will be at 7 p.m. For more information, call 317-638-5551.

Marian College, Indianapolis, will hold a "teaching Mass" at 7 p.m. The subject will be "Evangelization and Mature Discipleship." For more information, call 317-927-6900.

St. Simon Parish, 8400 Roy Rd., Indianapolis, will hold a

Lenten Friday program series sponsored by the ACT team with guest Sr. Norma Rocklage speaking on Feminine Spirituality from 7:45-9 p.m.

St. Lawrence Parish, Indianapolis, will hold a fish fry from 5-7:30 p.m. Dinners are \$4 and \$5. For information, call Ann F. Stankiewicz at 317-576-2980 or 317-578-0886.

St. Michael Church, 3354 W. 30th St., Indianapolis, will hold a Lenten fish fry from 5-7:30 p.m. Adult dinner is \$4.50, child's dinner is \$3.

St. John Parish, 126 W. Georgia St., Indianapolis, will hold the Way of the Cross at 11:30 a.m. followed by 12:10 p.m. Mass and Bible study after.

### March 16

Bregeuf Preparatory School, Indianapolis, will sponsor its 14th annual auction and dinner the "Bregeuf Bristle." Tickets are \$75. For more information, call 317-872-7050.

St. Malachy Parish Women's Club, Brownsburg, will hold its annual Arts and Crafts Fair from 9 a.m.-3 p.m. in Noll Hall.

For more information, call 317-852-5910.

Birthline Guild will present "Love Works Magic" fashion show and luncheon at the Ritz Charles, 12156 N. Meridian St., Carmel, starting at 11:30 a.m. Donation is \$20. For more information and reservations, call 317-251-7111.

Marian College Chapel Building, Indianapolis, will hold a workshop "The Benefits of Spiritual Direction" from 8:30 a.m. to noon. For more information, call 317-927-6900.

The Family Growth Program of Archdiocese Catholic Social Services, Indianapolis, will hold "Popsicles," a free group play session for children 3-6 years old, in the O'Meara Catholic Center from 9-10:30 a.m. Call 317-236-1526.

St. Simon Parish, Indianapolis, will hold its annual reverse raffle at 6:30 p.m. Tickets and dinner are \$20. For information, call 317-898-1707.

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

St. Luke Parish, Indianapolis, will host the Archdiocesan Evangelization Commission workshop "Welcoming and Inviting: A Practical Workshop on Parish Outreach." Call 317-236-1489.

### March 17

The Women's Club of St. Patrick, Indianapolis, will hold its monthly card party at 2 p.m. in the parish hall. Euchre, buncos, door prizes and refreshments will be featured. Admission is \$1.25.

St. Christopher Parish, Indianapolis, Singles and Friends will meet St. Gabriel's Young Adults Group at Kelly's Pub at 5:30 p.m. For more information, call Mike at 317-879-8018.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. Call Dorothy at 317-356-5110.

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

St. Lawrence Church 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m.

St. Patrick Church, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Parish, Indianapolis, will hold a Mass with a sign language interpreter at 11 a.m.

St. Anthony Parish, Clarksville, will hold Apostolate for Family Consecration "Be Not Afraid" from 6-7 p.m. The novena title for this week is: "Indulgences."

St. Mary Church, Indianapolis, will hold Mass in Spanish at 1:15 p.m.

Mary's Rexville Schoenstatt Center, Madison, will present "How We Can Help Make Mary's Rexville Shrine a Tabor Shrine," at 2:30 p.m. followed by Mass at 3:30 p.m.



"Today's St. Patrick's Day. It'd be a good day to use up this stuff with the green mold."

© 1996 CNS Graphics

The center is located .8 mi. E. of U.S. 421 S. of Versailles. For more information, call Fr. Burwinkle at 812-689-3551.

Little Sisters of the Poor and St. Augustines Home, 2345 W. 86th St., Indianapolis, will hold a holy hour in the chapel to pray for vocations beginning at 4:15 p.m. including Exposition of the Blessed Sacrament, rosary, prayer and Benediction. All are welcome.

### March 18

The Archdiocesan Office of Worship will hold an Evening of Reflection for Liturgical Ministers from 7:30-9:30 p.m. at the O'Meara Catholic Center, Indianapolis. Order of St. Benedict Father Jeremy King will be the presenter. Cost is \$5 a person or \$25 per parish.

The Young Widowed Group will meet at St. Matthew's Parish, 4100 E. 56th St., Indianapolis. The group is sponsored by the Family Life Office of the Archdiocese. For more information, call 317-236-1586.

### March 19

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy.

Marian College, 3200 Cold Spring Rd., Indianapolis, will hold a seven week Mature Living Seminar "Looking Back-Looking Forward" from 10 a.m.-2 p.m. in Rm. 251 of Marian Hall. First topic: U.S. Economics—from the Depression Onward with Ken Elmendorf. Series is \$20 or \$3 per session. Call 317-929-0123.

### March 20

St. John Parish, 125 W. Georgia St., Indianapolis, will present a 30-minute recital after 12:10 p.m. Mass each Wednesday in Lent. This week, Dr. V. Gayle Sarber will play the organ.

Sacred Heart Church, Indianapolis, will hold a religious education class for adults and youth, focusing on the meaning of Holy Week at 7 p.m.

Calvary Cemetery Chapel.

—See ACTIVE LIST, page 21

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## The Active List, continued from page 22

Indianapolis, will hold a Mass at 2 p.m. All are welcome.

The Catholic Widowed Organization will meet from 7:30-9 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. No cost.

The Archdiocesan Catholic Social Services, Indianapolis, will hold a 12-week group series for "Adult Survivors of Childhood Sexual Abuse" from 6:30-8:30 p.m. For location and additional information, call Linda Lohende Clarke at 317-236-1500.

Our Lady of Perpetual Help Parish, New Albany will hold a workshop on the "Catechism of the Catholic Church" at 7 p.m. Call the Aquinas Center at 812-945-0354.

Sacred Heart Parish, Indianapolis, will hold a Religious Education Class for adults and youth focusing on the religious meaning of "Holy Week." Class begins at 7 p.m. presented by Jeri Warner. Call 317-638-5551.

## March 21

The Family Growth Program of

Catholic Social Services, Indianapolis, will hold "Children of Divorce—Pizza and Me" programs from 6:30-8:30 p.m. at the O'Meara Catholic Center and St. Paul Episcopal Church, 10 W. 61st St. Call 317-236-1522 or 317-236-1526.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Mass.

Sacred Heart Church, Indianapolis, will hold a Family Rosary Night at 7 p.m. All are welcome.

## March 22

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

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass.

Sacred Heart Parish, Indianapolis, will hold eucharistic adoration after the 8 a.m. Mass concluding with evening prayer at 5:30 p.m.

Stations of the Cross will be at 7 p.m. Call 317-638-5551.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a Family Eucharist Holy Hour with rosary and benediction from 7-8 p.m.

St. Paul School, Guilford, will hold a Lenten fish fry from 4-7:30 p.m. in the Father Walsh Hall, Yorkville. Adults-\$4.50, children 10 and under-\$2.25. Sponsored by the Booster Club.

St. Roch Parish, 3600 S. Meridian St., Indianapolis, Men's Club will hold a fish fry from 5-7 p.m.

St. Simon Parish, 8400 Roy Rd., Indianapolis, will present Fr. Larry Voelker who will speak on Masculine Spirituality as part of its Lenten series. The event is sponsored by the ACT team and will be held from 7:45-9 p.m.

## March 22-24

Fatima Retreat House, Indianapolis, will have a guided retreat for women "Carpool Mom or CEO: Women Who Walk With God" presented by Order of

St. Benedict Sister Antoinette Purcell and Father Clem Davis. Fee is \$95. Call 317-545-7681.

St. Joseph Church, 125 E. Broadway, Shelbyville, will hold a parish retreat "Life is a Banquet... But Most of us are Starving" starting with 7 p.m. Mass on Friday and concluding with Mass at 4 p.m. on Sunday. Cost is \$15. Call 317-398-8227.

## March 23

St. Mark Parish, 535 E. Edgewood Ave., Indianapolis, will hold a Spaghetti Dinner from 5-8 p.m. in Schaefer Hall. Pre-sale tickets are \$5 for adults and \$2.50 for children 5 and under. Also raffles and door prizes. Call 317-787-8246.

Holy Trinity Parish, Indianapolis, will hold a Spring Bazaar from 10 a.m.-7 p.m. sponsored by the Altar Society. Poticas will be available.

St. Gabriel Parish and St. Christopher Parish, Indianapolis, Singles and Friends will meet at 8 a.m. at St. Gabriel to carpool to help at St. Vincent de Paul warehouse.

Catholic Widowed Organization will have a pizza party at the O'Meara Catholic Center at 5 p.m. Cost is \$5.

Good Shepherd Church, Shelby and Tabor Sts., Indianapolis, will hold its annual Easter Boutique from 8:30 a.m. until after the 4:30 p.m. Mass. Call Rose Mary Eagan at 317-784-3759.

## March 23 and 24

St. Bernadette Parish, 4826 Fletcher Ave., Indianapolis, will hold an Easter Boutique from 10 a.m.-7 p.m. on Saturday and from 9 a.m.-noon on Sunday. Easter crafts, baskets, gifts, baked goods and candy will be featured. Call Jane Dichmann at 317-356-9466.

## March 24

Holy Rosary Parish, Indianapolis, will hold St. Joseph's Table, an annual buffet dinner featuring authentic Italian dishes, desserts and breads from 1-6 p.m. at Primo Banquet Hall, 3143 E. Thompson Rd. Tickets are \$8 for adults and \$4 for children under 12. Call Rosemary Page at 317-632-3809. Proceeds to benefit Central Catholic School.

St. Anthony Parish, Clarksville will hold Apostolate for Family

Consecration "Be Not Afraid" from 6-7 p.m. The novena title for this week is "Prayer and Purgatory."

St. Roch Parish, Indianapolis, will hold a dessert card party (bunco for children) at 2 p.m. in the school hall. Tickets for adults are \$3, children are \$1. This event is sponsored by the St. Roch Women's Club. Call Cathie Tummers at 317-787-5602.

Little Flower Parish, Indianapolis, will hold its Spring Card Party and Lunch starting at 12:30 p.m. in the social hall. Lunch is \$4, cards are \$3. Event is sponsored by the Ladies Club. Call Bobbie Lawless at 317-357-3546.

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., Indianapolis, at 3 p.m. for formation classes, benediction, service and business meeting. Call 317-888-8833.

Mary's Rexville Schoenstatt Center, Madison, will present St. Alphonsus Ligouri's "12 Steps to Holiness," at 2:30 p.m. followed by Mass at 3:30 p.m. Call Fr. Burwinkle at 812-689-3551.

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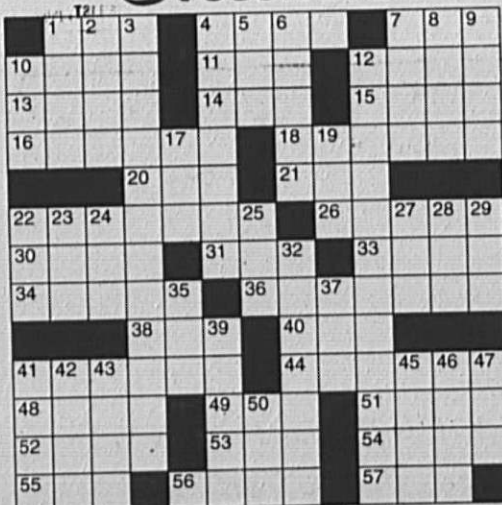
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## ACROSS

- 1 Fish egg mass
- 4 Baghdad's country
- 7 Health club
- 10 Eroded
- 11 Pinch
- 12 Blueprint
- 13 Cain's brother
- 14 Craggy hill
- 15 Animal in Deuteronomy 14:5
- 16 Live in
- 18 "Jesus went onto the Mount of —" (John 8:1)
- 20 Pistol
- 21 Zilch
- 22 Duke's wife
- 26 Priest
- 30 Mine entrance
- 31 Moray
- 33 "Christ — for our sins" (1Co 15:3)
- 34 Pose for
- 36 Finely tempered swords
- 38 "Let — man think me — fool" (2Co 11:16)
- 40 Son of Bani (Ezra 10:34)
- 41 " — confidence in thy obedience" (Pfm 1:21)
- 44 Tom
- 48 Biblical garden
- 49 Believe

- 51 "Thou didst — thy face" (Psa 30:7)
- 52 Sounded, as a bell
- 53 First woman
- 54 "Bus Stop" playwright
- 55 Scrap of food
- 56 "The — of the kingdom" (Mat 16:19)
- 57 John did this to the little book (Rev 10:10)

## DOWN

- 1 "They put on him a purple —" (John 19:2)
- 2 Metal-bearing rocks
- 3 "The commandment of the Lord is pure, — the eyes" (Psa 19:8)
- 4 Deeply felt
- 5 Brazilian port, for short
- 6 Kitchen garment
- 7 Prague native
- 8 "And — her nails" (Deu 21:12)
- 9 Picnic pests
- 10 "And there was — in heaven" (Rev 12:7)
- 12 City in Asia Minor (Rev 3:7)
- 17 "Give unto the Lord the glory — unto his name" (Psa 29:2)
- 19 Back talk
- 22 Beaver building
- 23 Japanese salad green
- 24 Spanish hero El —
- 25 "A city that is — on an hill" (Mat 5:14)
- 27 "And the disciples — as Jesus had appointed them" (Mat 26:19)
- 28 Old-time auto
- 29 Sullivan and Begley
- 32 French city
- 35 Actor Chaney
- 37 Flower wreath
- 39 " — with thine adversary quickly" (Mat 5:23)
- 41 Courageous one
- 42 Twelfth Hebrew month (Esther 3:7)
- 43 "As wine which hath no —" (Job 32:19)
- 45 Half a quart
- 46 "The — of the sword" (Jer 21:7)
- 47 Ruby or Sandra
- 50 Climbing vine

Answers on page 30.

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## Youth News/Views

# St. Rita Parish youth celebrate black history

By Mary Ann Wyand

Black history is a continuing education experience at St. Rita Parish in Indianapolis.

Young parishioners celebrated Black History Month events with the theme of "Unity" during February with adults at the center-city parish, and now the youth are participating in a series of monthly cultural programs and activities based on seven African values from March until August.

"We went from having a one-Sunday event last February and in previous years to having special observances every Sunday during Black History Month this year," explained Joe Schafer, St. Rita's director of religious education and youth ministry coordinator.

"For the first time this year, we had two youth as co-chairpersons," he said. "Andrea Patterson and Cory Conwell coordinated the Masses as far as asking other youth or adults to participate in the liturgies. The youth prepared written segments of 'This Week in Black History' that they read at Mass every week in February. They also participated in the intercessions and offertory. During the youth Mass on Feb. 18 they did the entire liturgy, from processing in with the youth choir to having interpretive liturgical dance after the Gospel."

Adult parishioners appreciated the gifts of time and talent from the grade school and high school youth, Schafer said. "Our

pastor, Divine Word Father Anthony Clark, said he wants to celebrate black history throughout the year and get back to the roots of this parish. St. Rita's has been known as the mother church for African Americans, especially in central Indiana, and he's very interested in seeing that we remain that. Our liturgies are special and unique."

Throughout the spring and summer, he said, St. Rita youth will participate in a series of monthly cultural enrichment programs called *Nguzo Saba*, which focus on the seven African values of:

- *Kujichagalia* (self-determination)
- *Umoja* (unity)
- *Ujima* (collective work and responsibility)
- *Ujamaa* (cooperative economics)
- *Nia* (purpose)
- *Kuumba* (creativity)
- *Imani* (faith)

For the first session, U.S. Marshal Frank Anderson spoke to St. Rita youth and guests on Feb. 24 about his childhood in a disadvantaged inner city neighborhood and how he was able to achieve his career goals through self-determination. Anderson was appointed a U.S. Marshal by both former President Ronald Reagan and President Bill Clinton.

St. Rita youth also participate in a drill team, memorize Bible passages, and assist adult parishioners with a variety of parish and community service projects, Schafer said, which help them stay well grounded in the Catholic Church.



St. Rita parishioner Markeisha Beatty of Indianapolis (above) leads the procession of Camille and Alexandra Menelee, Rosetta Herbert, and other parish youth into the church on Feb. 18 for Mass and a celebration of Black History Month. Rosetta, a freshman at Scecina Memorial High School, sang "Even Me" during the liturgy. Black History Month coordinators Andrea Patterson and Cory Conwell (right) worked with parishioner Tawanna Montgomery to organize the parish liturgies in February with help from Divine Word Father Chester Smith, who celebrated the Feb. 18 Mass, and music director Phyllis Walker.



Photos by Margaret Nelson

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Planting Seeds of Change

## Little Flower Parish youth gather to strengthen faith and friendships

By Kandi Roembke

Over 50 youth gathered at Little Flower Parish in Indianapolis on Feb. 29 for a celebration of their faith.

Little Flower's fourth annual Youth Rally was designed to help the teen-agers learn more about themselves and their faith during Lent.

The Lenten theme for the East Deanery parish this year is "I Call You Friends," which calls parishioners to unite in God's friendship.

The evening began with a youth Mass, music performed by a youth choir, and a special homily. Then the teens were entertained by a band while sharing pizza. This gave them an opportunity to talk and get to know each other better.

"The band was awesome!" said Katie Douglas, a member of St. Ann Parish in Lafayette, who enjoyed Little Flower's Lenten program for youth.

A slide show focusing on the different

### 'Destination Jesus' is theme of youth retreat

Archdiocesan youth are invited to attend a Lenten retreat weekend at Our Lady of Mount Carmel Parish in Carmel.

"Destination Jesus" is the theme of the March 22-24 retreat for teen-agers. Programs and activities will focus on the topic of Jesus in the Blessed Sacrament.

Father Angelo Moscato, a member of the Missionaries of St. Charles, and theologians from the Scalabrini House of Theology in Chicago will help the parish youth ministry staff present the retreat.

Lafayette Bishop William Higi will celebrate the closing Mass at 3 p.m. on March 24 for the teen-age retreatants. For registration information, contact Greg Giles at 317-846-3475.

forms of God's friendship challenged the youth to look at where God is in their lives as part of the parish Lenten theme.

Parishioner Pam Brake spoke with the teens next, offering a moving testimony of her son, Brendan, who committed suicide. She stressed the importance of utilizing friendships and asking others for help.

Teen-age suicide affects too many young people, Brake said. She challenged the teens to "be there for each other" and help prevent other people from experiencing pain and loss from the suicide of a loved one.

As the words of Melissa Ethridge echoed through the cafeteria ("I loved you, then I lost you, and I will never be the same..."), the teen-agers realized that suicide causes many long-term problems.

More testimonies on friendship followed Brake's emotional presentation. Then the youth were entertained again by a local band, who sang popular songs like "One of Us," "Hand in my Pocket," and "I Will Be There for You," which gave the teens opportunities to relate their relationships to the lyrics of modern music.

During small group sessions, the teen-agers had time to share their feelings about friendship. Parish young adults led the discussion about how friendships can change and grow in high school and on through the years.

The youth were enthusiastic about the parish Youth Rally and said they hoped it would be just the beginning of activities for youth in the parish.

Participants also said they liked the blend of entertainment, sharing, learning and fun. The evening rally concluded with a group prayer and presentation of wooden crosses to participants which will serve as a Lenten reminder of the teens' Lenten promise to evaluate their relationships and work to strengthen friendships.

(Kandi Roembke is a member of Little Flower Parish and a freshman at Marian College in Indianapolis.)



## Young Adult Scene

# Marian, archdiocesan organization form partnership

By Susan Biernan

A new relationship has developed between a Marian College division and an archdiocesan service agency.

Catholic Social Service's Family Growth Program and Marian College's Division of Student Affairs Health and Wellness Services Program have teamed-up to trade resources.

"It's a win win situation," Lisa Larkin, the director of Health and Wellness Services at Marian said. "And we are always looking for win win situations."

Catholic Social Service's Family Growth Program director, Mary Anne Schaefer, explained the relationship between the college and her office began after a

## Young Adult Forum/ Tom Ehart

### Why I can't pray like

No, you didn't read the title incorrectly. It says, "Why I can't pray like." I could have put in any number of names, like Fran, Margaret, Father Chris, Sister Catherine, Jean, Joanie and, if I really want to stretch the truth, Jesus.

I've tried praying like them and hundreds of others. I'd see someone feverishly praying the Rosary, so I'd feverishly pray the Rosary. I'd hear of someone fasting for days, so I'd fast for days. I heard about a group that prayed the Divine Office every day, so I joined them and tried my hardest to do everything just like them. I knocked myself out trying to pray like everyone else. I even read how the saints prayed and suffered and offered everything up and I was determined to be just like them...all of them at the same time!

Needless to say, I couldn't keep up with them. Each different wave of prayer I went through, I'd burn out sooner or later, only to be left searching for the next person who would show me how to pray perfectly.

As hard as I tried, I could never pray like any of those people. During quiet meditation, I wanted to sing out loud. When they were singing, I wanted to go off in solitude to be with the birds and trees. When they were reading, my mind would get lost and I'd miss most of the reading. I began to feel like it was hopeless. I'd never be able to pray like.

Then I learned, I'm not supposed to pray like. That's not what praying's about. A friend of mine gave me a book called "Prayer and Temperament: Different Prayer Forms for Different Personality Types" by Chester Michael and Marie Norrisey. Until reading it, I was clueless as to the fact that there are many different kinds of spirituality, including Ignatian, Benedictine and Franciscan, and mixtures of all the different types. I also didn't know that my own temperament helped determine the best ways for me to pray, which may not be the best ways for you or anyone else to pray.

Now I'm finding that prayer is a way of life. It's something that is uniquely individual, a communication between me and God; not me, God and the old lady at the end of the pew. God made me unique and in doing so made our prayer relationship unique.

That's not to say that we should avoid any of the tried and true methods of both individual and community prayer that have worked for billions of people throughout the ages. But what I've come to find is that I need to make each prayer experience my own. Whether it's Mass, the Rosary, a novena, a meditative walk, or praise and worship, every prayer needs to be personalized so that it becomes authentic prayer, not just follow the leader.

In order to do this, I need to be open to the guidance of the Holy Spirit and let Him show me what forms of prayer are most suitable to my nature, my temperament, and the state and time of life I'm in at any given time. The prayer that's right for me may change continually, because different forms of prayer are often most beneficial at different times in our lives.

Sometimes quiet and solitude are what our spirits are thirsting for and if we go to a large gathering, we're going to drown. At other times, we may want to run away from the rat race, when what God really wants us to do is surround ourselves with a community of prayers who will be able to lift us up. Other times He asks us to have a prayer routine, because He knows us well enough to know that if we don't have a routine, we'll tend to leave Him out of the picture. This helps to remind us that He's constantly here with us, no matter what we're doing or how we're praying.

I guess what all this means is that I'm supposed to pray like...me. That's what's going to bring me closer to God and be most beneficial to my soul.

meeting with John Trebnik, a Marian College professor in the business department and the director of continuing education.

"What we came up with is that we are in agreement with our philosophy, with education values and just wanting to minister to all people," Schaefer said.

Through this new agreement Marian College will allow family growth to hold its parent education program at the Stokely Mansion, which is located at Marian College. In turn Marian students, faculty, and employees may also attend the program at a discounted cost. Likewise, Family Growth Program clients will be able to participate in the Health and Wellness Programs offered at Marian College.

The 1996 Marian College Health Fair, which is not open to the public, is one Health and Wellness Program in which the Family Growth Program's clients are invited to participate.

The 10th annual event to be held in late March is supported by various hospitals, health facilities and Marian College departments. Several booths and exhibits will feature: blood sugar and cholesterol testing, blood pressure screening, eye and ear testing, lung capacity testing, body composition testing, flexibility testing, stress management testing, and biofeedback testing, health treats and prizes.

Step aerobic classes at Marian are another benefit in which the Family Growth Program's clients can participate at no charge.

"Because we are not filled to capacity we think this is a wonderful way to offer specific services to a specific organization," Larkin said referring to the relationship.

"Why shouldn't we go back to the system whereby we are giving a service to have a service returned instead of exchange of monies."

Even though the relationship between the college and the archdiocesan organization is new, progress already seems visible.

"One thing that I have seen that's already happened—and I hope it continues—is that two different

programs can collaborate together and really bring more of quality and service in ministry out to the community," Schaefer said.

Schaefer said she hopes the relationship is just now in its beginning stages.

"It is something that has been needed," she said.

## College briefs...

**Paintings by Terre Haute artist** and Indiana State University associate professor of art, Craig McDaniel will be featured through April 2 at the St. Mary of the Woods College Art Gallery. Oil on canvas/mixed media works and a series of framed poems will be on display. For more information contact Catherine Knight, gallery director, at 812-535-5137 or the Public Relations Office at 812-535-5212. St. Mary of the Woods College is located 4.5 miles northwest of Terre Haute.

**Dawn Kurtz**, a Roncalli High School senior has received an athletic softball scholarship from Marian College in Indianapolis. Kurtz is a four year starting pitcher for the Lady Rebels. A parishioner at Nativity Church in Indianapolis, she has led her team to two city championships and a sectional championship.

Marian College in Indianapolis will sponsor a program "Tunes and Tones," at 7 p.m. March 29 in the library. The event will feature the **Marian College Jazz Ensemble** and an exhibition of art donated to the college by Mr. and Mrs. Joseph Ellis and James Ellis of Richmond. Current students and alumni who were recipients of Liberace and John Sweeney scholarships will be recognized during the evening. The event is free to the public. For more information call the Marian College Office of Alumni Affairs at 317-929-0227.

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# Abortion is a hot political issue in Eastern European countries

Abortion rates are falling as living conditions improve and contraceptives become more widely available

By Jonathan Luxmoore, Catholic News Service

WARSAW, Poland—When a bill to revise Poland's 3-year-old abortion law was introduced in the lower house of parliament in March, supporters and opponents engaged in what promises to be a bitter political struggle.

The target of the bill is a 1993 law which ended permissive Communist-era legislation. The new law allowed abortions only when a woman's life or health is endangered, in cases of rape or incest, or when there is serious and irreparable fetal damage.

In other Eastern European countries abortion also has been a post-Communist political issue as elected governments grapple with laws made under one-party rule. In many cases the battle has been over limiting abortion. But in others, such as Romania, the thrust has been to make abortion more available.

In Poland, the 1993 law has almost eradicated legal abortions, according to health ministry figures.

In a December report, the ministry said it had registered 782 abortions nationwide in 1994 and 1,208 the previous year. This compares with 135,000 in 1985. In 1991 and 1992, the last years before the new law was enacted, the respective abortions were 30,877 and 11,640.

However, opponents said that the new law only has forced women to seek illegal abortions at high prices. They say illegal abortions may be as high as 50,000 annually.

A bill to change the law by allowing abortions for women in "difficult living conditions" was vetoed in 1994 by then-President Lech Walesa.

However, Poland's new president, Aleksander Kwas-

niewski, has pledged he will not block such legislation.

In Romania, abortion was prohibited under Communist rule to conform with population targets. It could even incur the death penalty. But sudden legalization of abortion in 1990 gave the country one of the world's highest rates, with over 1.2 million abortions yearly in a population of 24 million.

In Eastern European countries with a strong Catholic history, official figures show abortion rates are falling as living conditions improve and contraceptives become more widely available.

A 1986 law allowing women to obtain free abortions by their own decision up to three months of pregnancy is still in force in the Czech Republic, where pro-life groups have failed to mobilize support for tighter rules.

However, the health ministry reports that abortion rates have been falling every year, from 107,130 in 1990 to 53,674 in 1994, the last year for which figures are available.

In neighboring Slovakia, a Christian Democrat-sponsored bill in 1992 would have tightened the existing 1954 law, while still allowing abortions for "social and economic reasons."

As in many other Eastern European countries, the Slovak abortion bill got buried under other legislative priorities. But abortion rates have been falling in Slovakia anyway. Current figures are at least 10 percent below those of the late 1980s.

So far, the only country to have gone as far as Poland in limiting legal abortion is Hungary. Its 1992 law stipulates that abortions "cannot be an instrument of family planning and birth control."

The law allows abortions up to 12 weeks when the mother's health is threatened, when the fetus has a "severe impairment or other deficiency," in rape cases, and when the mother is "in a severe crisis."

It permits abortions up to 18 weeks when a woman is "fully or partially incapacitated," up to 24 weeks when genetic defects are diagnosed, and at any time when the mother's life is endangered or if the baby will "fail to

attain proper life."

All hospitals with gynecology departments must have an abortion team, according to the law.

The Hungarian law also requires the government to publicize contraception and methods of fetal protection, and provides a grant covering pregnancy from the fourth month.

Hungary's health ministry reported that abortions in 1990 totalled 90,394, but have been falling since then. The number was 74,491 in 1994.

The greatest number of Communist-era abortions were performed in the Soviet Union, where it was widely used as a birth control method. Some health experts estimated that 300 million abortions were performed since the country became the first to legalize abortions in the 1920s.

The same trend has continued in Russia. Over 3.5 million abortions are registered annually by Russia's health ministry. Independent estimates put the figure closer to 7 million and some health experts have said that 170,000 women die each year through abortion-related illnesses.

The average female, according to state figures, has four to five abortions in her lifetime. Only 15 percent of Russian women have not had abortions.

In Moscow, 137,000 abortions were officially recorded in 1994, compared to 64,000 live births.

A 1995 Moscow city council directive declared abortions free in government hospitals and clinics. A November survey, reported by Russia's Blagofest-Info ecumenical news agency, said that 60 percent of Muscovites believed abortions should be "easier to obtain."

Even Poland's limits on abortion are believed to have failed to prevent women from getting them, despite the low official figures. Supporters of revising the 1993 law say that illegal abortions are widespread.

A March 3 article in Poland's *Zycie Warszawy* daily newspaper told how a female reporter anonymously contacted 15 gynecology clinics in Warsaw by telephone, all of which readily offered her an illegal abortion for fees equivalent to \$240-\$480. Two-thirds had promised to operate the same day, she reported.

## Vatican is horrified at terrorist attacks

By John Thavis, Catholic News Service

VATICAN CITY—In the wake of terrorist attacks in Israel, the Vatican has expressed in unusually strong terms its horror at the human carnage and its apprehension about the fragile Middle East peace process.

"The pain of Israel is stirring the conscience of the world," said the March 6 headline in the Vatican newspaper, *L'Osservatore Romano*. Over the previous 10 days, more than 60 people were killed and hundreds injured in attacks for which Palestinian extremists claimed responsibility.

The newspaper warned against giving the terrorists anything in exchange for their suicide bombings of two Israeli buses and a crowded shopping center. They are "butchers of the innocent" and no one should support their "vileness and cowardice," it said.

The newspaper called for a "rebellion" in order to unmask and condemn the terrorists, and "draw them out of their hiding places." This public reaction should also unveil the illegal conduits through which weapons are furnished, it said.

Pope John Paul II, speaking March 3, said the recourse to terrorism against innocent people can have no justification. He called the attacks cold-blooded and cruel.

A commentary by Vatican Radio's program director, Jesuit Father Federico Lombardi, said the latest attacks had clearly threatened the peace process. He said "violence is harassing a process that is still fragile" and is unfortunately succeeding to some extent in stirring up opposition to dialogue.

Father Lombardi said the method used in the bombings—explosives strapped to terrorists who died in the attacks—was a sign of the deep hatred that motivates them. He called it a method devoid of all humanity.

He said the region's leaders who remain committed to the peace process deserve strong international support, because they are putting their lives on the line. He referred to the late Israeli Prime Minister Yitzhak Rabin, slain by an Israeli dissident for his role in negotiations with Palestinians.

Israel's commitment to dialogue was underlined by Israel's ambassador to the Vatican, Samuel Hadas, who said cutting off peace talks would be "not only a move against the Palestinians but against ourselves."

"This is not a war between Palestinians and Israelis, but a war by Palestinians and Israelis against terrorism, and it is vital to have the support of the whole world," he told Vatican Radio March 5.

But he said the country is facing a difficult moment in which "irrationality seems to dominate."

"After the massacre of last week and those of this week, it will be a little difficult for the ideal of peace to be revived in Israel," he said.

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# Cardinal finds assisted suicide decision 'chilling'

*Court decision "does not create a 'right to die,' it creates a right to be killed," Washington bishops say*

By Jerry Filteau, Catholic News Service

WASHINGTON—Cardinal Bernard F. Law of Boston said a federal appeals court decision calling physician-assisted suicide a constitutional right sends a "chilling" message to "millions of elderly and seriously ill people in our society."

"This ruling paves and broadens the road to a complete culture of death," said Cardinal Law, chairman of the National Conference of Catholic Bishops' Committee for Pro-Life Activities.

"Human life—every human life—is of incomparable and irreplaceable worth. Bad court decisions are not," he said.

"This decision treats the vulnerable elderly the way *Roe vs. Wade* treated unborn children," he added, referring to the 1973 Supreme Court decision legalizing abortion across the country.

Mark E. Chopko, NCCB general counsel, said the appeals court decision ends a centuries-old prohibition in law.

"That decision is wrong. It obliterates the tradition of Western law by allowing for the deliberate taking of a life allegedly in the name of compassion," he said.

Cardinal Law and Chopko issued their statements in Washington March 7, the day after the San Francisco-based 9th U.S. Circuit Court of Appeals ruled that the Washington state law that prohibits anyone from helping another commit suicide is unconstitutional.

The court said the law denies terminally ill patients who wish to end their lives with a doctor's help the constitutional "due process liberty interest" of deciding when and how they will die.

"Most Americans would be shocked to learn that having their physicians make them die is fundamental to their rights as citizens," Chopko said.

"Until yesterday, the supposed 'right to die' was not part of our Constitution," he said. "In reality, it is not part of our Constitution today. . . . It (the new court decision) should be resisted by other courts and reversed by the Supreme Court at the earliest possible time."

The bishops of Washington state urged Attorney General Christine Gregoire to appeal the decision to the Supreme Court.

In a joint statement March 7 they said the appellate ruling "marks a dramatic shift in our society's understanding and interpretation of suicide and assisted suicide. If it stands, the ruling invalidates all the existing laws in the nine Western states which now protect those who are terminally ill from assisted suicide." In the federal appellate system the 9th Circuit has jurisdiction over nine Western states and Guam.

"Yesterday's ruling blurs the fundamental moral distinction between withdrawal of treatment from those who are terminally ill and active intervention to take a human life," Washington's bishops said.

"It does not create a 'right to die,' it creates a right to be killed," they said.

"Just as people are a gift to us in the prime of life, the dying and the elderly remain a gift to us, no matter how ill they may be," they added. "We must be willing to share our own gifts and talents to nurture and care for them in their final days."

Cardinal Law expressed concern about the immediate

spiritual and psychological impact of the ruling on millions of Americans who are elderly or seriously ill.

"It tells them that their lives are relatively worthless under the founding charter of our nation—that a state is not even allowed to protect them as it would protect the young and able-bodied who may be tempted to suicide," he said.

The impact may extend to others at risk as well, he said.

"During the months when euthanasia advocates lobbied the voters of Oregon to legalize assisted suicide for the terminally ill," he said, "suicide rates soared among the state's teen-agers and young adults. Mental health professionals in Oregon said they sensed 'an overwhelming feeling of hopelessness among their patients.' That hopelessness . . . can only be aggravated by the court's ruling."

Cardinal Anthony J. Bevilacqua of Philadelphia said, "No court decision can deny what is fundamentally and naturally true, that assisting in suicide is nothing less than taking another person's life. This natural law is the foundation of our nation."

Bishop James T. McHugh of Camden, N.J., a member of Cardinal Law's committee and a frequent commentator on euthanasia and other medical-moral issues, said the decision "opens a wide door for lawyers, euthanasia advocates and family members to persuade, if not actually pressure, patients to end their lives."

"It will remove a strong incentive on the part of health professionals to support terminal patients in the final phases of their lives. And the reasoning can easily be extended to those with incurable disease but not dying," he said.

He said the court decision "elevates personal choice to the controlling principle" without regard for "the moral and ethical values necessary for peace and order in society."

## The Criterion's Dining Section



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# Buchanan's Catholic background: Is that all that makes him tick?

Despite media emphasis on his Catholicism, Buchanan disagrees with U.S. bishops on most moral issues

By Jerry Filteau, Catholic News Service

WASHINGTON—Pat Buchanan's narrow victory in the New Hampshire Republican presidential primary Feb. 20 brought a sudden spate of "What Makes Pat Tick?" analysis in the U.S. media.

Like a pack of baying hounds, over the next few days a number of secular reporters and commentators seemed suddenly to catch the scent of the same fox: Buchanan's Irish Catholic upbringing in the 1940s and '50s.

With varying degrees of nuance, they took essentially the same focus:

- His crusader mentality? His Catholic background.
- His opposition to abortion? His Catholic background.
- His populist, anti-immigration, America-first views? His Catholic background.
- His nostalgia for traditional family values and aura of certitude about nearly everything? His Catholic background.
- His views on women and Jews? His Catholic background.

Several commentators in the Catholic press sounded a sharply different note.

"Media cannot seem to shake a generally held nativist stereotype of Catholicism," said *Our Sunday Visitor*, a national Catholic weekly, in an editorial.

An editorial Feb. 16 in *The Tidings*, Los Angeles archdiocesan newspaper, said, "With the exception of abortion, the U.S. Catholic hierarchy and Buchanan are at odds on just about every (U.S. public policy) issue that the bishops have said has serious moral and ethical consequences."

*The Tidings* warned that a Buchanan presidency "would almost certainly result in a constant series of high-profile clashes between the nation's Catholic bishops and the president" and could "sow seeds of confusion among

Catholics over who legitimately speaks for the Catholic Church in this country."

*The National Catholic Register*, an independent weekly, editorialized on Buchanan March 3: "Accompanying his pro-life stance are views inconsistent with Catholic (social) teaching: his sweeping anti-immigration philosophy; his 'America first' motto with its nativist sentiments; his call for punitive tariffs on imported goods; the dismantling of NAFTA; the withdrawal of U.S. troops from Bosnia."

Tom Fox, editor of another independent weekly, the *National Catholic Reporter*, in a March 1 column called Buchanan "a frightening act . . . an intemperate, opportunistic, divisive man who preys on fears and insecurities."

But *The Wanderer*, also an independent Catholic weekly, gave Buchanan its "enthusiastic and unqualified endorsement" for president in a Feb. 8 editorial. Before he gave up political journalism for campaigning, Buchanan was one of *The Wanderer's* regular columnists.

Secular media reports that linked Buchanan's populist rhetoric and alleged anti-Semitism to his 1950s Catholic education brought protests from some Catholic groups which said such stereotyping betrayed anti-Catholic bigotry.

The March 17 *Our Sunday Visitor* editorial summarized the point of the objections: "It is downright prejudicial, as well as bad history, to make the generalization that all Catholics were raised in an anti-Semitic environment in the 1950s. . . . If Catholics were exposed to anti-Semitism at all, it was far more likely to come (less from their Catholic environment than) from the general white-bread culture of the times, where Jews, as well as Catholics, were still barred from many private clubs, certain businesses, as well as leadership positions in civil and professional life."

The controversy also drew commentary in *The New York Times* and *The Washington Post* on how Buchanan's positions and his Catholicism should be assessed.

In an op-ed column in the *Post* March 5, political commentator E.J. Dionne Jr. said, "To the extent that there is some anti-Catholicism in the coverage—and there is—it

lies mostly in efforts to link all of Buchanan's views, prejudices and predilections to his Catholic background. Somehow all Catholics are made complicit in Buchanan's world view. That's a heavy burden for Catholics to bear, and a lot of us resent being made out to be a bunch of authoritarian, close-minded anti-Semites."

Both Dionne's column and a similar analysis March 3 by *New York Times* religion correspondent Peter Steinfels cited the Feb. 16 editorial in *The Tidings* on the contrasts between Buchanan's views and many public policy positions of the bishops.

Steinfels compared the current controversy over a Catholic candidate with the one in 1984, when Catholic vice presidential candidate Geraldine Ferraro's abortion position conflicted with the bishops' public policy stance.

Last November the U.S. Catholic Conference Administrative Committee, as it has since 1976, issued its election-year statement on political responsibility, asking Catholics to judge parties and candidates in terms of church positions on a range of public policy issues, from abortion and arms control to violence and welfare reform.

For example, the bishops want an immigration policy more generous than the current one. Buchanan wants to close the nation's borders to new immigrants for five years.

Buchanan wants to terminate all U.S. foreign aid except emergency aid in disasters or crises; the bishops call for a strong program of systematic U.S. aid for development.

He repudiates affirmative action; the bishops support it.

He lists the departments of education, energy, commerce, and housing and urban development among federal agencies he would close; the bishops support a federal role in all those areas.

He opposes increasing the minimum wage; the bishops support it.

Any fair assessment of Buchanan's positions vis-a-vis Catholic social teachings ought to note that abortion is not the only issue on which he and the bishops are in basic agreement. They also agree, for example, in opposing euthanasia, restoring moral education in schools and supporting school vouchers and parental rights in education.

Buchanan was effectively removed from serious contention for the Republican nomination when he came in second to Bob Dole throughout the eight-state primaries March 5. But the flap over his Catholic roots during his brief moment as front-runner highlighted the fact that in some media circles Catholics are still treated differently on the issue of religion and politics.

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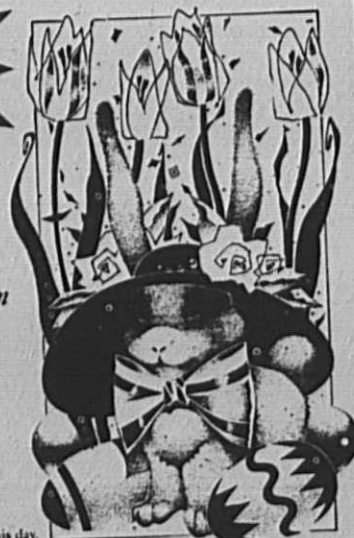
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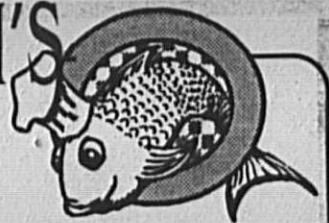


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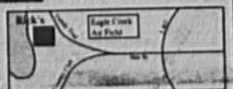
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Question Corner/Fr. John Dietzen

# Should a mixed-marriage wedding have a Mass?



**Q** Our daughter soon will marry a man of the Lutheran faith. The priest who will marry them said he didn't feel a Mass would be appropriate, as it could make members of the other faith uncomfortable.

We were surprised. The Mass is an important part of our lives, and we wonder what the church's rulings on this are. When are Masses at mixed marriages permitted? (Wisconsin)

**A** Official Catholic regulations about this are simple and fairly clear.

It is possible to have the celebration of the Eucharist at the marriage of a Catholic to one who is not of our faith, under two conditions. These conditions are given in the Rite of Marriage (Introduction, 8).

First, the non-Catholic should be a baptized Christian. Normally, only another Christian will understand and appreciate the religious significance of the Lord's Supper, and thus of our eucharistic celebration.

Second, both partners must desire and freely request that their marriage take place within the Mass.

The intention here, of course, is to be sure that the sensibilities of the non-Catholic and his or her family are honored, and that both of them see the whole ceremony as expressing a Christian covenant with each other and with God.

Especially when it comes to something as sacred and solemn as the celebration of the Eucharist, it should be more important, even to the non-Catholic, than simply, "If it means that much to you, go ahead."

Applying all this in a personal situation is, however, not so easy. There remains the concern you raise, the obvious need to be sensitive to how their decision will impact both families.

According to the church's policies, for example, generally neither the Protestant spouse nor the non-Catholic members of the family could receive Communion.

How do the bride and groom feel about that? In one sense, the more devout the Protestant partners are, the more emptiness will be felt when at such a sacred time of their lives they and their loved ones are separated at the table of the Lord.

I have a feeling the priest was simply attempting to encourage the young couple to think seriously about these questions. Each situation is different, because each relationship and network of relationships are different.

As with numerous other decisions that will face them as people of different faiths, there is no perfect, totally painless, solution to this dilemma.

Some couples I have worked with decided, after lots of thought and prayer, to have the Mass. Others have not. They have all, however, tried to do the best for everyone concerned.

I really understand and sympathize with the hopes and dreams you have for your daughter's wedding. But know that the other family have convictions and desires too.

Tell the couple how you feel. But also tell them you will support them in whatever decision they are able lovingly to reach together.

(Questions should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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## Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are

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

**BISSIG, Bryan Jacob**, infant, Sacred Heart, Jeffersonville, March 3. Son of Jeffrey and Valerie Bissig; brother of Allen Bissig; grandson of Bill, Laura Bissig; Jim, Diane Osborne.

**BOHMAN, Emil A.**, 85, St. John, Enochburg, March 9. Father of Mike Bohman, Debbie Koehne; grandfather of four.

**BROCKMAN, Martin A.**, 96, Holy Family, Oldenburg, Feb.

18. Father of Garin, Fathers Leon and John, Sister Margaret Brockman, Audrey Brown; grandfather of 16; great-grandfather of 22.

**CORNELL, John Christopher**, infant, Little Flower, Indianapolis, Feb. 23. Son of Anette and Chris Cornell.

**DIDAT, Leona R.**, 88, St. Mary of the Knobs, Floyds Knobs, Feb. 29. Mother of Robert, Elmer, Jerome, Regis, James Didat, Patricia Holsclaw, Mary A. Cannon; sister of Francis, Aloysius Becht, Olevia Atkins; grandmother of 11; great-grandmother of four.

**DUHLMEIER, Minnie**, 94, St. Joseph, St. Leon, Feb. 25. Sister of Virginia Brickmer; aunt of several nieces and nephews.

**DWINGER, Anna F.**, 92, St. Louis, Batesville, March 4. Mother of Theresa Maple, Robert Dwinger; sister of Theresa Drockelman, Rosina Gindling; grandmother of nine; great-grandmother of 20; great-great-grandmother of four.

**ETIENNE, Helen Kathryn**, 81, St. Michael, Cannelton, March 1. Wife of Edgar Etienne; mother of Joseph Etienne, Mary Ann Blandford, Rose Marie McBrayer, Bonnie Jean Litherland; sister of Doris Baughn, Clarice Kinzer.

**FLEISCHMAN, Carl J.**, 96, St. Boniface, Fulda, March 3. Husband of Agnes Fleischman; father of Carlene Ballard, Betty Jo Taylor; brother of Roman, Robert Fleischman; grandfather of five; great-grandfather of five.

**FOXWORTHY, Janice G.**, 87, Little Flower, Indianapolis, Feb. 28. Mother of James W. Potter, Margaret L. Gaughan; grandmother of four; great-grandmother of five.

**GAPEN, Raymond V.**, 80, Christ the King, Indianapolis, March 4. Husband of Edna (Matz) Gapen; father of Raymond J., Michael J. Gapen, Marilyn R. Townsend, Barbara A. Parsons, Deborah T. DuBois; brother of Harriet Richardson, Rose Esbensen, Gene Tobin; grandfather of 15; great-grandfather of one.

**GLASS, Mary Margaret** (Reilly), 82, St. Christopher, Speedway, Feb. 24. Wife of Frank Glass; mother of Paul F. Glass, Marie B. Slevin; sister of Ann Striby, Theresa Reilly; grandmother of six; great-grandmother of three.

**HANDT, Frances E.**, 59, St. Bartholomew, Columbus, March 3. Wife of Norman Handt; mother of Teresa D., Barbara A., Sandra M., Leon P., Kenneth R. Handt, Linda M. Sneed; sister of

Albert, Carl, John Zapfe; grandmother of five.

**HARTMAN, Anna Viola**, 95, St. Augustine, Jeffersonville, Feb. 29. Mother of Rita A. Ivy, Louis E. Hartman; grandmother of seven; great-grandmother of 11; great-grandmother of one.

**HOLMAN, Sharon N.**, 60, St. Paul, Tell City, March 1. Wife of Lura Holman; stepmother of Ella Jean Zuelly, Evelyn Faye Summers; sister of Carl E., Earl, Curtis Holman, Vita Wagner, Eileen Loose, Irma Kneidler.

**HOUSEFIELD, Grace E. (Flowers)**, 89, Our Lady of Lourdes, Indianapolis, Feb. 29. Mother of Sandra Croquart; grandmother of three; great-grandmother of seven.

**JARBOE, Herman M.**, 84, St. Paul, Tell City, Feb. 27. Brother of Earl Jarboe, Helen Turner, Lucille Walters, Rose Hagan.

**JARBOE, Teale J. "Terry"**, 43, St. Paul, Tell City, Feb. 29. Husband of Angel J. Jarboe; father of Clint, Candy, Craig Jarboe; son of Mary Jo Jarboe; brother of Paul Jr., Pat, Tim, Sr. Angela Jarboe, Germaine Baur.

**LANE, Rosemary**, 88, St. Joseph, St. Leon, Feb. 28. Aunt of Antoinette Hiltz.

**LESSEY, Marion Jane**, 81, St. Christopher, Speedway, Feb. 27. Aunt of two.

**MEEK, Loretta M.**, 83, Holy Family, Richmond, Feb. 24. Mother of Mary Ann Martin, Eugene Meek; sister of Lucille Juerling; grandmother of four; great-grandmother of two.

**MOLL, Walter S.**, 80, Holy Spirit, Indianapolis, March 4. Husband of Dorothy C. (Niederling) Moll; father of John B., Thomas J., James W., Robert A. Moll, Mary C. Myers; brother of George Moll, Mary E. Tebbe; grandfather of nine.

**MURELLER, Robert F. Sr.**, 70, St. Paul, Tell City, Feb. 28. Husband of Theresa Mueller; father of Frank, Bobby, Jerry, Howard, Judy, Amber Mueller; stepfather of Amanda, Alishia Shreve; son of Grace Mueller; brother of Marvin Bud Mueller, Lois Maxine Glenn.

**NOLAN, Alice Frances**, 79, St. Mary, Aurora, Feb. 23. Sister of Margaret Nolan.

**NOWLING, John D.**, 87, Little Flower, Indianapolis, March 2. Husband of Margaret Nowling; father of Douglas R., Jack C., Phillip G. Nowling; grandfather of 21; great-grandfather of 38; great-great-grandfather of three.

**POWERS, Christopher James**, 87, St. Mary, Aurora, Feb. 19. Husband of Viola L.

(Snyder) Powers; father of Larry J., Mary Lou Powers; brother of Edward, Mae Powers, Rosella Randolph; grandfather of two.

**ROBBINS, Lyman James**, 73, St. John, Enochburg, March 6. Husband of Irene Robbins; father of Stephen, Ted Robbins, Judy Greiwe, Mary Jill Zylow; grandfather of four; great-grandfather of one.

**ROHYANS, Nancy S.**, 62, Our Lady of Lourdes, Indianapolis, Feb. 23. Mother of DeDe Fentress, Pamela Hilligoss, Tammy Butrum, Kristi Cornell, Melodi Hassell, Thomas E. Rohyans, Jr., Douglas Willard; sister of Joseph, Kenneth Branam, Peggy Shiflet, Barbara Barnes; grandmother of 16.

**RUDOLPH, Viola**, 91, St. Michael, Cannelton, Feb. 22. Mother of Tony Rudolph, Bob Jones, Dorothy Bowman; grandmother of five; great-grandmother of three.

**SCHMIDT, Victor Charles**, 80, St. John, Bloomington, Feb. 23. Father of Charles, Kenneth Schmidt, Janet Shade; brother of Ludwina Enderle, Clair Woeste.

**VORHIES, Mary C.**, 71, St. Philip Neri, Indianapolis, Feb. 27. Mother of Paul, Thomas, Ralph, Sheila Vorhies; grandmother of five; great-grandmother of three.

## Cardinal Krol recalled at Mass

**PHILADELPHIA (CNS)**—The late Cardinal John Krol of Philadelphia was saluted as "a lion of courage, a voice of truth" at his March 8 funeral Mass at the Cathedral Basilica of Sts. Peter and Paul in Philadelphia.

In the days after his death March 3, Cardinal Krol "was spoken of by many as one of the most powerful men of the church," said Cardinal John J. O'Connor of New York in his homily.

But "those who knew him as a human being and a great priest, however, knew that any such concept of power was in his mind but dust and ashes," Cardinal O'Connor said.

He spoke too of Cardinal Krol's expressed wish to "go home." God, he said, "seemed to be delaying until the (March 3) feast of Blessed Katharine Drexel, whom the cardinal loved and whose cause of canonization he had unwaveringly pursued."

"Your wish was granted," Cardinal O'Connor said. "He will raise you up. We will miss you."

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Please mail resume to: Search Committee, c/o 1891 Ivanhoe Court, Louisville, KY 40205.

## Secondary Principal

Secondary principalship opening at Marian High School, South Bend, IN. Grades 9-12, enrollment: 618. Accreditation in process.

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The Catholic schools of the diocese of Fort Wayne-South Bend have openings in the following positions: Associate Superintendent and Elementary and Secondary Principal.

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For information and application, contact: Catholic Schools Office, P.O. Box 390, Fort Wayne, IN 46801. Phone: 219-422-4611. Fax: 219-420-6306. Complete application due April 1, 1996.

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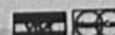
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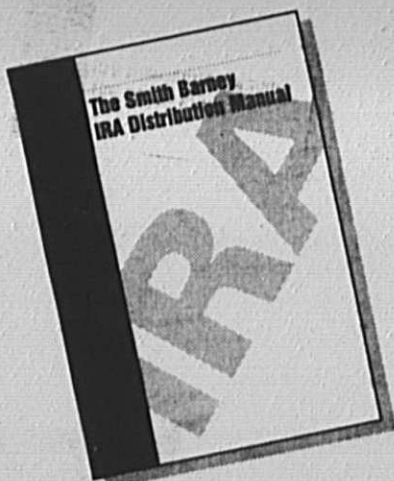




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