



The Criterion

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At least 1,147 'new' Catholics welcomed

Number will be larger after all the parishes report names of their candidates or catechumens

By Margaret Nelson

The archdiocese grew by more than 1,147 'new' members during the last year—most of them participating in rites of initiation during Holy Saturday liturgies last week.

Some were baptized, and others received the sacraments of confirmation and first Communion. (The above figure does not include some that were not reported by their parish leaders by the time we went to press on Tuesday.)

Some parishes experienced unusual growth, welcoming dozens of new parishioners at the Easter Vigil. The Indianapolis South Deanery alone reported bringing 265 into full membership in the church.

St. Barnabas Parish, in the South Deanery, welcomed 66 new members. St. Monica, in the Indianapolis West Deanery, included 47 more people in its parish community. And Our Lady of the Greenwood south of Indianapolis celebrated with 43 new parishioners.

St. Vincent de Paul in Bedford brought 39 through its RCIA program. St. Bartholomew in Columbus, Seymour Deanery, had 35; Christ the King, North Deanery, had 31; St. Charles, Bloomington, 30; the Richmond parishes, 30; St. Joseph, Terre Haute, 28 each; St. Mark, South Deanery, 27; Little Flower, Indianapolis East, St. Malachy, Brownsburg, and St. Joseph, Shelbyville, 26 each; Prince of Peace, Madison, 25; St. Jude, Indianapolis South, and Sacred Heart, Clinton, 24.

Pope prays for victims of war and poverty during Easter weekend

He carries cross at Colosseum, hears confessions, welcomes new Catholics, celebrates outdoor Easter Mass

By Cindy Wooden, Catholic News Service

VATICAN CITY—From Bosnia to Rwanda, from the Middle East to Haiti, Pope John Paul II's prayers were with the victims of war and poverty as he celebrated Jesus' passion, death and resurrection.

"The Lord is risen and gives to those who participate in his victory over death the courage and strength to build a new humanity through the refusal of every form of violence, sectarianism and injustice," the pope said April 7 in his Easter blessing.

Jesus has risen with power, he said, "bringing with him love and justice, respect, pardon and reconciliation."

Pope John Paul culminated four days of intense liturgical ceremonies with an Easter morning Mass under sunny skies in St. Peter's Square and with his blessing "urbi et orbi" (to the city and the world).

While a fever and digestive ailment forced him to cancel several engagements in mid-March, the pope cut nothing from his traditional Holy Week and Easter schedules.

As was the case last year, Pope John Paul carried a bare wooden cross only at the beginning and end of the Stations of the Cross service at Rome's Colosseum. He followed the other cross bearers throughout the hour-and-a-half service and, although he seemed to have some difficulty climbing the stairs for the final stations, his voice remained strong.

The Easter Vigil service April 6 in St. Peter's Basilica lasted more than three hours and included the baptism and confirmation of 10 adults, including one from China and one from the United States.

The pope's Holy Week and Easter liturgies were filled with prayers and gestures of solidarity for suffering people throughout the world.

Celebrating the Mass of the Lord's Supper April 4 in Rome's Basilica of St. John Lateran, the pope earmarked the collection for Catholic charitable activities in Haiti.

The April 5 Way of the Cross, which began at 9 p.m. in the torch-lighted ruins of the Colosseum, was a meditation not only on the passion of the Lord, the pope said, but on "the suffering of men and



Photo by Margaret Nelson

Dennis Jones is baptized by Archbishop Daniel M. Buechlein during the Easter Vigil Mass at St. Peter and Paul Cathedral on April 6. He was one of at least 1,147 people within the Archdiocese of Indianapolis who were baptized and/or confirmed last weekend.

women of every age—a long path of pain and blood which runs through history."

"Even today, blood and suffering mark the events of our time," he said after listening to the meditations on the 14 stations written by Cardinal Vinko Puljic of Sarajevo, the war-battered capital of Bosnia-Herzegovina.

Among the men and women carrying the cross for the pope were a nun and a schoolteacher from Sarajevo and a Rwandan mother flanked by her two small daughters.

The suffering of Christ continues in modern-day martyrdoms and war, but

also in the "striking plot against life which threatens persons and peoples, especially when life is weak and defenseless, and which are multiplying

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Assisted Suicide

Supreme Court review is urged for the latest court ruling, affecting three eastern states, that overturned laws banning physician-assisted suicide.

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New Catholics

The names of some of the people who were baptized and/or confirmed on Holy Saturday are listed this week. The rest will be included in next week's issue.

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Seeking the Face of the Lord

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



Christian hope and Christian unity

Easter has come and gone, but the Easter season is with us through the spring. More importantly, Christ's paschal victory over sin and death is with us forever. This is the decisive truth for all time, yet, unfortunately, we can become rather "ho-hum" about all of this. During Lent and Holy Week and Easter I have tried to sound two major themes: Christian hope and Christian unity.

No matter what our circumstances may be, Easter is a season of hope. Although both Peter and Judas betrayed Jesus in his most desperate hour, and although both repented of their sins, there was a decisive difference. In the bitter doldrums of his guilt and his repentance Peter had hope. He believed Jesus' love for him was great enough to offer merciful forgiveness. He was even named head of the apostolic community by Jesus.

On the other hand, even though in the doldrums of his guilt Judas repented and even returned the 30 pieces of silver, he apparently was unable to hope that Christ's love was large enough to forgive his betrayal. Without hope he committed suicide.

Hope is not a "turn it on, turn it off again" type of reality. Judas did not lose hope all of a sudden. He was not capable of betraying his friend on sudden impulse. Betrayal, a lack of fidelity, happens gradually. Rather than being a sudden catastrophe, infidelity is more like an erosion. Judas could not hope because early on he began to lose faith in Jesus. Someone else or something else took the place of the Son of God. How easily that can happen.

Hope is a precious Easter gift offered to each of us. The danger of allowing Easter to come and go, the hazard of not nurturing our faith in Jesus with care year-round, is the danger of losing hope in the doldrums of guilt.

Hope and unity are related. We stress the unity of the church because the unity of the church has everything to do with maintaining the integrity, the unity of our faith. As for Judas, so for us, faith in Jesus is not whatever we want it to be. Judas was disillusioned because Jesus did not turn out to be the kind of Messiah he wanted and expected. He wanted Jesus on his own terms, but Jesus has something to say about that.

In order to protect the integrity of the

paschal gift which he won by dying for us, Jesus established the church under the leadership of the Twelve. And the Twelve, under Peter's leadership, were charged to hand on the Gospel and its mission. Jesus charged the Apostles and their successors both to protect and foster the unity of the church and he promised that the wisdom of the Spirit would guide them in their leadership for the church's mission of unity. Only by the guidance of the Spirit could there be any guarantee that the church would not lose its way in handing on the fundamental integrity of Christ's Gospel.

As best as we can determine, Christ established a hierarchical church order for the sake of the unity of his body through the ages. Christ foresaw what we learn in the study of every historical era of the church and the human family: We have a built-in tendency to want to have Christ and the church on our own terms.

The role of hierarchical authority to foster and protect the integrity of the faith is not always popular, especially in a democratic milieu. Off and on this is apparent in the letters to the editor of *The Criterion*. Not so long ago someone wrote decrying that "the sense of the faithful" is ignored these days because of the large egos of the bishops. If one side-steps the angry and judgmental tone, besides a misunderstanding of the church's teaching about "the sense of the faithful" (*sensus fidei*), one sees that the role of hierarchical authority and its integrity is being questioned. True, the bishops of the church are quite human and all that that means, yet it is a matter of faith that somehow the Holy Spirit works through all of this.

It is also important to know that the church's teaching about "the sense of the faithful" means there is a common understanding of all members of the church as one, and that includes the successors of the Apostles. Like Christ, the church has never taught that majority vote would, in some cases, determine what Christ taught or wanted. If that were the case, the church Christ founded would be long gone.

But the fundamental point I want to make is that, like Judas, we cannot try to make Christ into whom and what we would personally prefer.

Editorial Commentaries/John F. Fink, Editor

When a bishop threatens to excommunicate people

Excommunication. Suddenly an ecclesiastical penalty is prominently in the news. When Bishop Fabian W. Bruskewitz of Lincoln, Neb., warned Catholics in his diocese that continued membership in 12 different organizations would incur their excommunication (see article in our March 29 issue), it not only took his brother bishops by surprise but it got the attention of the secular news media.

Whether or not Bishop Bruskewitz's action was wise can be—and is being—debated within the church. But the fact that the bishop has the authority to do it seems certain, according to Canon 1315 of the Code of Canon Law: "Those who have legislative power can also issue penal laws; within the existing limits of their competence by reason of territory or persons, they can by means of their own laws safeguard with an appropriate penalty any divine law or an ecclesiastical law made by a higher authority."

My purpose in this commentary is to explain what excommunication is and what offenses incur excommunication.

The first thing that should be noted is that the purpose of excommunication is to bring about the reform of the offender. It is not intended to be a punishment so much as a medicinal penalty. Bishop Bruskewitz wants Catholics to withdraw their memberships from those groups.

People who are excommunicated are deprived of the spiritual goods of the church which they received at the time of their baptism. They are forbidden to have any share in the Eucharist or other acts of public worship or to celebrate or receive the sacraments or sacramentals. They are, therefore,

deprived of sacramental grace. Nevertheless, they are still responsible for fulfillment of the normal obligations of Catholics.

Excommunication can be incurred in either of two ways. The most serious is by a formal proceeding (*ferendae sententiae*), a trial before three to five judges. The pretended celebration of the Eucharist or of sacramental confession and violation of the seal of confession by an interpreter are offenses punishable by this type of excommunication.

The more common form of excommunication is that which is imposed automatically (*latae sententiae*) for offenses that are considered serious enough to warrant this penalty. The Code of Canon Law lists seven such offenses: apostasy, heresy or schism, violation of the Sacred Species, laying violent hands on the pope, absolution of an accomplice, episcopal consecration without authorization from the Holy See, violation of the seal of confession by a confessor, and procuring an abortion.

The Code of Canon Law cautions bishops in their use of the power to impose penalties. Canon 1318 says, "A legislator is not to threaten automatic penalties unless perhaps against certain particularly treacherous offenses which either can result in more serious scandal or cannot be effectively punished by means of inflicted penalties; a legislator is not to establish censures, especially excommunication, except with the greatest moderation and only for more serious offenses."

Bishop Bruskewitz obviously felt that membership in those organizations is a sufficiently serious offense to warrant his action.

Thank God for the gift of faith that allows us to believe in the Resurrection

The three major newsmagazines—*Time*, *Newsweek* and *U.S. News & World Report*—all had stories last week about the Resurrection. And they all reported on efforts made to debunk the historical accuracy of this event. Many people today don't believe in the Resurrection. But we shouldn't be surprised at this.

The Gospels make it quite clear that the first reaction of the Apostles—and not just Thomas—was disbelief that Jesus rose from the dead. When Mary Magdalene first saw Jesus, she thought it was the gardener. It's not easy to believe that a human being can rise from the dead.

We should be glad that Jesus' disciples were so hard to convince. It shows

that they weren't glib. But they came to believe simply because it really happened.

Of course, it wasn't just a human being who rose from the dead. It was the only person who ever existed who was both human and divine—completely human in every way except sin, and fully divine. But the only way we can believe that is through faith, which is itself a free gift from God that none of us deserves.

Let us thank God this Easter season for the gift of faith that allows us to believe in the Resurrection. And in believing in Jesus' Resurrection, let us also believe that we, too, will some day rise from the dead and will live with God for all eternity.

Clergy, religious, lay leaders invited to Fiscal Management Conference

By John F. Fink

A comprehensive Fiscal Management Conference will be held at the Archbishop O'Meara Catholic Center on Saturday, April 27.

Archbishop Daniel M. Buechlein, in a message encouraging parish, school and agency leaders to attend the conference, said, "This conference gives clergy, religious and lay leaders an opportunity to meet and to learn about and discuss strengths and concerns in the management of our church's fiscal resources."

Promotional brochures for the conference have been sent to parishes, schools and archdiocesan agencies. The cost for participating is \$15 per person.

The conference will begin at 9 a.m. and conclude at 3:15. Mass will follow at SS.

Peter and Paul Cathedral at 5 p.m. for those who are interested.

Archbishop Buechlein will deliver the keynote address on stewardship and fiscal accountability. This will be followed by a talk on "Internal Controls—Protecting Our Human and Financial Assets," by Tom Golden, director of litigation and claims services for Coopers & Lybrand. Then Richard Burke, president of Catholic School Management, Inc., will address "The State of Catholic School Finances."

During the afternoon, participants will have an opportunity to attend three of 20 breakout sessions being offered. The session topics range from accounting techniques to payroll issues, to IRS deductibility guidelines for charitable contributions, to employee benefits, to the future of information systems.

Those interested in attending should contact Carolyn Noone at (317) 236-1428 by April 23.



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Clinton proclaims Day of Prayer

WASHINGTON (CNS)—In a proclamation for a National Day of Prayer May 2, President Clinton encouraged every citizen to pray for strength to face the world's challenges and uncertainties.

"This occasion calls us to affirm our country's spiritual roots and to humbly express our gratitude to the source of our abundant good fortune," said Clinton in signing the proclamation April 2.

"As we seek to renew the values that have long strengthened America's families and communities, let us reach out to God and to one another for wisdom and courage," the proclamation continued.

Clinton noted that the first National Day of Prayer was proclaimed by the Continental Congress in 1775.

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and becoming more acute," the pope said.

Also on Good Friday, as has been his custom, Pope John Paul walked unannounced into St. Peter's Basilica shortly after noon to hear confessions. The pope spent about an hour-and-a-half in the confessional, listening and offering absolution to more than 20 people.

In the early evening, he presided over the quiet and solemn liturgy of Christ's passion, venerating the cross and listening to the homily of Capuchin Father Raniero Cantalamessa, the preacher of the papal household.

Austere solemnity gave way to the light of fire and candles in St. Peter's Basilica as the pope began his celebration of the Easter Vigil.

"The light of Christ is for all peoples and you, in this celebration, are in a way the response of the nations of the world to the new evangelization," he



CNS photo from Reuters

Pope John Paul II blesses the crowd gathered in St. Peter's Square to celebrate Easter April 7.

told the 10 adults he welcomed into the Catholic Church.

Brebeuf starts capital campaign

Brebeuf Preparatory School in Indianapolis has initiated a \$3 million capital campaign to raise funds for the renovation and expansion of the school's science facilities.

Jesuit Father Walter C. Deye, school president, announced the "Investing in Great Futures: The Campaign for Brebeuf Science Education" during a ceremony at the Jesuit-Catholic-interfaith college preparatory school.

Father Deye said \$2,060,000 already has been raised toward the school's \$3 million goal.

He said Brebeuf will seek the remaining funds from "individuals and organizations in the Indianapolis area and beyond who share Brebeuf's commitment to the preparation of future community leaders."

C. Perry Griffith Jr., a 1972 Brebeuf graduate who is president of Denison, Inc., is

chairing the fund-raising effort.

"The success of our campaign to date has been the result of the dedication and generosity of volunteers and donors," Griffith said. "These friends recognize both the critical need for quality high school science education in this country and the importance of continued Jesuit education in Indianapolis."

Father Deye said Brebeuf's "Investing in Great Futures" campaign will finance a nine-month construction project, scheduled to begin in June of this year, to completely refurbish and re-equip science laboratories and lecture rooms.

The president said these areas have remained structurally unchanged since the building was constructed in 1961. In addition, the project will provide 27,000 square feet of renovated or new classroom and meeting space.

The group, ranging in age from 19 to 41, including five men and five women from South Korea, Vietnam, China, Japan, France, Italy and the United States.

The Vatican listed the American as 25-year-old Kishore Jayabalan.

"In the fact that seven out of 10 of you come from Asia, we can see a sign of the great desire of Christ and of the church to encounter the populations and cultures of that immense continent, rich in history and noble traditions," the pope said in his brief homily.

Asia is the continent with the lowest percentage of Catholics; they make up less than 3 percent of the population.

"Let no one be afraid of the light of Christ," Pope John Paul said. "His Gospel is the light which does not bring death but which develops and brings to full maturity whatever is true, good and beautiful in every human culture."

In the brilliant sunlight of Easter morning, the pope celebrated an outdoor Mass amidst a riot of spring flowers and a congregation of an estimated 100,000 people.

From the central balcony of the basilica at noon, Pope John Paul offered his Easter greetings and blessing to the world in 57 languages, including Esperanto.

"A blessed Easter in the joy of Jesus Christ, the risen Lord and savior of the world," he said in English.

The power of God seen in the resurrection of his son is a "power which reveals goodness and condemns evil and its tragic consequences," the pope said in his main address.

He offered his prayers to the risen Christ to "enlighten and guide all those who are building peace every day and in every corner of the globe at the cost of great sacrifices."

He prayed that Christ would strengthen those working for peace in Bosnia-Herzegovina, Ireland and the Middle East, "and particularly in the Holy Land, where hopes for peaceful co-existence are still jeopardized by recourse to force and violence."

Pope John Paul also prayed for those who have rejected the ethnic violence that tore apart Rwanda and Burundi, and prayed for the victims of violence in Caucasus, Afghanistan, Algeria and Sudan.

The pope offered special prayers for people in every part of the world who yearn for justice, hoping for the fulfillment of "their legitimate aspirations for employment, housing, greater social justice and true freedom of conscience and religion, hindered at times by the intransigence of the followers of other religions."

Like the thousands of Romans who traditionally spend Easter Monday outside of the city, Pope John Paul went to his summer residence at Castel Gandolfo, where he recited the midday "Regina Coeli" prayer with pilgrims gathered in the small courtyard.

Father of liberation theology to give two lectures in Indianapolis next week

World renowned but controversial theologian Jesuit Father Gustavo Gutierrez will give two public lectures at Christian Theological Seminary in Indianapolis on Monday, April 15, and Tuesday, April 16.

Father Gutierrez is known as the "Father of Liberation Theology in Latin America." Among his books are "A Theology of Liberation," "Praxis of Liberation" and "Christian Faith and Liberation and Change."

The lecture on April 15, which will begin at 7:30 p.m., will be titled "The Preferential Option for the Poor." The

April 16 lecture, at 8 a.m., will be on "Challenges of Liberation Theology." The lectures are free.

The lectures will be in room 122 of the Christian Theology Seminary, located at 1000 W. 42nd St. in Indianapolis.

Father Gutierrez has been a consultant for the Latin American Conference of Bishops and an adviser to the National Union of Catholic Students in Peru. He is a founding member of the Ecumenical Association of Third World Theologians.

Earth Days scheduled at Michaela Farm

The Sisters of St. Francis at Oldenburg invite those who wish to participate in Earth Day to contribute to their April projects at Michaela Farm.

The sisters would like help moving donations of wood chips for their project of planting 7,000 trees on a 10-acre planting field on the farm. They prefer mulching to the use of harmful chemicals for weed control.

Foresters from throughout the state will gather at the farm on April 12 and 13 for a Forest Field Day, to plant and mulch the new trees.

Two sources of wood chips—and free loading—are available: one near Columbus and one near Oldenburg.

On April 20 and 21, a local Boy Scout troop will begin to construct a nature trail at Michaela Farm.

And on April 27, the regular Saturday work day at the farm, staff and volunteers will complete the mulching work on the newly-planted trees.

Those wishing further information may call Franciscan Sister Claire Whalen at 812-934-5016.

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From the Editor/John F. Fink

How the Catholic Church is organized at the top



During the week of March 10, I was in Rome to attend a series of briefings by various congregations and councils at the Vatican. It was a program put together for editors of Catholic periodicals by Archbishop John P. Foley, president of the Vatican's Pontifical Council for Social Communication. He has been a great friend from the time he was editor of *The Catholic Standard & Times* of Philadelphia. I will use this and a few other columns to explain some of what we learned.

First, though, I should explain how the Catholic Church is organized at the top. For that, we should get some definitions straight. For example, when we refer to "the Vatican" we should be referring to the 108.7-acre Vatican City State which was created by the 1939 Lateran Treaty between Benito Mussolini and Pope Pius IX to partially compensate the church for the loss in 1870 of the Papal States. The Vatican has its own administration as well as buildings that include St. Peter's Basilica, the papal residence, the Vatican Museum, a post office, bookstore, supermarket and pharmacy, barracks for the Swiss Guard, and even its own Church of St. Ann for Vatican employees. Archbishop Foley drove some of us around the Vatican to see some of these places.

Often when we popularly refer to the Vatican, we really mean "the Holy See." This is the governing authority of the Catholic Church, the pope and the central offices of the Roman Curia. Many of those offices are not located physically in the Vatican but in extra-territorial areas around the Vatican or in other places. The Holy See is not a place; it is the ministry of the pope. That's important in international politics because the pope's nuncios are representatives of the Holy See and not of the Vatican City State.

Finally, there's the "Roman Curia." This simply refers to the offices and people that administer the Holy See for the pope. The curia for the pope is more or less equivalent to the cabinet for the president of the United States. During our week in the Vatican and nearby areas, we met with officials of the Roman Curia. We also were guests of the U.S. Ambassador to the Holy See, Raymond Flynn, and his wife at their residence.

The most important office in the Roman Curia is the secretary of state, Cardinal Angelo Sodano. Although I had a chance to meet him early in the week during a memorial Mass for Cardinal John Krol, held at North

American College's Casa Santa Maria, when we were at the Secretariat of State our group met with the head of the English-language section. He is Msgr. James Harvey, a priest from Milwaukee.

The Secretariat of State consists of two sections—one for general affairs and one for relations with states. Fewer than 200 people work in the secretariat—about 130 to 140 in the first section and 40 to 50 in the second section. One of the functions of the general affairs section is to coordinate the nine congregations, three tribunals and 12 councils that comprise the curia.

The first section—general affairs—is organized along language lines. There are eight working languages in the curia—Latin, French (still the official diplomatic language), Italian, English, Spanish, Portuguese, German and Polish. This section handles correspondence for the pope, translates documents, prepares the pope for all audiences (individuals and groups), synthesizes information from the media, and prepares the pope for trips.

Msgr. Harvey told us that the pope receives information by way of a daily synthesis of news from around the world. Rather than excerpts, he receives actual photocopies of articles. These don't have to be translated since the pope is fluent in so many languages.

The second section of the secretariat has a structure similar to that of the State Department in the United States. Its various "desks" are organized geographically. Their purpose is to keep the pope informed about church-state issues in various countries around the world. It has embassies in many countries like any secular government. These embassies are very "lean," Msgr. Harvey said—usually only an archbishop plus one or two other people, with local people hired as staff.

The Secretariat of State is the protocol office for 160 countries that have relations with the Holy See. The general statistics office is in the secretariat, and gifts to the pope, either from individuals or Peter's Pence, are funneled through the secretariat. The secretariat also conducts a secret code system to send messages to embassies about confidential matters.

After our visit to the Secretariat of State, which is located in the Apostolic Palace, we were taken to the porch overlooking St. Peter's Square. We were at the same level as the pope's apartment, from which he speaks on Sundays and on other occasions. It was a magnificent view.

Stories, Good News, Fire/Fr. Joe Folzenlogen Resurrection, Jubilee 2000, and the third millennium

Alleluia! Christ is Risen! Easter is a liturgical season that is charged with a strong sense of joy and celebration.



It is a rejoicing rooted in remembering all the great things God has done for us culminating in the death and resurrection of Jesus. As we approach the end of this thousand-year period and look forward to the beginning of the third millennium, we have a special opportunity for preparing a major jubilee celebration for the year 2000.

Pope John Paul II has sketched a plan which invites all of us to enter into what amounts to a three-year retreat program of conversion and renewal. He draws on the rich biblical tradition of the jubilee year, the "year acceptable to the Lord" that Jesus speaks of in Luke's Gospel. A central focus of such a year is freedom—freedom from and freedom for. Through self-examination, penance, and conversion we ask God to free us from all those things that bind us and separate us from God and from each other. We seek freedom for a deep relationship with God and the kind of relationships that build among us the unity Jesus made a passionate theme of his Last Supper prayer.

Our Holy Father bases his retreat on the Trinity. Each year of the program has a theme, sacramental emphasis, theological virtue, ecumenical focus, renewed appreciation, and a special role for Mary. When we talk about the Trinity, we usually say "Father, Son, and Holy Spirit." Pope John Paul II has rearranged the sequence. He begins with Jesus, goes on to the Holy Spirit, and winds up with the Father.

Christ—yesterday, today, and forever, is the focus of the first year of the retreat. A renewed interest in the Bible and a renewed appreciation of teaching about the person of Jesus will deepen our faith and the living out of our baptism. This will be a time for Christians to look together to Christ the one Lord, deepening our commitment to become one in him in accordance with his prayer to the Father. We also contemplate the mystery of Mary's divine motherhood.

The Holy Spirit is the principal agent of the new evangelization, the one who builds the kingdom of God within the course of history and prepares for its full manifestation in Christ. The Spirit stirs hope by helping us look beyond the present in a way that inspires daily commitment to transform society. Through confirmation we are urged to develop a mature awareness of personal responsibility coupled with a lively sense of ecclesial obedience. Mary, a woman of hope attentive to the voice of the Spirit, helps us appreciate the value of unity within the church.

The final phase of the retreat broadens our horizons as believers so we see things from the perspective of the Father who sent Jesus. Authentic conversion and a renewed celebration of the sacrament of reconciliation lead us to praise and to a love that has a preferential option for the poor and the outcast. Interreligious dialogue brings us together with other people of good will to face the challenges of our time. Mary's Magnificat sums up the focus of this year. So we as a faith people have an ambitious agenda for the next three years. But the closing celebration in the year 2000 will give us plenty of opportunities for singing and shouting Alleluia!

and angry? Yes. Has this resulted in low morale and widespread pessimism? Not according to St. Meinrad's student leaders.

In the words of Pope John Paul II, all journalists (both the secular media and the Catholic press) are called to be "stewards of the truth." This is no easy task. But to be faithful to this serious responsibility, all of us are challenged first to recognize the truth with all its many sides—and then to "tell it as we see it."

A View from the Center/Dan Conway

Truth, like beauty, is in the eye of the beholder

A month ago, *The Indianapolis Star* and *The Indianapolis News* reported that St. Meinrad School of Theology suffers from "declining morale" and "stress" caused by last year's dismissal of Mercy Sister Carmel McEnroy for engaging in public dissent against church teaching. Now, another side of the story has come to light. In a letter to the editor of *The Indianapolis News* published on March 15, the president of the seminary's Theological Student Union, Keith Stripe, disputes the idea that there is a morale problem at St. Meinrad. In fact, after consulting with other student leaders, Stripe writes: "Our morale is high, and there is optimism in the air. Student government representation on institutional committees is effective, chapel attendance is up, and social function participation is good."



What caused the *Star* to report a morale problem at the southern Indiana seminary when student leaders at the school strongly disagree? The *Star* article attributes comments about declining morale and stress to a faculty member at St. Meinrad. "There is an air of denial and an air of pessimism now at the School of Theology," says this faculty member, who undoubtedly believes this to be true. But is he a reliable source?

Student leaders don't think so. "We believe Father Mark Ciganovich's comments are only one man's perception," says Keith Stripe. "Frankly, we do not understand how Father Ciganovich can make such conclusions given the little time he spends at St. Meinrad. . . . The student body feels that it is in a better position to evaluate the air and morale in the School of Theology. We live here."

Of course, the faculty member is entitled to his view of the morale at St. Meinrad these days, but *The Indianapolis Star* should be asked why it is that a staff reporter can quote one member of the St. Meinrad community who has a very negative view of things without also quoting someone who strongly believes that the opposite is true. Why is it that readers of the *Star* were told about the "declining morale" and "pessimism" perceived by this faculty member but not about the "high morale" and "optimism in the air" claimed by student leaders?

It's possible, of course, that the *Star* reporter mistakenly believed that everyone (or at least a majority of people) at the southern Indiana seminary shares this faculty member's view of things. But surely this view could have been checked before it was reported. St. Meinrad's official spokesman, Barbara Crawford, was quoted earlier in the article. Was she asked about the seminary's morale? Were any other faculty members or students asked their views about "the air and morale in the School of Theology"? If they were, no report of their views made it in the article that was published.

I raise these questions because, unfortunately, it has become common for journalists to seek out people who they know will be negative. And, lo and behold, when they ask people who are known to be angry how they feel about things, their responses are usually negative! So, it's not a surprising that, when working on a story about St. Meinrad, the *Star* reporter would look for a quote from a faculty member who is known to be angry about the dismissal of a colleague less than a year earlier.

But what is disappointing is the lack of balance in a story which clearly has two sides! Is it true that some members of the St. Meinrad community are feeling hurt

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The Criterion



To the Editor

Introducing the rosary to those you love

The Family Rosary has received many requests for rosary instructional materials from pastors, parents, grandparents, religious educators, etc. In response, The Family Rosary developed a booklet, "The Story of the Rosary—With Ideas on How to Introduce It to Those You Love."

I ask you to please consider informing your readers of the availability of this booklet. The Family Rosary will send a free copy to each person who requests it.

Also, The Family Rosary is sponsoring a worldwide prayer campaign during May for the "cause of life." It is asking families and individuals to pledge to pray the rosary during Mary's month for that cause.

Dan E. Pitre
The Family Rosary
Albany, N.Y.

There are no errors in Scripture

In your editor's response to Kenneth de Maille (March 22), you misrepresented the church's teaching on the inerrancy of Scripture. You wrote that the church teaches "that the Scriptures might err regarding scientific or historic facts but not about those things that are meant 'for the sake of our salvation.'" Not true. The church makes no such concession.

Just as it always has, the church teaches that there are no errors in Scripture. Far from contradicting the earlier teachings of Vatican I, Pope Leo XIII, and Pope Pius XII, both Vatican II and the universal catechism reaffirm the truth that God is the author of Scripture. If God is the author, we know it is free from error.

Your point that the Scriptures were written "under the inspiration of the Holy Spirit," not "at the dictation of the Holy Spirit," proves only that there were human authors in addition to God as the chief author. It is irrelevant to the problem of inerrancy. God can guide the mind as well as the hand.

Further, you allude to the phrase "for the sake of our salvation," as if only truths found in that classification are protected from error. To come to that conclusion, you must read something into the passage that is not there. Father William Most, in his book "Free From All Error," deals with

this claim in the following way:

"Many today claim that Vatican II, in its 'Constitution on Divine Revelation,' deliberately allowed us to say there can be errors of all kinds in Scripture, even religious errors! Only religious things that are needed for salvation would be free from error! The sentence of Vatican II that they appeal to is the following: 'The books of Scripture must be acknowledged as teaching firmly, faithfully, and without error that truth which God wanted put into the sacred writings for the sake of our salvation.' We have added italics to mark out the critical words. The claim is made that this clause is *restrictive*. If so, it would mean that *only* those things which are for our salvation are free from all error. Actually, the clause is merely *descriptive*, not *restrictive*. We know this by many means. Among other things the theological commission at the council, after many bitter debates on this very question, explained: 'The expression *salutaris* (for the sake of salvation) should in no way imply that Scripture is not, in its totality, inspired and the word of God.'"

Since there is obviously more than one way to read the key passage, it seems evident that the meaning we assign to it should be the same as the one arrived at by the Second Vatican Council. The clear sense of it is that there are no errors of any kind in Scripture.

Clearly, this approach does not address specific objections such as alleged inconsistencies in the Genesis account of creation or so-called contradictions in the infancy narratives. Even so, all those objections can be handled easily. It is a simple matter of consulting theologians who have found solutions and avoiding those who are still looking for problems.

Stephen L. Bussell
Indianapolis

Scripture inerrancy and traditionalism

Since you wrote a rebuttal to my letter in your March 22 issue ("Traditionalist Objects to Fr. Heft's Comments"), I request that, in order to set the record straight, you publish this response.

(Editor's note: Because of the great length of our correspondent's letter we publish only excerpts here—and will withhold a rebuttal.)

My letter challenged two comments attributed to Father (James) Heft in your

coverage of his workshop on the new catechism. The first comment was that the church doesn't claim inerrancy in the Bible (on scientific or historic facts).

I am well aware of the point Father Heft was making and that you make and I repeat that to claim the Scriptures might err regarding scientific or historic facts is contrary to traditional and orthodox doctrine.

In his encyclical "Providentissimus Deus" Pope Leo XIII (1878-1903) stated: "By supernatural power God so moved and impelled them to write, he was so present to them, that they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth the things which he ordered, and those only. It is absolutely wrong and it is forbidden either to narrow inspiration to certain parts only of the Scriptures, or to admit that the sacred writer has erred. . . . The system of those who limit divine inspiration to matters of faith and morals cannot be tolerated."

Since I do not have time to research all the original sources of church teaching on this matter, I used a standard reference to further demonstrate the above. It is titled "The Church Teaches: Documents of the Church in English Translation."

(The writer quotes several lengthy passages from this book, including this one:)

Pg. 51: "The Vatican Council made the unqualified statement that the 'books of the Old and the New Testament . . . have God for their author.' This is the ancient and continuous belief of the church; a belief, too, that was solemnly defined in the Councils of Florence and Trent and finally reaffirmed and more fully explained in the Vatican Council. . . . For this reason the fathers and doctors were convinced that the divine writings, precisely as written by the sacred writers, were free from all error. They therefore tried with ingenuity no less than with reverence to reconcile the many passages which seemed to differ from one another or even be contradictory—these are almost exactly the same passages which are brought up now in the name of modern science."

The second comment to which I objected concerned Father Heft's ridicule of traditionalism. . . . I do not presume to speak for traditionalists. I consider myself one because of the definition I gave in my original letter. I am first and foremost a Catholic, a name that once was clear enough. I accept without reservation the authentic magisterium of the church. . . . However, it is necessary to specify that the

Light One Candle/ Fr. John Catoir

'First fervor' gives way to growth

"Early in the life of prayer we experience a special delight in God; his will is sweet to us and religion seems full of wisdom and love. We are at peace with ourselves and full of spiritual ambition.



Then we learn that the very same spirit of love which flooded our consciousness with fresh energy at the start, continues in new and ever relentless ways, transforming our life into something we didn't expect. Life makes many demands on us, some of them not so nice; the demands of love are inconvenient and frequently distasteful."—Evelyn Underhill.

Have you ever heard the expression "first fervor"? First fervor is passionate, euphoric, religious devotion; but like a wild horse, it needs to be harnessed. A wise spiritual director will try to channel the powerful energies of the beginner when he or she strikes out on extreme fasts and severe penances. That's why a spirit of obedience is so important in religious life.

It isn't long before the euphoria recedes, and that same Spirit of Love begins to ask for faithful perseverance and long-suffering. A period of purification begins as the Holy Spirit gently reveals the limitations of our nature,

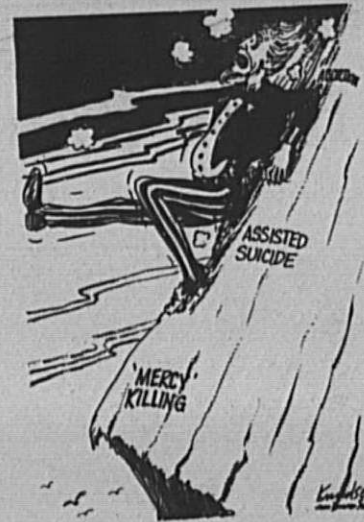
teaching us what it means to depend on God's strength alone. Inordinate spiritual ambition is burned away in the heat of reality and grace.

The life of Jesus is a model for the spiritual journey. Early in his public ministry he was lifted up in joy of the Transfiguration. His face shone as the sun in his communion with the Father. But afterward, when his work began, he was gradually plagued with disappointment, monotonous drudgery and rejection. His mission often wearied and exasperated him. The Holy Spirit led him to the cross, the ultimate humiliation. As he uttered these words, "It is consummated," Jesus became one with the most despised, the most despairing of human beings. He touched the depths of human suffering to liberate all who are caught in the web of pain and misery.

The joy of first fervor is only a beginning. Being able to say with Jesus, "It is consummated," I have finished the job God has given me to do; that is the supreme joy.

In spite of conflicts, weakness, sufferings and sins, which are all part of the spiritual maturing process, we are joyful always, praying continually and thankful in all circumstances, for this is what God wants of us in our life in Christ.

(Father Catoir will conduct a special retreat for adults 55 and over at Fatima Retreat House in Indianapolis Aug. 5-8. For information call 317-545-7681.)



The slippery slope of moral decline

authentic authority of the ordinary magisterium can be claimed only when it is used to teach what the church has always believed at all times and in all places. Magisterium may not be invoked in the name of novelty.

As for Vatican II, I believe the Holy Spirit protected the church by ensuring that Popes John XXIII and Paul VI declare it to be a strictly pastoral council, a unique event. Indeed, Pope John Paul II has often stated that any doctrinal pronouncement of the council must be understood in the light of traditional church teaching and, should there be a disparity, the disparate council teaching must be discarded.

I have read and read about all the documents of Vatican II. There is much that is good and holy in them but there are also some ambiguities and novelties. These provided loopholes for modernists to distort the intent of the fathers and in the name of a so-called spirit of Vatican II to initiate a revolution never mandated.

Bringing the church up to date with the world as you put it (a horrible turn-about) has always been the goal of modernism condemned by popes until this era. Vatican II did not give birth to modernism but gave it the loopholes and legitimacy that enabled modernists to emerge from their theological dens and closets and wreak the desolation evident throughout the church today, a desolation they dare call a renewal.

Kenneth de Maille
Bloomington

Point of View/ Arlene Locke

A breakdown in our power to listen

There was a time, centuries ago, when men went to the desert to pray. Some still find their "desert" in a monastery or a quiet, secluded spot where no one can find them. However, most of us are trapped today in a world of constant noise and words and it is becoming harder and harder to escape the barrage.

The only "quiet" communication that is available now is the printed word in newspapers, magazines, books, etc. It is our prerogative to choose what we want to read and even that is often a gamble as publishers, writers and authors come and go. Cautious as we may be, some of the printed word will intrude on our thinking and convey unwholesome mental images.

TV, radio, and in-store soundtracks are the worst offenders of all because they are an inbred part of our culture. However, we can in most cases select what we wish to hear, and restrict the time we spend in listening. It is always possible and often advisable to use the OFF switch. It is also possible and preferable to avoid a store where the sound is consistently unwelcome.

The principal fault with today's media is not only that some subject matter is often unfit or degrading, but also that all these forms of communication are so inva-

sive. Though they may begin with a subject to be considered, they almost always progress to frequent interruptions because of advertising, with subtle insinuations of moral compromise or even not-so-subtle examples of sin.

When we are frequently exposed to talk and commercials, we are being interrupted in activity or thought. The grave result is a breakdown in our power to think for ourselves or to really listen. To listen, not only to the voices or music that we want to hear, but also to the quiet voice inside our hearts which reminds us of the presence of God.

As the 21st century approaches, it is vitally important that all of humankind reach a clear understanding of our place in God's plan, and an appreciation of his universe. We should keep in mind that our days are numbered and thus do our best to live each day in prayerful preparation for the eternity which awaits us. His law is clear and his love all-encompassing, and in his justice God will prepare a place for those who hear his voice and live their lives in accord with his will. To do so will require a sensitivity to the dangers that surround us. Be on guard!

(Arlene Locke is a member of St. Christopher Church in Indianapolis.)

Cornucopia/Alice Dailey

Baby Boomers get bad rap

Bruce Springsteen, Dan Quayle and President Clinton are being profiled as Baby Boomers turning 50 this year. But what about the thousands, even millions who are also crossing the big Five-0? When they are mentioned, it's mostly with an unfair, sweeping generalization of "spoiled generation."



Admittedly, the 1946 post-war world into which they were born looked good. Most were blessed with two stable parents; thousands were bap-

tized into the faith and given solid education that embraced God and patriotism along with learning.

Dedicated Sisters drilled them in basics, and instilled discipline. Parish priests, often three to a parish, taught religion classes. Vatican II was still years away.

Television, also in early stages, made an impact on them, even as in current times. But with what a difference! Nothing more salacious than "Uncle Miltie" Berle's comedy; wholesome stories of Fess Parker's pioneering feats. The boomers sang along with this theme, "Davy, Davy Crockett, king of the wild frontier."

Came growing pains, high school,

maybe college. The good life continued for them and they ignored news reports of war in some far off place called Vietnam. Then the bottom dropped out and fell right at their feet. What followed was testing of mettle.

Some couldn't stand the heat and went running off to Canada or Europe to escape. Others found safety in pursuing master's degrees. But thousands of boomers, all filled with the same dread, stayed to serve their country in a war not of their making.

These "spoiled brats" were whisked half a world away to a strange land where death, steaming heat or chilling monsoons

became a way of life. Some survived and came home with Purple Hearts and scars to show for valor. But there were no flag waving crowds to cheer them; no bands belting out messages of triumph.

Some few veterans and "flower children" expressed themselves by wallowing in the mire of Woodstock. But most took whatever jobs they could find and began re-building their lives. That so many who didn't make headlines, have become an upright, productive part of the nation's backbone is a tribute to their stamina and character.

"Surveys" to the contrary, many are in stable marriages and responsible parenting, still coping with challenges of hefty mortgages and finances for their children's college educations. Many still cling to the faith that nurtured them in youth and has sustained them through 50 of the most bewildering and changing years in history. "Spoiled generation" huh?

Check It Out . . .

If you pray regularly and are seriously seeking spiritual growth, monthly spiritual direction would be of benefit. Spiritual direction, or "holistic listening," is a process enabling you to discuss your questions and experiences with another on a regular basis in order to better respond to the invitation of Christ to a fuller, freer life. For more information or to begin meeting with a director, call the Beech Grove Benedictine Center at 317-788-7581.

The archdiocesan Office of Worship will host a regional gathering for parish music directors and coordinators from 7:30-9:30 p.m. April 22 at St. Louis Church in

Batesville. Celebration of evening prayer, presentation/demonstration on music for the Communion procession will be featured. For reservations call Christina Blake at 317-236-1483 or 800-382-9836 ext. 1483.

For more information contact Judy Fuhr at 317-865-5554.

A Praise and Worship Music Workshop will be held April 20 at St. Rita Parish in Indianapolis. Participants will be given the opportunity to discuss topics such as "The Origin of Music," "The Office of the Singer," "What is Praise and Worship?" and "The Flow of Liturgy." The day begins at 9 a.m. and concludes at 4 p.m. For more information call 317-632-9349.

The Martin University Community Choir will present its third annual spring concert, "The Lord is My Light" at 7 p.m. April 13 in the university's Performing Arts Center, 2171 Avondale Place in Indianapolis. The 25-member choir will sing traditional anthems, spirituals, and traditional and contemporary gospel. The event is free but a free-will offering will be collected. For more information call Andrea Perry at 317-543-3252.

Hundreds of colorful prayer flags decorated by members of the local community will be lifted into the air above St. Francis South Campus Cancer Care Center in Indianapolis during a Prayer Flag Ceremony at the Center's public open house at 3 p.m. April 14. The open house is from 1-5 p.m.

St. Roch Youth Athletic Board "Monte Carlo Night"

Friday, April 19, 7:00 p.m. - Midnight
St. Roch School Cafeteria - 3600 S. Meridian St.

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We plant the seeds that one day will grow. We water seeds already planted, knowing that they hold future promise.

We lay foundations that will need further development. We provide yeast that produces far beyond our capabilities.

We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something, and to do it very well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord's grace to enter and do the rest.

We may never see the end results, but that is the difference between the master builder and the worker.

We are workers, not master builders; ministers, not messiahs. We are prophets of a future not our own. (Archbishop Oscar Romero)

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



The Society for the Propagation of the Faith
1400 N. Meridian St., Indianapolis, IN 46206
Sister Marian T. Kinney, S.P., Director

The Saint Mary of the Woods College Office of Continuing Education will host an elderhostel "Springtime in Indiana—A Natural High," April 21-26. The cost which is \$300 per person includes meals, lodging and activities. For more information call 812-535-5148.

Catholic Social Service/Family Growth Program will offer "Early Childhood Step," parenting for ages 0-6, Mondays April 15-May 20 at the St. Francis Education Center, 8111 S. Emerson in Indianapolis.



Photo by David Delaney

Discussing the upcoming Indianapolis Archdiocesan Council of Catholic Women Convention May 14-15 are Indianapolis Archdiocesan Council President Ruth Burns (left) and president of the Terre Haute Deanery Pat Armstrong. The event is being held at St. Mary of the Woods College. Registration deadline has been extended to April 22. Convention cost is \$80. Send reservations to Martha Jean Shacklee, 449 S. 22nd St., Terre Haute, IN 47803 or call 812-235-1990.

VIPs . . .



James R. and Anna E. Conner of Indianapolis will celebrate their 50th anniversary April 16 with an open house in their honor April 14. The couple has seven children: Theresa, Dawna Conner-Burrin, Deborah, James Jr., Michael, Thomas, and Angela Padgett. They have 16 grandchildren and eight great-grandchildren. Mr. and Mrs. Conner are parishioners of Good Shepherd Church in Indianapolis.

1,147 celebrate Holy Saturday as 'new' Catholics

Compiled by Margaret Nelson

The Criterion welcomes the 1,147 "new" Catholics who have become full participants in the church since last Easter. Most of these received the sacraments during the Easter Vigil Masses last Saturday.

Those listed here as catechumens are those who had not received the sacraments before—they were baptized and confirmed this last year. Those listed as candidates are people who may have been baptized as Catholics, or in other Christian denominations, but had never been confirmed.

The names have been provided by religious education leaders. Most people are listed in the parishes where they received their religious education and the sacraments. Some may already be or soon will become registered members of other nearby parish communities.

The rest of the list will be included in next week's *Criterion*.

Batesville Deanery

Aurora, St. Mary: Greg Green, Jon MacDaniel, Cynthia Bruegge, Theresa Craig, Lawson Gray, Shanina Gray, Sallee Gray, Megan Yelton (catechumens); Tammy Brunner, Jerry Cleeter, Lisa Conley, Tara Gray, Greyson Gray, Lori Howard, Deserey Larkin, Matt Larkin (candidates).

Batesville, St. Louis: Lee Knable, Mark Masavage, Dee Wuestefeld, Rhonda Koors, Jessica Wilson (catechumens); Barbara Cutter, Thomas Kalb (candidates).

Dover, St. John the Baptist: Christine Hensley and Dennis Siebert (from St. Joseph, St. Leon), Jodi McAdams.

Greensburg, St. Mary: Dave Bockover (from St. Anthony, Morris), Stephanie Cronin, William Fogg, Kim Johns, Susie Land, Vickie Thomas (catechumens); Bud Barr, Melissa Bullard, Susan Crowe, Jill Gunter, Meg Springmeyer (candidates).

Lawrenceburg, St. Lawrence: Dan Davis, Steven Stanfield (catechumens); Diane Patterson, Tama Koons, Jane Harig, Gloria Scrimpsner, Shannon Patterson (candidates).

Osgood, St. John the Baptist: Joyce Muckerheide (candidate).

St. Mary of the Rocks: Ric Sizemore (catechumen).

Yorkville, St. Martin: Justin Kuebel, Richard Kuebel, Lori Flannery (St. Paul, New Alsace) (catechumens); Linda Hornbach, Gerri Grote, Gary Zimmerman and Andrew Kobs (St. Paul) (candidates).

Bloomington

Bedford, St. Vincent de Paul: Kendyl Buffington, Kristie Buffington, Lana Craig, Ricky Frye, Jamie Hillenburgh, Joe Hillenburgh, Benjamin McQuery, Troy Mundy, Boyce Rains, Cory Resler, David Rife, Jefferson Rife, Jacob Smith, Logan Smith, Sara Smith, Natasha Staggs, Recina Staggs, Gene Whitford, Sharon Whitford (catechumens); Ken Barnes, Robert Bath, Sherry Beemblossom, J.D. Bowers, Dorothy Cooper, Frances Frye, Lester Grubb, Michelle Hanchar, Charlen Holquin, Becky Houseman, Mary Alice Johnson, Lori McPike, Stacy Oliver, Sam Sierra, Jack Stigall, Vicki Taylor, Christopher Thomason, Joseph Thomason, Michael Thomason, Kim Wray (candidates).

Bloomington, St. Charles Borromeo: Jared Daniel Cross, Michele L. Graf, Catherine Hayden, Anitz Holmes, John Holmes, Melanie Isaacson, John E. Lemon, Ron Plecher, Gloria Regester, Darin Ritter, Bud Umphress, Jordan Alexis VanDeventer, Karen Walker, Elizabeth Anne Watkins (catechumens); Deborah L. Allen, Carol Barnhart, Debbie Erwin, Matthew S. Fallon, Natalie Jaquess, Belinda Lea Johnston, Dina Leigh Kalina, Jeff Lloyd, Stephanie Leigh Meyer, Lisa Moyers, Mike McCullough,

Patricia Nugent, Dae Staton, Maria White Watkins, Jamie JoEllen Woody, Charles S. Yager III (candidates).

French Lick, Our Lady of the Springs: Melinda Parsons, James Epperson (catechumens).

Martinsville, St. Martin of Tours: Jennifer Neal, Tom Sims, Bill Witt, Jamie Freeman, Joseph Neal (catechumens); Dennis Anderson, Sally Anderson, Patty Culklin, Jo Goodman, Adam Kersey, Chad Lewis, Barb May, Jody Neal (candidates).

Nashville, St. Agnes: Brandi Eastwood, Tom Unversaw (catechumens); Pam Behler, Amy Stark, Linda Welty (candidates).

Spencer, St. Jude the Apostle: Mike Pope, Delbert Allgood (catechumens); Brad Cirtes (candidate).

Connersville Deanery

Brookville, St. Michael: Janet Meyer (catechumen); Annetta Brack, Paula Dziech, Anthony A. Harrelson, Shelly Hooten, Shauna Vonderheide (candidates).

Cedar Grove, Holy Guardian Angels: Lisa Fohl (catechumen); Lori Pence, Kathy Wyder (candidate).

Connersville, St. Gabriel: James W. Crain, Jeff Cooley, Greg Darling, Kim Linville, Kelley Pruet, Jordan Roberts, Megan Roberts, Misty Thompson (catechumens); Judy Crain, John Roberts, Nina Roberts, Bob Stine, Billie Watkins (candidates).

New Castle, St. Anne: Jewel Ann Jasper, William Rains (catechumens); Deanna L. Malott, Mike Hacker (candidates).

Richmond, Holy Family: Norma Schroeder, Jackie Ulrich, Grace Utsler (catechumen); David Utsler, Mary Wilson, Lillian Williams, John Williams (candidates).

Richmond, St. Andrew: Adrienne Franovich, Val Muckridge, Margaret Oatman, Leigh Pierce, Sheryl Sheehy (catechumens); Chris Annand, Lynn Loring, Bob Myers, Joe Pierce, Jim Scott, Dan Brouse, Cheray Brouse (candidates).

Richmond, St. Mary: David Jackson, Matt Kimbrough (catechumens); Jay Cramer, Robert Eskew, Mark Hartman, Pam Hartman, Debbie Kimbrough, Dave Kolger, Liz Powell, Cheryl Toschlog, Linda Stover (candidates).

Rushville, St. Mary: Linda Laker, Stephen J. Martin, James P. Naylor, Dewey S. Powers, Debbie Spaeth (catechumens); Ralph D. Ball, Clyde Corday, Terri Hawkins, Chuck Riddell, Donna Rogers, Amy Yager (catechumens).

Indianapolis East Deanery

Fortville, St. Thomas Apostle: Andrew Wagner (catechumen).

Indianapolis, Holy Spirit: Renee Dowell, Harriette Moore (catechumens); Debra Downing, Doris Conley, Paul Conley, Kent Everett, John Fairchild, Andrea Gregory, Mandy Hughes, Ron Jacobson, Kris Hess, Michelle Lay, Debra Passmore, Betsy Richter, Jan Riley, Rosemary Thoman, Tardy Ubelhor (candidates).

Little Flower: Amy Hunt, Shelly Larrison, Melanie McAtee, Eva Malaspino, Maggie Moss, Mary Jo Rutherford, Joseph Rutherford, Melanie Rutherford, Amy White, Chad White, Lauren White, Joan White, Gale Whitis, Bob Whitis (catechumens); Christine Alarcon, Judi Bewsey, Steven Burford, Judith Crawford, Kimberly Long, Andy Minton, Joe Reid, John Stoelting, Stella Stoelting, Lorie White, Collette Williams, Amy Whiteside (candidates).

St. Bernadette, Our Lady of Lourdes: Garry Adams, John Brownings, Lavonne Eha, John Ham, Rachel Myers, Robin Myers, Patricia Skirvin, Wilma Stark, Karen Walls, Jason White (catechumens); Kelly Archer, Lara Day, Michael Day, Tanya Day, Marlene Elias, Bob Hill, Lynne Layton, Shelley Lazzell, John H. Lockhart, Karen Ward (candidates).

St. Mary: Lorena May Crawford, Edwin E. Agosto (catechumens).

SS. Peter and Paul Cathedral: Dennis

Jones, Jr., Stephanie Mason (catechumens); Shelley Schenck (candidate).

St. Philip Neri: Becky Calaway, Lisa Lucas, John Skinner, Donald Winston (catechumens); Loretta Kay Hinton, Norm Hawkins, Sherry Roberts, Russ Sperring, Ruth Wise (candidates).

St. Rita: Alice Mitchell, Kacey Jones, Courtney Renee Jones, Lovey Brandon (catechumens); Patricia Conwell, Donald Dearman, John Laners, Brenda Ray, Candice Jones, Ashley Jones (candidates).

St. Simon: Cindy D. Dashnaw, Jessica Furstenberg, Christina Lynn Kennedy, Sarah Nestor, Susan Nestor, William Kane Schilling, Cheri Lynn Wells, Rene Wells, Aaron Wiley (catechumens); Jennifer Nicole David, Kristin L. Ezell, Brian Lee Foust, Nancy Lee Neuner, Melissa Ann Perry, Kurt Eric Schaecher, Kristine Raeann Schaefer (candidates).

Indianapolis North Deanery

Christ the King: Sherri Lynn Babcock, Steven Heath Bales, Brooks Eugene Biggs, Ernest Paul Crea III, Tyler Reynolds Crea, Daniel William Griffith, Terri Lynn Johnson, Laura Catherine Kocur, Ann Plesner, Jacob Michael Plesner, Angela Faye Ranney, Kathryn E.M. Ritman, Adam Jordan Rowe, Amanda Danielle Swaney, Stephanie Michelle Swaney, Jacqueline L. Ziffrin (catechumens); Michael Jay Bradford, Donald Edgar Carpenter, Ernest Paul Crea, Pamela Jo Crea, James Isham Davis Jr., Ann Elyse Prost, Scott David Griffey, Jennifer Lynn Halloran, Robert James Montgomery, Robert Walter Otto, Donald

Edward Plesner, Sarah Noel Plesner, Michael Stewart Prakes, Amanda Jo Stafford, Garnette Christine Williams (candidates).

St. Andrew the Apostle: Erica Ann Fisk, Ira Fisk, Walter Joseph Fisk, Brittany Jenkins, Kea Jenkins (catechumens).

St. Joan of Arc: Rebecca Ann Dickson, Lynne Johnson, Howard Kwitney, Darryn Lickliter (catechumens); Cathy Allen, Jill McCarthy, Amy Matthew, Dolly Perkins (candidates).

St. Lawrence: Kevin Carriger, Tonia Carriger, Sam Gerry, Kenny Jones, Kyle Lanthier (catechumens); Douglas Allen, Christopher Baxter, Debbie Baxter, Ronald Christensen, Thomas Dittich, Andrea Mott, Lisa Roth, Jim Shinn, Vanessa Solomon, Vaughn K. Taylor, Mike Wells, Timothy Wimberly, Candy Worland (candidates).

St. Matthew: Peggy Farrar (catechumen); Caryl Houghton, Tim Johnson, Nancy Penpraze, Jerry Rimstidt, Mark Williams (candidates).

St. Pius X: Lonnie Chamberlain, Mark Nagy, Bridgette Russo (catechumens); Rebecca Carl, Craig Carter, Robin Chambers, Hans Confer, Rebecca Gould, William Hessler, Patricia Letsinger, Mark Price, Kenneth Remeika, Jennifer Roach, Kathleen Whitten, Stacy Wozniak (candidates).

St. Thomas Aquinas: John Augey, Brooke Avello, Julie Fritz, Steve Fritz, Cindy Harpeneau, Jim Holton, Jolene Ketzenberger, John Ketzenberger, Brian Delaney (candidates).

Richmond candidates and catechumens participate in early March Rite of Election at SS. Peter and Paul Cathedral, with Archbishop Daniel M. Buechlein presiding.

Photo by Margaret Nelson



Marion County's two cable television carriers, Comcast Cablevision and American Cablevision, will broadcast the special 90-minute video, "Celebrating Catholic School Values," every Wednesday and Sunday throughout April. "Celebrating Catholic School Values" was the Jan. 17 dinner and awards celebration at the Indiana Roof Ballroom in Indianapolis that honored five Catholic school graduates who are leaders in the Indianapolis community with 1996 Career Achievement Awards. A sixth individual received the Community Service Award. The featured speaker was William Bennett, secretary of education and director of the Office of National Drug Control Policy under Presidents Ronald Reagan and George Bush, respectively. Bennett also is the author of the best-selling *The Book of Virtues* and is currently a distinguished fellow in cultural policy studies at the Heritage Foundation. He also is co-director of Empower America.

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Channel 39 (old system)

American Cablevision
Channel 19

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Wednesday, April 17	6:30 p.m. to 8 p.m.
Sunday, April 21	1 p.m. to 2:30 p.m.
Wednesday, April 24	6:30 p.m. to 8 p.m.
Sunday, April 28	1 p.m. to 2:30 p.m.

Parish Profile

New Albany Deanery

St. Michael Parish in Charlestown is community oriented

By Susan Bierman

At St. Michael Church in Charlestown, members believe that being a parish means more than going to Mass on Sunday.

St. Michael pastor Father Stephen D. Donahue wants the parishioners to feel as though St. Michael is part of their lives beyond coming to church and praying.

For the past year, Father Donahue explained the parish has made a successful attempt to hold gatherings outside of Mass.

"We are trying to build more community in the parish," Father Donahue said. Along with that, the 230-household congregation extends support to the greater community of Charlestown.

"We have so much outside community activity going on here," Allan Barker, parish council member said. "We are definitely a community-oriented parish."

Throughout the year, St. Michael Parish hosts several events which are open to the Charlestown community.

"We try not to limit anything to Catholic people," Father Donahue said. "Everything we do is open to everyone."

The Child Care Center at St. Michael is one example of the parish reaching out to

the greater community. Located on the parish grounds, the center was established about 10 years ago and is directed by Rita Poff. It is open from 7 a.m. to 6 p.m. Monday through Friday and offers a kindergarten, pre-school, day care, and after school care for young children. Currently the center serves approximately 60 children throughout the day. The majority of children who attend the center are not Catholic.

"Personally I think we need to have something for the community because there are working families that simply need good, safe, day care for the kids so they can go to work," Father Donahue said.

The pastor believes the Child Care Center offers the community even more than a safe place for the children.

"It is one of our main ministries," he said.

Possibly the center has become a method of evangelization.

Sharron Barker, a parishioner, believes providing a positive place for children when they are growing up can lead a non-Catholic child back to the church when he or she becomes an adult.

"When the children are grown and looking for a place for their families to



Photos by Susan Bierman

St. Michael Parish in Charlestown was established in 1880.

go to church, maybe they will say 'I was at the Catholic Church as a little kid and they were really nice to me and they were positive and I am going to take my kids there, because that's what I want for my family,'" Sharron Barker said. Sharron's husband, Allan Barker agrees.

"I think Catholicism rubs off. People come into that school every day who are non-Catholics and they see a good environment in something they like," Allan Barker said.

Among other efforts to invite the Charlestown residents into the parish community, St. Michael holds a September, a family festival, which is well-attended. Most recently, the parish youth group hosted a lock-in. Out of the 30 youth who attended, only nine were Catholic.

"This is fine," Father Donahue said. Allan Barker said the important thing is that 21 kids who are not Catholic may have had a good time.

"It may be 20 years from now when they really get to thinking about God,

St. Michael Parish Charlestown, IN

Year established: 1880

Address: 101 St. Michael Dr., Charlestown, Ind. 47111

Telephone: 812-256-3200

Church Capacity: 250

Number of Households: 230

Pastor: Father Stephen D. Donahue

Parish Administrator of Religious Education: Juliann Eickholtz

Music Director: Barbara Bowers

Parish Council Chair: Dan James

Child Care Center: 102 St. Michael Dr.

Phone: 812-265-3503

Child Care Center Director: Rita Poff

Masses: Saturday Anticipation—5:30 p.m., Sunday—8:30 a.m., 11:00 a.m.

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and they may think back to that lock-in and that may get us three, four, or five more Catholic families—maybe 20," he said.

At St. Michael there is a great focus on the children. About three years ago, the parish school closed. When the school's doors closed, there were about

41 children in grades pre-school through sixth grade. Now the children in the parish who attend Catholic school go to St. Paul in the neighboring town of Sellersburg. The children who do not go to a Catholic school attend the Sunday morning religious education program.

Juliann Eickholtz, parish administrator

of religious education, said there are about 63 children enrolled in the pre-school through 12th-grade religious education program. Eickholtz said there are 10 catechists involved with the program.

Father Donahue said religious education is a priority at St. Michael "because children have to understand about their faith. If you are going to be a believer, you have to understand what you are believing. Simply being, just to be born and baptized, you don't know anything at all unless someone teaches you," he said.

Established in 1860, St. Michael was founded by Father Andrew Michael. The first St. Michael Church was built of logs on a plot of land which the Gellhaus family donated. Presently, the parish cemetery is located on the same ground on which the first church was built. The current church building was built in 1982.

From the beginning, St. Michael was associated with several parishes and missions in the Clark County area. However, in 1943 the mission became a parish.



Father Stephen D. Donahue holds pet dog Elizabeth. Pictured from left in back are Juliann Eickholtz, Sharron Barker, and Allan Barker.

First lady tells nun tortured in Guatemala she'll help get information

By Catholic News Service

WASHINGTON (CNS) — Ursuline Sister Dianna Ortiz said April 5 she was encouraged by a meeting with Hillary Rodham Clinton and a pledge by the first lady to help the nun obtain information about her 1989 abduction and torture in Guatemala.

The meeting with Mrs. Clinton came a few days after Sister Dianna began a silent vigil near the White House March 31.

"I greatly appreciate her willingness to talk with me and was impressed with her compassion, sincerity and sensitivity," Sister Dianna said in a statement. "She listened as I recounted the events of my abduction and torture and described my ensuing struggle for information."

Sister Dianna added that Mrs. Clinton said "she would do everything in her power" to get information on the case and also "understood that my vigil is not only for documents related to my own case, but also for information on the cases of Guatemalans who have suffered human rights abuses."

For six years, Sister Dianna says, she has been pleading with the U.S. and Guatemalan governments for information to get at the truth about her kidnappers and the role she believes the United States had in the kidnapping and the death squads.

"It is painfully clear that our own United States government has been closely linked with these death squads, and has a great amount of detailed information about those of us who have survived as well as those who have perished," Sister Dianna, 37, said when she began her vigil in Lafayette Park across the street from the White House.

Some steps have been taken by the U.S. government, including an order from Clinton for a governmentwide investigation of cases of U.S. citizens killed, abused, tortured or disappeared in Guatemala since 1984, including the Sister Dianna case.

However, the nun said she has heard nothing in the year since the Justice

Department launched an investigation and she filed a formal request for information.

She wrote to President Clinton Feb. 7 and just received a reply from him expressing sympathy, but offering no information.

While working as a teacher in Guatemala in November 1989, Sister Dianna was abducted at gunpoint from the back yard of a church retreat. During the 24 hours she was detained, she was burned more than 111 times with cigarettes, repeatedly raped and forced to wield a small machete against another woman, she said.

Sister Dianna said she was taken away from the torturers by a man they called Alejandro and referred to as their boss. The man, whom she described as a North American, stopped the torture and said he was taking her to the U.S. Embassy where a friend would help her leave the country.

"After Alejandro spoke to me of forgiving my torturers, I asked him what would happen to the other people I heard screaming and saw tortured before my eyes," she said. "At this point, he switched to English, which he spoke with a distinct, completely American accent. He told me not to concern myself with them and to forget what had happened. He made it very clear that he had been given a videotape and photographs that would incriminate me of crimes that I was forced to participate in."

She fled from his vehicle, and eventually she managed to leave the country with the help of the local Catholic Church.

During her meeting with Mrs. Clinton, she said, the first lady "did not rule out the possibility that Alejandro... was a past or present employee of a U.S. agency." Mrs. Clinton also said she would get the nun information on him if there was any, even classified.

Sister Dianna said an estimated 150,000 people have been killed and another 45,000 Guatemalans have disappeared as a result of the country's "official death squads." As many as 440 Mayan villages have all but disappeared, she said.

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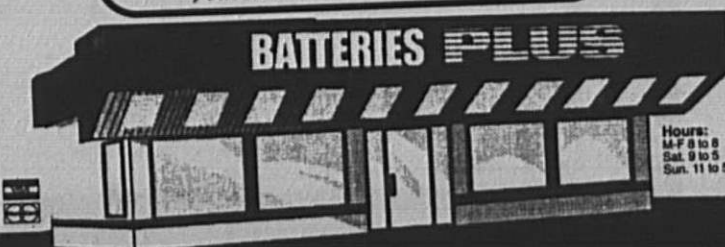
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A look at groups in which Lincoln bishop has forbidden membership

Five Masonic groups are among 12 that Catholics in his diocese may not join under pain of excommunication

By Jerry Filteau, Catholic News Service

WASHINGTON—A ruling by Bishop Fabian W. Bruskewitz of Lincoln, Neb., that Catholics in his diocese cannot join 12 groups under pain of interdict and excommunication called new attention to traditional Catholic prohibitions against Masonic groups.

Bishop Bruskewitz' legislation was published March 22 in the *Southern Nebraska Register*, his diocesan newspaper. The following week the *Register* used most of its editorial page to describe the organizations and the reasons for considering them "incompatible with Catholicism."

The bishop listed five Masonic associations. According to the *Register*, "the naturalistic and relativistic positions taken by Masonic associations on the nature of God, on divine revelation and morality are among those that are incompatible with Catholic teaching."

In addition to Freemasons—a term encompassing adult male Masonic associations—the bishop cited:

- The Order of the Eastern Star, an association primarily of women relatives of Master Masons.
- The Order of Job's Daughters, open to girls ages 12 to 20 who are related to Master Masons.
- The Order of the Rainbow for Girls, open to teen-age girls related to Masons or Eastern Stars and to friends of those girls.
- The Order of DeMolay for Boys, open to teen-age sons of Masons and their friends.

Catholic membership in Masonic associations has been forbidden since the early 1700s, shortly after the birth of modern speculative Freemasonry. For most of the 20th century, general church law said Catholics who became Masons were automatically excommunicated.

When the new Code of Canon Law took effect in 1983, the automatic excommunication by law was not included. However, the Vatican Congregation for the Doctrine of the Faith issued a statement reminding Catholics that joining the Masons "remains prohibited by the church. Catholics enrolled in Masonic associations are involved in serious sin and may not approach holy Communion."

Bishop Bruskewitz told Catholic News Service that, while Catholics under age 16 are not subject to the penal

legislation of the church, he listed the three youth groups as a reminder of their dangers to Catholic faith.

Asked why he did not list other Mason-allied groups, he said the ones listed were those about which "persistent questions were raised" by Catholics in the diocese.

Call to Action and its new local chapter, Call to Action Nebraska, were also cited as prohibited organizations.

The group of about 15,000 U.S. Catholics includes thousands of priests, nuns and lay people who work for the church full time, even several bishops.

The *Register* statement said, "Call to Action is a Chicago-based national organization which opposes church teaching on artificial birth control and supports married priests and the ordination of women. Call to Action also advocates deciding doctrinal and moral issues by consensus and calls for input in the selection of bishops."

Call to Action, according to national co-director Dan Daley, is distinct from the others cited because it is an association of active, involved Catholics founded around an agenda of promoting Catholic social teaching.

Over one-third of its members hold full-time church positions, he said. Surveys of those who attend Call to Action conferences indicate that 90 percent of them are regular Mass-goers and more than 75 percent are active volunteers in their parishes, he said.

Daley did not dispute the *Register's* description of Call to Action's positions on married priests, women priests, birth control or selection of bishops. But he said Call to Action "has never said" that doctrinal or moral issues should be decided by consensus.

Also on the bishop's list was Planned Parenthood, which the *Register* said, "is directly involved with abortion and the promotion of a secularized and anti-natalist view of sexuality that is in direct contradiction to church teaching. Planned Parenthood Federation of America owns and operates the nation's largest chain of abortion facilities," performing well over 100,000 abortions a year.

Catholics for a Free Choice, another of the 12 groups, "supports and promotes legal abortion and attracts public attention by denouncing basic principles of Catholic morality and teaching," the *Register* continued.

In 1993, responding to persistent efforts of Catholics for a Free Choice to portray its opposition to church teaching on abortion as a legitimate Catholic position, the U.S. bishops' Administrative Committee declared that it is not an authentic Catholic organization and has "no affiliation, formal or otherwise, with the Catholic Church."

Bishop Bruskewitz also targeted the Hemlock Society, which "supports and promotes direct killing of certain people through physician-assisted suicide and euthanasia," the *Register* said. It said the society's philosophy directly contradicts Catholic teaching that "life is the most basic gift of a loving God—a gift over which we have stewardship but not absolute dominion."

"The St. Pius X Society and the St. Michael the Archangel Chapel both oppose the liturgical reforms of the Second Vatican Council and celebrate the Tridentine Mass" without the bishop's permission, the *Register* said.

The St. Pius X Society is a priestly fraternity established by French Archbishop Marcel Lefebvre, who rejected several Vatican II teachings and was finally excommunicated in 1988 after illicitly ordaining bishops to keep his movement going after his death. The society and its followers remain in schism with the Catholic Church.

Father Kenneth Borowiak, editor of the *Southern Nebraska Register*, told CNS it is the Lefebvre group's lack of union with the church that is a source of the prohibition, not the Tridentine Mass itself, which can still be celebrated with a local bishop's permission.

Pope to visit Tunisia

VATICAN CITY—Pope John Paul II will travel to Tunisia this Sunday, April 14.

The one-day visit has a twofold aim: To spur dialogue with Muslims in troubled North Africa and to bolster one of the smallest Catholic minorities in the world.

It will be the 75-year-old pope's first visit to Tunisia and his second to predominantly Muslim North Africa. His earlier stop in the region, an enthusiastic meeting with youths in Morocco in 1985, was considered an interreligious triumph.

But in recent years, the church has been caught in the middle of a civil conflict in neighboring Algeria, where Muslim militants are seeking to transform their society into a fundamentalist Islamic state. Thousands of people, including 12 Catholic missionaries, have been killed.

Tunisia, long an oasis of tolerance in the Middle East, has escaped such violence, largely because of preventative measures adopted several years ago. The one-party government of President Gen. Zine al-Abidine Ben Ali cracked down on Muslim extremists in 1992, particularly on the fundamentalists' influence in the school system.

This policy has prompted internal and international criticism of Tunisia's human rights record. But it has provided a measure of security for the Catholic community, which today numbers about 14,000—mostly foreign nationals—out of a population of 8.5 million. That's down from 200,000 in 1956, the year Tunisia became independent.



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Supreme Court review urged for latest assisted suicide ruling

Latest ruling overturning laws against assisted suicide applies to states of New York, Connecticut and Vermont

By Nancy Frazier O'Brien, Catholic News Service

WASHINGTON—The decision overturning New York state's ban on physician-assisted suicide must be reversed by the U.S. Supreme Court "so that all citizens can again be assured that their lives are valued under our Constitution," said the head of the U.S. bishops' Committee on Pro-Life Activities.

Cardinal Bernard F. Law of Boston, who chairs the National Conference of Catholic Bishops' committee, was among the many Catholic and pro-life leaders calling on the high court to review the April 2 ruling by the New York-based 2nd U.S. Circuit Court of Appeals.

Noting that the decision came during a week in which both Passover and Easter are being celebrated, Cardinal Law said, "How horribly sad it is, in this season of new life, that our courts can think the only way to solve some people's problems is to help induce their death."

The 2nd circuit court, in a 36-page opinion, said New York state laws prohibiting assisted suicide violated the Constitution by failing to treat people equally. The decision came one month after a ruling by the 9th U.S. Circuit Court of Appeals, based in San Francisco, which said there was a constitutionally protected "right to die."

To refuse to let dying patients end their lives with medication, while permitting patients on life-support systems to be disconnected at their request, would be discriminatory, the 2nd circuit court said.

Although the state could legitimately regulate the conditions under which suicide can be assisted, a ban on all physician-assisted suicide "is not rationally related to any legitimate state interest," the court added.

"What interest can the state possibly have in requiring the prolongation of a life that is all but ended?" the decision said. "And what business is it of the state to require the continuation of agony when the result is imminent and inevitable? The answer to these questions: None."

Responding to that argument, Cardinal Law said, "Government has no interest more reasonable or compelling than that of protecting every person from deadly harm—especially persons who are weakest and most vulnerable."

"While the court may wrap its decision in the trappings of compassion, its message that the sick and elderly have lives of no value can only increase suffering and despair for countless patients in the future," he added.

Earlier, the director of the bishops' pro-life secretariat, Gail Quinn, said the decision "marks another radical judicial departure from our nation's legal and medical traditions" and shows that "the courts are developing a bias against life."

Cardinal Anthony J. Bevilacqua of Philadelphia related the ruling to a recent Pennsylvania Supreme Court decision "to allow the withdrawal of hydration and nutrition from nonterminal comatose patients."

"While the Pennsylvania decision is not as far-reaching as the New York assisted suicide decision, it sets a dangerous precedent in which it is acceptable to stop providing food with the sole intent of leading to death," the cardinal said. "These decisions dangerously blur the important distinction between terminating futile, extraordinary treatment and actively killing a person."

John E. Curley Jr., president and CEO of the Catholic Health Association, said the legalization of assisted suicide and euthanasia "will only undermine the way dying persons are cared for by weakening the bonds of community with them."

"Yet, while we abhor proposals to kill the dying, we realize that we must listen more attentively to those who raise their voices in fear at the prospect of facing death," he said. "Health care providers must redouble efforts to devote time, energy and resources to creating both a health care culture and a society in which all persons can live well, even while dying."

Burke Balch, director of medical ethics for the National Right to Life Committee, said he hoped the U.S. Supreme Court would take the case and "settle the euthanasia issue in a manner that will restore protection to vulnerable groups likely to be pressured into accepting death in place of real solutions to their human problems."

The decision has a direct effect in Connecticut, New York and Vermont, the three states covered by the 2nd Circuit.

Balch said the appeals court ruling will have "an

immediate impact" in Connecticut, where earlier court decisions have established "that when a competent person is given a 'right,' an incompetent person must have the same 'right' which may be chosen for him/her by a guardian or other third party."

"Thus, this decision threatens people—like those with Alzheimer's disease and other conditions that fog their mental abilities—with death, even though they never asked for it and may not wish it," Balch said. "Thus, the so-called 'right to die' will quickly become the duty to die."

Judie Brown, president of the American Life League, said the New York decision "marks a new low in what has come to pass for judicial reasoning."

Referring to the retired Michigan pathologist who has helped nearly 30 people commit suicide, she urged

people who fear "the 'compassion' of the (Jack) Kevorkians of the world" to sign a document called a "loving will," available from her organization.

"With the dangers of assisted suicide, euthanasia and other forms of life-taking looming larger on the horizon," she said, the loving will "seems now to be a survival package."

Michael A. Ferguson, executive director of the Catholic Campaign for America, called the latest decision "an absolute tragedy for all Americans" which will ensure "that American doctors will now become agents of death."

He also said the ruling "gives no regard to the New York State Task Force on Life and the Law Report, which found that lifting any ban on assisted suicide would give too much power to doctors and place pressure on patients to end their life quickly so as to ease any emotional or financial burdens on their families."

The Vatican newspaper, *L'Osservatore Romano*, in condemning the court's decision, said it reflected a "total eclipse of values" and a disregard for life. "Life and death cannot be reduced to a private matter, nor to a bilateral choice between the individual and the doctor," it said in a commentary written April 5.



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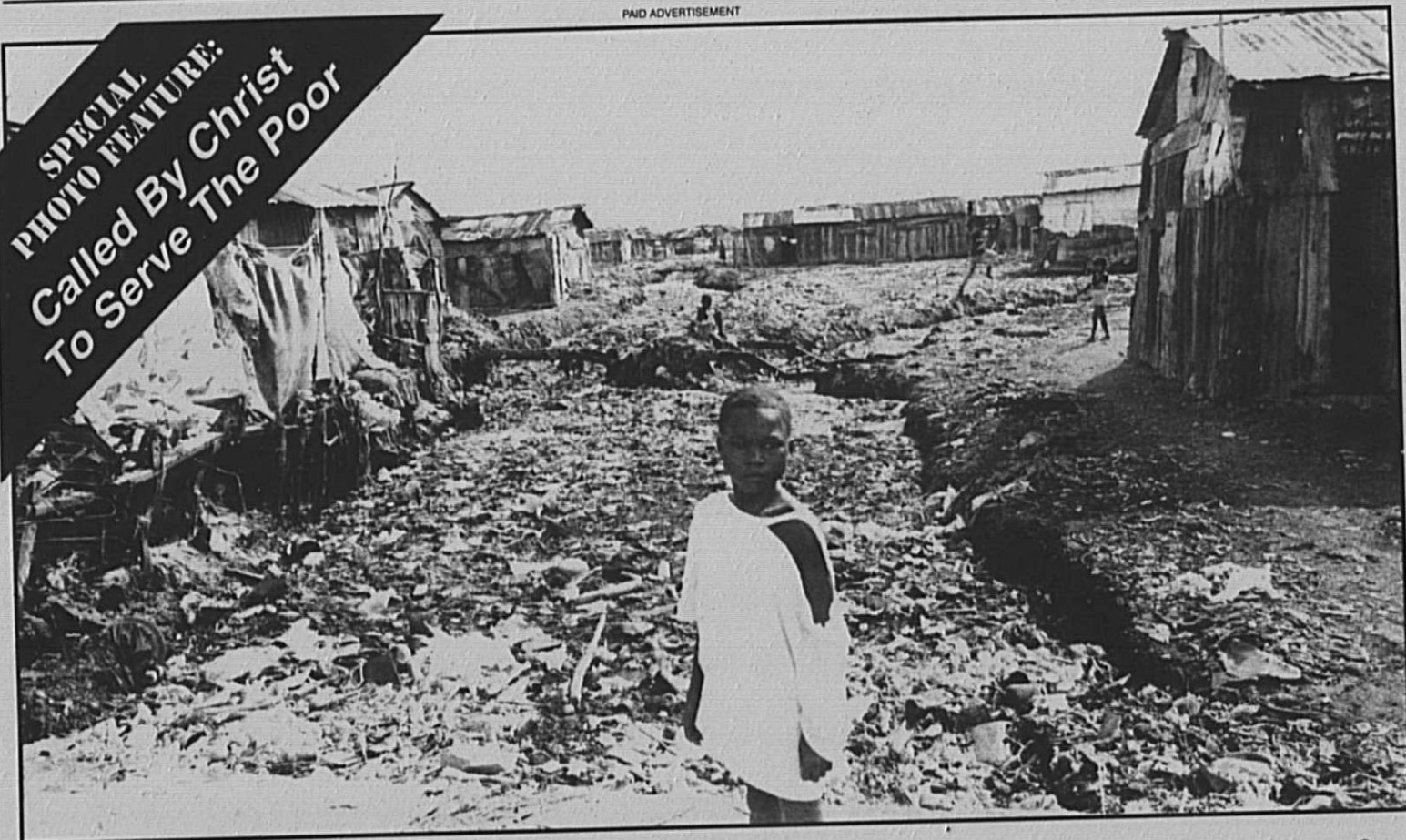


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"But then God looks back down at you and says, 'Why do you let it happen.'"

When Ferdinand Mahfood says those words, he is speaking from experience. He has seen the Caribbean's worst slums. And, he has responded to God's challenge by becoming personally involved in helping the poorest of the poor.

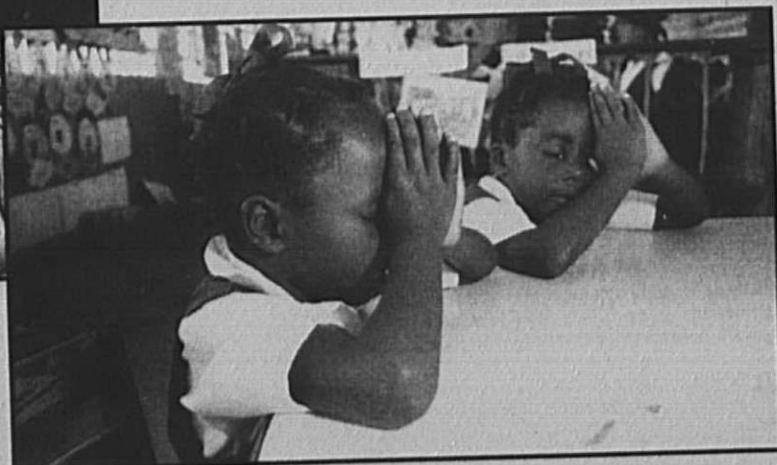
In 1982, Mahfood formed "Food For The Poor," an organization dedicated to helping the needy in the Third World through a network of priests, nuns and pastors from Caribbean churches. In the 14 years the organization has existed, more than \$200 million worth of food, medicines and other relief supplies have been provided to the poor, and less than 11.5 percent of the funds and goods collected have been used for administrative expenses — nearly 90 percent going directly to those in need.

"I believe God wants all of us to help the Third World's poor, and I know we can answer that challenge if more American Christians will become involved," Mahfood said.



Above: For many poor families, "home" is an old mattress tucked into a tin shack or the corner of a condemned building. Very few will ever experience the security or comfort of a traditional house — unless they receive help from Food For The Poor.

At right: Poor children value the opportunity to go to school. With an education, they hope to escape life in the slums.



PAID ADVERTISEMENT



Above: The needs of the Caribbean's poor were discussed in a recent meeting between Pope John Paul II and Food for the Poor's founder, Ferdinand Mahfood.



Above: In a recent letter to Food For The Poor's founder, General Colin Powell commended the ministry for its work among the poor.

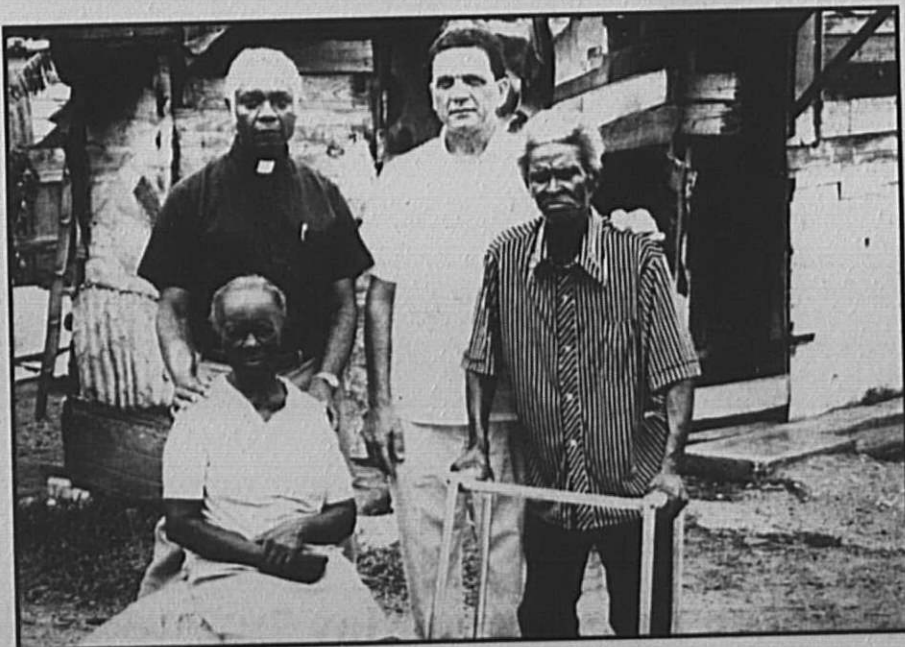
At left: Children are the most tragic victims of poverty in the Caribbean. Imagine your own children or grandchildren living in this dangerous world of garbage, decaying buildings and open sewers.

At right: Christians throughout America are supporting Caribbean relief work through the ministry of Food For The Poor. In this special service, members pray for peace and justice in Haiti.



HOW YOU CAN HELP:

1. Include the poor of the Caribbean and the clergy who serve them in your daily prayers. Individuals assisted by Food For The Poor often ask to pray for those who have helped them. Food For The Poor encourages this spiritual sharing.
2. Use your talents and financial blessings to help the poor through Food for the Poor or another qualified relief ministry. You can also obtain an information packet about Food for the Poor by calling 1-800-282-POOR or by writing to: Food for the Poor, Dept. 12752, 550 S.W. 12th Ave., Deerfield Beach, FL 33442.



Above: Food For The Poor's ministry includes the "Build A Miracle" program which helps the Caribbean's destitute, handicapped and homeless by providing them with basic housing. The clergy in the Caribbean sponsor those in greatest need, ensuring the effectiveness and integrity of the program. In the photograph at left, Father Randy Ferguson (left) and Monsignor Charles DuFour (center) help Food For The Poor locate an elderly couple in desperate need. Food For The Poor benefactors are able to fund the construction of a "Miracle" home with a contribution of just \$1,000.

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Member Christ the King Parish.
Actively Pro-Life and Pro-Family.

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Faith Alive!

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A peaceful home life requires work as well as love



CNS photo by Cleo Freelance Photo

We praise peace and hold it up as an ideal. But for many people, peace at home seems more a distant ideal than a present reality. However, families can work toward peace in the home by setting goals.

Family must teach peace to children

By David Gibson

If you think a synonym for "peace" is "tranquility," you probably don't feel like a successful peacemaker at home. Sustaining a climate of tranquility at home is an exacting task, given people's changing moods and aptitude for misunderstandings. "The family must be for children the first school of peace," Pope John Paul II

wrote in his 1996 World Day of Peace message. To build peace, it is essential to rid a home of violence and endeavor to overcome resentments and hostilities.

According to the pontiff, children need surroundings imbued with love and with "mutual respect and acceptance, listening, sharing, generosity, forgiveness." This fosters a "sense of working together," he said, and provides "education for peace."

(David Gibson edits "Faith Alive!")

By Fr. David K. O'Rourke

Trying to create peace at home is often a struggle. The statistics today on family turmoil and dissolution tell us that people who are having a difficult time creating peace in the family are not alone.

Recently I celebrated the funeral Mass for a man everyone liked and respected. He was known as a good father and husband. Everyone described the family's home as welcoming and happy. This kind of peace is a great tribute to a family.

We praise peace and hold it up as an ideal. But for many people, peace at home seems more a distant ideal than a present reality. In fact, some people seem to thrive on turmoil, which may not feel peaceful to them at all. As any family counselor can tell you, there are people who will create turmoil where it doesn't exist.

A family comes to mind whose 16-year-old son seems troubled and certainly is troubling. He appears to be unhappy, and is good at spreading this unhappiness.

The boy's parents used to tiptoe around him. It didn't work. Finally they decided to change, adopted the "as long as you live in this house" approach, and spelled out clearly what the rules were at home.

At the top of the list was that at home he had to behave in a civil way toward everyone. As the father said, "We've got four other people in this house who get along, and we're going to enjoy our dinners and time together whether he's here or not." Which they did.

Interestingly, the 16-year-old then started joining them, but he knew he had to behave himself, and he did. The difficult task of making peace in that home was in process.

Alcoholics Anonymous officials insist that it never works when a family tries to handle the alcoholic family member by adapting their behavior to his or hers—hiding the liquor, putting up with inappropriate behavior just to keep peace, and not saying anything about the behavior for fear of making things worse.

AA officials say that, with that kind of enabling behavior, the addicted person never gets better and the disease just keeps taking its toll on everyone else.

The same can be said of peace in the family. Peace is not the same as tiptoeing

around a troublesome, or even tyrannizing, individual. That is more like surrender; it seems to breed resentment, not peace. Family members must never forget that they deserve better.

All people are entitled to believe in their own human dignity, even if their concrete rights aren't being recognized by someone. Devaluing ourselves is not the road to peace, and self-respect may help to create a climate for peace.

In some homes, a cease-fire may seem like the best that can be achieved at the moment. Such cases make me think of the much-talked-about cease-fire in Bosnia in recent months. Everyone agreed the cease-fire was a far cry from peace. But it was a big improvement over the open war people had lived with there.

Civility is better than incivility. When dealing, for example, with teen-agers having a hard time living with themselves and handling the expectations of school, their family and their peers, some level of civility is not a bad goal.

What can families do? One thing that might help is to set reachable goals.

Peace is not static, it is not a thing. You can't create peace the way you create a painting or a sculpture. Peace is dynamic. It is a living quality within a relationship. And relationships involve more than one person.

Statements and articles intended to encourage peace in the family sometimes actually create more guilt than peace. That's because the conscientious family member takes these statements to heart and tries even harder to be a peacemaker, as though he or she alone can create peace in the home.

But it doesn't work that way. Just as one spouse acting alone can't create a good marriage, so one person can't create a peaceful family all alone. To have peace, it helps to have the support of all the family members.

Whether it's a home with grandparents, parents and several children, or only one parent and one child, everyone can get into the act, positively or negatively.

I know families whose lives are truly peaceful. But I also know it wasn't always that way. Most of the time they just hung in there. The peace seemed to come later as an unexpected reward.

(Father David O'Rourke ministers at St. Mary Magdalen Parish in Berkeley, Calif.)

Discussion Point

Listening can help nurture peace

This Week's Question

What is one way to be a true peacemaker at home?

"The first requirement is to have empathy. You may have to have guidelines for resolving differences. For example, everyone committing to a give-and-take philosophy. The two big words here are 'empathy' and 'communication.'" (Ed Tinder, Indianapolis, Ind.)

"Listening to the other person's point of view. When you put yourself in the other person's position and understand how you are being perceived... you're often able or willing to change the situation. Conflict is frequently the result of misunderstanding." (Carolyn George, Chambersburg, Pa.)

"What I was not doing was honoring (my teen-age daughter's) individuality. I had to learn to trust that God would lead her and reveal his plan for her life in his own time. Peace didn't come to us until I reached that understanding." (Kathleen Klee, West Palm Beach, Fla.)

"I think it's important to pray for one another. I think it helps... you be more compassionate and understanding to know what stresses (the other family members) are going through. It also helps to have a common understanding of the expectations of family members toward one another." (Notre Dame Sister Mary Kevan Seibert, Versailles, Ky.)

"Instead of yelling, stop; instead, be kind. Be neighborly. We don't always succeed; we're always struggling to live our faith, but that's OK. Keep trying. It's all part of the journey." (Kriss Herndon, Jacksonville, Fla.)

Lend Us Your Voice

An upcoming edition asks: When have you most strongly felt you were participating in the liturgy? Why?

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



CNS photo by Mimi Forsyth

Entertainment

Viewing with Arnold/James W. Arnold

'Up Close and Personal' examines love, careers

"Up Close and Personal" is a rare thing these days—an idealized love story involving two "really big" stars—Michelle Pfeiffer and Robert Redford. After seeing it, you suddenly realize that the prototype for all contemporary romances as we approach the third millennium may turn out to be "A Star is Born."

That somber classic tale of Hollywood and show biz was made three times at 20-year intervals with Janet Gaynor, Judy Garland and Barbra Streisand. It's about a gifted female novice who is mentored into a star by an older, tragically flawed man whose own star career is in decline. It's really about one of the dominant themes of our times; the awkwardness of two-career relationships.

In the "Star is Born" movies, it's a kind of curse. Her career goes up as his goes down, and she wants to sacrifice for him but he won't let her. It wouldn't work anyway because he's self-destructive. In the end, as her star peaks, he commits suicide. If there was ever a three-hankie story, this was it.

"Up Close" is also sad, but more positive. Tally Atwater (Pfeiffer) is an ambitious TV reporter and Warren Justice (Redford) is the veteran news director at a Miami station who teaches her the ropes. Warren was a star once, a tough network reporter who rattled too many cages in Washington. His self-destructiveness comes from an excess of idealism: he always searches for the important truth, not the fluff.

He passes along both the skills and the integrity, and they fall in love. At first, the

issue is whether he's a good risk, since he's had marriages before and they've come in second to the news. That seems to be moot when she gets promoted to a station in Philadelphia. But she misses him, and he mentors her long distance.

For a change, it's a truly mature romance. They know they're attracted but aware of consequences, and they realize they have to know what they truly want (beyond the emotional electricity).

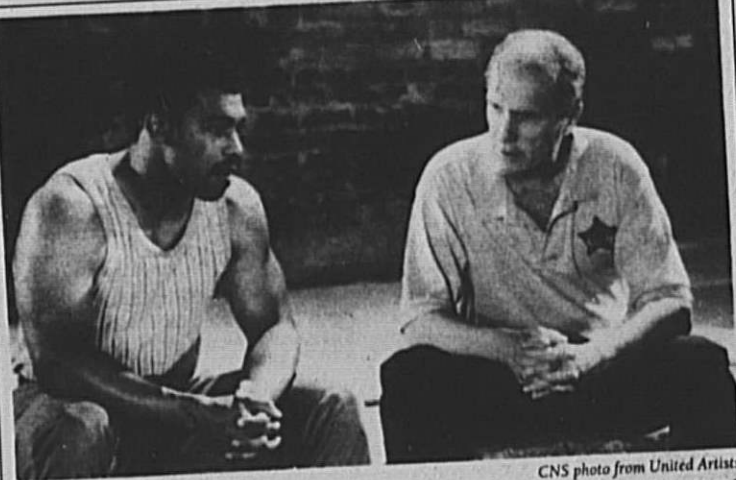
When they finally stop resisting what any movie fan can see is true love, the after-the-wedding issue is careers. He's too abrasive to work with her bosses, and finally goes off to pursue a big story in Panama, where he dies a hero.

Different twist, same result. As in the "Star" films, the man lifts his beloved to success, but loses his life in the process, and gets a heart-tugging tribute at her award ceremony.

The screen writers here are wife-husband team Joan Didion and John Gregory Dunne, who wrote the Streisand version of "Star," as well as the script for "True Confessions" (1981), definitely a classic Catholic movie. Didion is arguably also among the elite of practicing literary journalists, so quality is expected and largely delivered.

"Up Close" also bears loose resemblances to the story of Jessica Savitch, but Pfeiffer's Tally Atwater seems much less driven, at least on screen. She makes no attempt to use her sexual charms to advance her career; her worst outrage is faking the demo tape she sends to Miami, where Justice hires her. In fact, Tally is practically a role model for serious hard work.

Thus while it lobs some familiar, obvious shots at its trivial commercialism and competitiveness, "Up Close" takes TV journalism seriously and argues that it



Actor Robert Duvall as Earl (right) shares a lesson about family with his nephew, Virgil, played by Michael Beach, in "A Family Thing." The U.S. Catholic Conference classifies the film A-III for adults.

can still be saved. It's much softer and more mainstream than, say, "To Die For."

In many of his later roles, Redford is inclined to play men who are willing to pay the price for highly moral attitudes—about journalism, personal integrity, nature and the environment. Here again, a truth-teller with compassion, he makes honest reporting noble and sexy.

Tally's big story, her graduation, so to speak, comes when she's trapped in a prison doing an interview when a riot breaks out. She not only covers the story with courage, but links its cause to the governor's political efforts to cut back on prisoner rehabilitation programs.

It's an impressive subject, and visually spectacular, but director Jon Avnet (last film: "The War") makes it less compelling, clear and moving than it might have been. He and the stars have more success with a funny sequence in which (for reasons too silly to explain), Tally ends up singing "The Impossible Dream" (very badly) at the 50-yard line in the Orange Bowl.

The script has some weaknesses, in-

cluding some clichés (crass station managers, stupid glamour boy news anchors). But to its credit, it covers some sophisticated aspects of life inside TV news—e.g., the importance of career moves, the competitiveness, the power of talent-hunting agents. Stockard Channing is especially strong as a tough female anchor competitor, and Joe Mantegna is a crafty agent.

(Slick, thoughtful take on TV journalism, well-acted by beautiful people; satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

Faithful	O
Sgt. Bilko	A-II
Jang Eyre	A-II
Primal Fear	O

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

'One Survivor Remembers' is a compelling documentary

By Henry Herx and Gerri Pare, Catholic News Service

Among the programs commemorating the 50th anniversary of V-E Day was one marking Nazi Germany's unconditional surrender as the end of the Holocaust.

On May 7, the day before the final surrender, American forces in southern Czechoslovakia rescued the survivors of a death march from a women's forced-labor camp.

Among those rescued was Gerda Weissmann, who recalls the inhumanity of the Nazi era in the Oscar-win-

ning documentary feature "One Survivor Remembers," to be rerun on Tuesday, April 16, from 7:15 p.m. until 8 p.m. on the HBO pay cable channel.

Weissmann spoke briefly during the Emmy Awards, and left many of the celebrities present and TV viewers at home close to tears by her powerful testimonial to human dignity and freedom.

Produced by Kary Antholis, the program's format is simple, direct and all the more effective for that. Weissmann talks directly into the camera, and her remarks are intercut with newsreel footage of the period.

A teen-ager when the Germans invaded her hometown

of Bielsko, Poland, in 1939, Weissmann tells of the deportation of first her brother, then her father, and finally her mother and herself.

Weissmann spent the rest of the war under precarious conditions working as a slave laborer in various camps until January 1945, when she and several thousand others were evacuated from a camp in Poland.

They spent the rest of the winter on a death march of starvation and exposure, their number dwindling to some 150 by May when they were abandoned by the Nazi SS guards before the arrival of American forces.

Lt. Kurt Klein, a German-born Jew who escaped to the United States in 1937, discovered the group of women and helped see to their immediate needs.

Weissmann recalls that meeting with Klein as the first moment she felt the restoration of her "humanity, dignity and freedom."

The two were married a year later, had three children and eight grandchildren, and live today in Arizona.

What's remarkable about the documentary is that she recalls her terrible experiences matter-of-factly, offers no easy generalizations, and even has something good to say about a guard who was "tough but caring" for those in her charge.

Gerda Weissman Klein's story was first told in her autobiography, "All But My Life," which was published in 1957 and is still in print.

In a 1995 telephone conversation, Klein said the book was addressed to young people and is required reading in many Catholic high schools.

She said she had attended a Catholic high school in Poland and had "always been very close to Catholics."

In fact, she said, Pope John Paul II "comes from my neighborhood," meaning he was raised in a neighboring town, and she wonders if she ever "passed him on the street."

Not so incidentally, since coming to America after the war, Klein has received four honorary doctorates from Catholic colleges.

The story of Gerda Weissmann and Kurt Klein are part of a film which visitors to the Holocaust Museum in Washington, D.C. may see in its theater there.

Oscar winners are not suitable family films

By Catholic News Service

WASHINGTON—Despite the promise shown by some of the nominations, the Oscar winners demonstrate that Hollywood has little regard for family values, according to the U.S. bishops' movie expert.

Henry Herx, who has been reviewing movies for the bishops since 1964, made the comment in a statement released on March 26, the day after the Academy of Motion Picture Arts and Sciences honored 1995's best films and stars.

"Not one top award went to a movie you'd want to take the family to," said Herx, who heads the bishops' Office for Film and Broadcasting. "Nor would you want to bring any of them into the family room at home."

"Braveheart," which won five Oscars (including best picture and best director), had technical merit but "its incredible violence only adds to the society's sense of mayhem today," Herx said. His office classified "Braveheart" A-IV for adults, with reservations, because of its scenes of violence.

Herx said the one bright spot in the Oscars presentation was Susan Sarandon's win as best actress for her role as St. Joseph Sister Helen Prejean in "Dead Man Walking," a film which forces people to look at the morality of the

death penalty. But even that movie was not a family film, he said, and was classified A-III for adults.

"Awarding any prize to 'Leaving Las Vegas' was a travesty," Herx said. "That Nicolas Cage would win best actor for his portrayal of a suicidal drunk shows that any belief that stars should be role models is lost." His office gave "Leaving Las Vegas" a classification of O as morally offensive.

"Also off-putting," he said, were the choices of Mira Sorvino as best supporting actress for her role as a prostitute in "Mighty Aphrodite" and Kevin Spacey as best supporting actor for his role as "a devious crook" in "The Usual Suspects." Both films were rated A-III for adults.

When the Oscar nominations were announced in February, Herx had praise for the other four films nominated for best picture. "The Postman," "Sense and Sensibility" and "Apollo 13" each received a classification of A-II, as suitable for adults and adolescents, from the USCC film office, and "Babe" was classified A-I, suitable for all viewers.

In 1996 the Catholic Church expanded its film activity by launching a toll-free nationwide movie review line at 800-311-4CCC, which is funded by the Catholic Communication Campaign, to help parents and other adults select appropriate films at theaters and video stores.

Second Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 14, 1996

- Acts of the Apostles 2:42-47
- 1 Peter 1:3-9
- John 20:19-31

The Acts of the Apostles provides this first weekend after Easter with its first reading. Actually the Liturgy of the Word for the feast of Easter and for all the Sundays of the Easter season includes a reading from Acts.



Originally the book of Acts was presented as a continuation of St. Luke's Gospel. As the Gospels were collected and offered in a single volume, editors chose to separate Luke's Gospel from Acts and insert between the two the Gospel of John.

In a sense, this obscures an important theological point. The early Christians saw the Risen Lord as living still, and eternally, through and in the church. In the name of Jesus, the Apostles preached and healed. They carried on the work of salvation, beginning with the days not long after the Lord's Ascension.

This great understanding of the church is easily missed when reading Luke's Gospel and then pausing to read the Gospel of John before proceeding to Acts.

Surely this is the mood created by the readings this weekend. The Lord lives in and through the church, gathered around the Apostles.

In this reading, the "brethren," or the people of the infant Christian community, assemble around the Apostles to learn from them the words of Jesus.

With God's power, the Apostles work miracles. The community "breaks bread." This does not simply mean that the Apostles and their followers came together for meals. "Breaking of the bread" is a frequent New Testament phrase for the Eucharist.

So, the reading tells us that the first Christians, encircling the Apostles, attentive to the Apostles' teachings, also celebrated the Eucharist. (Interestingly they also continued to visit the Temple in Jerusalem, there to join the Jewish rituals of prayer.)

The first Christian community was very close. Not only did the Christians pray together, and learn together, but they shared everything. It was a community in the strictest and broadest sense.

As a second reading, the church offers this Easter weekend the First Epistle of Peter. This book of the New Testament only occasionally appears in the liturgy.

By no means is it as detailed and lengthy as several of Paul's epistles.

This weekend's reading is a great hymn of praise to God. God gave the world salvation through Jesus, and this hymn extols God's greatness and mercy as displayed in redemption.

St. John's Gospel supplies the final reading. It is one of the most famous New Testament readings, the story of the doubting Thomas.

Emphasis here is not upon the doubts of Thomas, however dramatic they may seem, but upon his faith. The church stands on the faith of the Apostles, not their doubts or confusion. Thomas should be seen as a model of faith.

Because of this faith, the Apostles saw the Risen Lord. To bless this faith, the Lord gave them the power to forgive sins. Contemporaries of Jesus would instantly have recognized the thunderous import of this commission to forgive sins. It placed in the Apostles' hands the very power of God.

Reflection

Only a week ago, the church led us in joyful exclamation of Easter that the Lord lives!

This week, calling us together once again for worship, the church repeats its joyful announcement, and as joyfully assures us that the Resurrection is a modern reality, occurring with all its power in our lives.

The church, standing upon the Apostles, is the conduit by which the life and strength of the Resurrection come into our lives. Through the sacraments, Jesus lives again in our midst. Through the apostolic teaching, given us in our day by and through the church, the words of Jesus once more are voiced.

The Liturgy of the Word is strongly institutional this weekend. It summons us to see the Lord in the visible church, and to hear the Lord, and to encounter the Lord.

Indeed, the Lord lives. He lives in the life and sacraments and teachings of the church.

Readers may submit prose or poetry for consideration

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Please include name, address, parish, and telephone number. Send material for consideration to the "My Journey to God" column in care of The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

My Journey to God

Most Humble but Most Fair

A piercing beauty lies in humble things,
A shredded cloud, a leaf, a bird that sings.
Perhaps the most exquisite thing that grows,
In sheer perfection blooms the silken rose.

Where notes of crystal birdsong fall like glass,
Half-hidden blue of myrtle stars the grass.
Across a black-sea sky, winds skip and scoon
That buoyant, bouncing, iridescent moon.

Here liquid eyes of wild things jewel the night,
Small birds in patterned courtship rise in flight,
And sandy garden paths, mundane by day,
Are lumined softly to a golden way.

Thus God in holy whimsy makes the small
And unassuming loveliest of all.

By Anna-Margaret O'Sullivan

(Anna-Margaret O'Sullivan is a member of St. Roch Parish in Indianapolis.)



Daily Readings

Monday, April 15
Acts 4:23-31
Psalm 2:1-9
John 3:1-8

Tuesday, April 16
Acts 4:32-37
Psalm 93:1-2, 5
John 3:7b-15

Wednesday, April 17
Acts 5:17-26
Psalm 34:2-9
John 3:16-21

Thursday, April 18
Acts 5:27-33
Psalm 34:2, 9, 17-20
John 3:31-36

Friday, April 19
Acts 5:34-42
Psalm 27:1, 4, 13-14
John 6:1-15

Saturday, April 20
Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
John 6:16-21

The Shaping of the Papacy/John F. Fink

Clement XIV suppressed the Jesuits to appease Europe's Catholic rulers, but the Society of Jesus survived

In the up-and-down history of the papacy, the 18th century was definitely a down period. It was characterized by constant tension between church and state. But the pope's principal antagonists weren't the Protestant countries but those with Catholic rulers, notably the Hapsburgs and the Bourbons.

The so-called Catholic governments interfered with Catholic schools and religious orders, curtailed the freedom of the clergy, and otherwise controlled ecclesiastical affairs. It was a period that showed the superiority and the wisdom of the separation of church and state guaranteed and required by the Constitution of the United States.

Perhaps nothing demonstrates this more than the demands of the Catholic rulers that the Jesuit order—the Society of Jesus founded by St. Ignatius of Loyola which had always been loyal to the pope—be suppressed. It was finally done by Pope Clement XIV in August 1773. For 41 years the Jesuits were put out of business.

Louis XV reigned as King of France for 59 years, from 1715 to 1774. He ruled the Catholic Church in France, appointing bishops whose only qualifications were that they were of noble birth. The Bourbon King Philip V was King of Spain from 1700 to 1746, King John V was King of Portugal at about the same time, and he was succeeded by King Joseph (1750-1777). In Prussia the ruler was Frederick the Great (1740-1786), in Austria it was Empress Maria Theresa (1740-1780), and in Russia it was Catherine the Great.

The Jesuits were hated by the rulers of France, Spain and Portugal because of their loyalty to the pope. The matter came to a head first in Portugal in 1759, during the papacy of Clement XIII. The minister Pombal first expelled the Jesuits from the court, then from Portugal's colonies in the New World, and then from Portugal itself.

In France, the Jesuits made enemies with Louis XV's mistress, Madame de Pompadour, whose behavior they criticized. They were also the victims of a bankruptcy in Martinique which involved many French investors. When the Jesuit provincial refused to accept responsibility for the bankruptcy, the courts ruled against him. The episode spurred anti-Jesuit sentiments and Louis XV dissolved the society in all countries under his jurisdiction.

Then in Spain, the campaign against the Jesuits reached fever pitch. Finally, on April 2, 1776, some 7,000 Spanish Jesuits were gathered up and shipped to the papal states on orders of King Charles III.

Naples, too, had a Bourbon ruler, who followed the lead of Charles III by banishing all Jesuits under pain of death. Then in 1769 the three Bourbon rulers of France, Spain and Naples sent to the Holy See letters demanding the suppression of the entire society. Pope Clement XIII summoned a consistory of cardinals to consider the demand, but he died suddenly before it convened.

The papal conclave that followed was contentious because of arguments over the "Jesuit question." It continued from February to May of 1769, with the cardinals split into three groups—the anti-Jesuit Bourbons, the pro-Jesuits, and a neutral group. Finally the Franciscan Cardinal Lorenzo Ganganelli, supposedly a neutral, made a statement the Bourbon cardinals regarded as a commitment to their side and he was elected. He took the name Clement XIV.

Once he was elected pope, he tried to smooth out difficulties with the Bourbon countries, even making Pombal's brother a cardinal. He was supported by Austrian Empress Maria Theresa, among others. Eventually, though, he succumbed to pressure and signed the brief "Dominus ac Redemptor" which suppressed the Jesuits throughout the world. He said the step was necessary for the peace of the church.

Some countries at first refused to accept the suppression, but most eventually did. Empress Maria Theresa acquiesced "for the peace of the church" and authorized the confiscation of about \$10 million of the Jesuits' property.

It was the countries with non-Catholic rulers that now supported the Jesuits. Frederick the Great in Prussia allowed the Jesuit schools to continue, and in Russia the Jesuits received the protection of Empress Catherine the Great. She refused to allow the publication of the brief of suppression and ordered that the Jesuits were to continue in existence. They continued to function in Byelorussia (now Belarus) and maintained their corporate existence there.

The Jesuits' suppression was finally lifted by Pope Pius VII on Aug. 7, 1814.

The damage created by the suppression of the Jesuits was severe, especially as it affected the Catholic school system in Europe and missionary work overseas. In the United States, Jesuit priests suddenly cut off from support became diocesan priests. Most notable of these was Father John Carroll, who was to become the first bishop in the United States.

When Pope Clement XIV died on Sept. 22, 1774, the prestige of the papacy was at the lowest level in centuries. But problems were soon to get worse.

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.

April 12

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

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be before Mass. Everyone is welcome.

Roncalli High School, 3300 Prague Rd., Indianapolis, will hold a "Does vs. Jocks" basketball game at 7:30 p.m. in the gym. Celebrity announcer will be Jimmy "Mad Dog" Matis. Admission is \$3 per person or \$10 per family. All proceeds will benefit the drug and alcohol prevention program at the school.

St. Christopher Parish, Indianapolis, Singles and Friends will meet at 6:30 p.m. to attend the Indianapolis Ice hockey game. For more information, call Will at 317-328-8186 or Mike at 317-879-8018.

April 12 and 13

The Jeffersonville Knights of Columbus Lip Sync Players will present "I've Heard That Song Before" at the JFK Council Hall, 222 E. Market St., Jeffersonville. Doors will open at 7 p.m., show will start at 8 p.m. For more information, call Pauline Mockabee at 812-282-2710.

April 12-14

Fatima Retreat House, Indianapolis, will hold a Tobit weekend for engaged couples. Fee: \$195. For more information, call 317-545-7681.

April 13

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

St. Elizabeth's Home, 2500 Churchman Ave., Indianapolis, will hold a garage sale from 8 a.m.-4 p.m. For more information, call Renee Hummel at 317-787-3412.

April 14

Mary's Rexville Schoenstatt Center, Madison, will present

"St. Alphonsus' 12 Steps to Holiness" at 2:30 p.m. followed by Mass at 3:30 p.m. The center is located .8 mi. east of U.S. 421 south of Versailles. For more information, call Fr. Burwinkle at 812-689-3551.

The Altar Society of St. Francis Xavier Parish, Henryville, will hold its biannual smorgasbord from 11 a.m.-1:30 p.m. in the parish hall. Adults \$5, children 6-12 years \$3, children under 5 free. For more information, call Janise Furnish at 812-294-4398.

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.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. For more information, call Dorothy at 317-356-5110.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

Holy Family Church, 129 W. Daisy Ln., New Albany will present Day of Grace Divine Mercy Sunday Parish Mission video program at 1:30 p.m. All are welcome.

Mount St. Francis Friary and

Retreat Center will hold an ecumenical celebration at 2 p.m. in the main chapel. The center is located at the intersection of new Highway 150 (exit 119 off I-64) and Paoli Pike, just outside of Floyd's Knobs.

St. Bartholomew Parish, Columbus, will hold a Divine Mercy Sunday service starting at 2 p.m. with a reconciliation video followed by adoration of the Blessed Sacrament at 3 p.m. Father John Minta will preside.

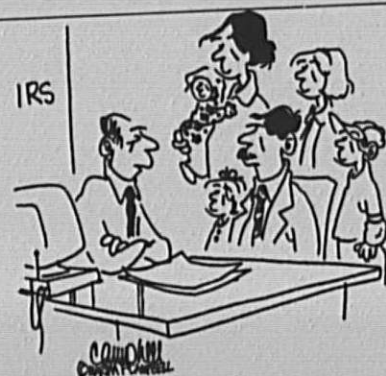
April 15

The Archdiocesan Office of Worship will host the regional gathering for parish music directors and coordinators at St. Mary Church, Lanesville, from 7:30-9:30 p.m. EDT. For more information, call Christina Blake at 317-236-1383 or 1-800-382-9836, Ext. 1438.

The Young Widowed Group meeting will be held from 7-9 p.m. at St. Matthew Church, 4100 E. 56th St., Indianapolis. No cost.

April 16

Marian College, 3200 Cold Spring Rd., Indianapolis, will hold a seven-week Mature Living Seminar dealing with "Looking Back—Looking Forward" from 10 a.m.-2 p.m. in Room 251 of Marian Hall. Topic: "The Fourth World Conference on Women, Beijing, China, with Sister Sue Bradshaw, OSF." Cost for the series is \$20 or \$3 per session. For more information, call 317-929-0123.



"Now Mr. Lindsey, about this non-profit organization you head..."

© 1996 CNS Graphics

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. All are welcome.

April 17

The Archdiocesan Catholic Social Services Counseling Program will be taking registrations for adult survivors of childhood sexual abuse starting this fall. For more information, call Linda Loheide Clarke at 317-236-1500.

At Immaculate Heart of Mary Church a Marian Cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

The Aquinas Center, New Albany, will sponsor a workshop on the "Catechism of the

Catholic Church" from 7-9 p.m. at Our Lady of Perpetual Help in New Albany. For more information, call 812-943-0354.

The Calvary Cemetery Chapel, Indianapolis, will have Mass at 2 p.m.

Fatima Retreat House, Indianapolis, will hold reflection Wednesday "Spring Desert Day" for men and women. Fee is \$15. Child care is available. For more information, call 317-545-7681.

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

April 18

The Connorsville Deanery Resource Center, 220 W. Ninth

—See ACTIVE LIST, page 19

ST. PHILIP NERI SCHOOL 6th Annual 5K Walk/Run/5 Hr. Pray-A-Thon Archbishop Daniel M. Buechlein, O.S.B. to officiate Sunday, April 21, 1996

EVENT SCHEDULE

Opening Ceremony
10:30 Mass • Beginning of 5-Hr. Pray-A-Thon

REGISTRATION:

12:00-1:00 p.m. RUNNERS
Brookside Park
WALKERS
SPN Community Rooms

RUN/WALK TIMES:

1:00 p.m. RUNNERS
Brookside Park
1:15 p.m. WALKERS
SPN School

CLASSES (RUNNERS):

Elementary
Ages 14 - 19
Ages 20 - 29
Ages 30 - 39
Over 40
Womens

FESTIVITIES:

Held in School Gym
12:00-4:00 p.m. Buffet Luncheon
Entertainment
Awards Presentation
Closing Ceremonies

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St. Philip Neri 5K Walk/Run - Sunday, April 21, 1996
Registration/Donation Form

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☐ 5K Run (Brookside Park)
☐ 5K Walk (from SPN School)
☐ 5-Hour Pray-A-Thon

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I agree that St. Philip Neri Church/School is not responsible for losses resulting from my participation in this event.

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The Active List, continued from page 18

St. Connersville, will hold its faith formation program at 7 p.m., presented by Father Todd Reibe. Subject: Missionary Experience.

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. Everyone is welcome.

St. Roch Parish, 3600 S. Pennsylvania St., will hold a family Eucharist holy hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

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

The Aquinas Center, 707 W. Highway 131, Clarksville, will hold "Divorce and the Catholic Church" presented by Father Jim Farrell at 7 p.m. For more information, call 812-945-0354.

St. Christopher Parish, Indianapolis, Singles and Friends will celebrate April birthdays at Acapulco Joe's, 365 N. Illinois St., at 7 p.m. Please call Jorge at 317-388-8101 for reservations and more information.

April 19

The Ave Maria Guild will have a Rummage Sale from 8:30 a.m.-2:30 p.m. at St. Paul Hermitage, Beech Grove.

St. Philip Neri Parish, Indianapolis, will hold a Monte Carlo from 7 p.m.-midnight in the school gymnasium. Admission is \$3. Proceeds to benefit the school.

St. Roch Parish, Indianapolis, will hold a Spring Monte Carlo Night from 7 p.m.-midnight in the school cafeteria, 3600 S. Meridian St. The event is sponsored by the Youth Athletic Board.

Marian College, Indianapolis, will celebrate a Mass of the Bells starting with praise and worship at 7 p.m. Bring a bell,

gong, or chime to ring out the good news of Christ's Resurrection. Celebrant will be Father Joe Folzenlogen.

April 20

Marian College, Indianapolis, will hold a teaching and sharing session from 8:30 a.m.-noon in the Marian College building room 205 presented by Sr. Norma Rocklage. For more information, call Len Bielski at 317-927-6900.

April 21

Mary's Rexville Schoenstatt Center, Madison, will present "Schoenstatt's Founding Document, October 18, 1914 or the Covenant of Love" at 2:30 p.m. followed by Mass at 3:30 p.m. The center is located .8 mi. east of U.S. 421 south of Versailles. For more information, call Fr. Burwinkle at 812-689-3551.

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.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Philip Neri Parish, Indianapolis, will hold its sixth annual 5K Walk/Run/5 Hour Pray-A-Thon starting with 10:30 a.m. Mass. For more information on registration, call 317-631-8746.

St. Patrick Parish, Indianapolis, Women's Club will hold its monthly card party in the parish hall at 2 p.m. Admission is \$1.25. For more information, call Maribel Leppert at 317-638-3365.

The Marquette Club of Indianapolis will hold its annual Mass and brunch at 10 a.m. beginning with Mass at the Indiana State House Chapel, Room 432, followed by brunch at the Westin Hotel, 50 S. Capitol Ave. For more information, call Carole M. Casto at 317-232-3940.

The Catholic Widowed Organization will meet at 4 p.m. at the Steak and Ale South to celebrate birthdays. For more information, call Delores Conner at 317-784-4207.

St. Augustine Home and the Little Sister of the Poor, Indianapolis, will hold a holy hour to pray for vocations starting at 4:15 p.m. concluding with exposition of the Blessed Sacrament, rosary, prayer and Benediction. All are welcome.

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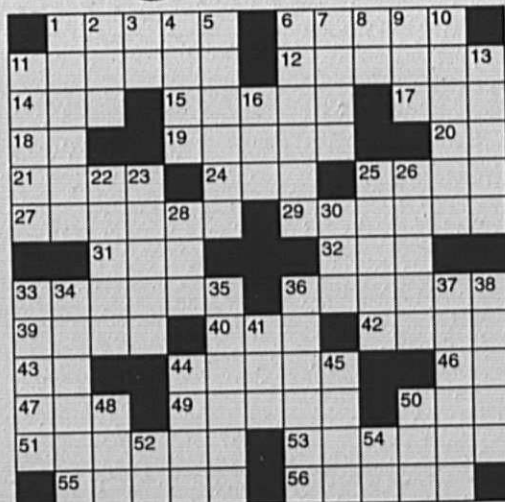
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Crossword

ACROSS

- 1 Desert haven
- 6 City near Cleveland
- 11 Matador
- 12 Actor Wesley
- 14 Large deer
- 15 Extremely angry
- 17 Number of commandments
- 18 Decisive boxing win (Abbr.)
- 19 Musical transition
- 20 "Go, and — thou likewise" (Luke 10:37)
- 21 Single time
- 24 "And the Lord — a mark upon Cain" (Gen 4:15)
- 25 Angel's headgear
- 27 Shocked
- 29 Filled with joy
- 31 "Four days — I was fasting" (Acts 10:30)
- 32 "They went — from us" (1 John 2:19)
- 33 Walking poles
- 36 Do a favor for
- 39 Sound pitch
- 40 " — long, Lord?" (Psa 79:5)
- 42 Edinburgh native
- 43 Spielberg's movie alien

- 44 Nymph chasers of myth
- 46 "Quiet!"
- 47 Exclamation of surprise
- 49 Heron
- 50 Mimic
- 51 "For he is not a God of the dead, but of the —" (Luke 20:38)
- 53 "I will — praises unto thee" (Psa 56:12)
- 55 Part
- 56 Three-legged seat

DOWN

- 1 Tea type
- 2 Noah's boat
- 3 Compass pt.
- 4 Part of the eye
- 5 Most achy
- 6 Shrewd
- 7 "Unto me every — shall bow" (Psa 45:23)
- 8 Providence's State (Abbr.)
- 9 Choose
- 10 "The eye of a —" (Mat 19:24)
- 11 City in Judah (Jer 6:1)
- 13 Woman's hair holder
- 16 Lifespan

- 22 The angel in Rev. 20:1 had this
- 23 Bird with great wings (Eze 17:23)
- 25 Tower
- 26 Storage space
- 28 Drunkard
- 30 Tennis shot
- 33 "Ye shall not —" (Lev 19:11)
- 34 " — end was I bom" (John 18:37)
- 35 Unkempt
- 36 Deed holders
- 37 Christ preached this
- 38 City in Joshua 19:7
- 41 " — Father which art in heaven"
- 44 Swamps, bogs
- 45 "Dele" opposite
- 48 Actress Gardner
- 50 Bustle, fuss
- 52 "The Lord — my shepherd" (Psa 23:1)
- 54 City on the Nile (Nah 3:8)

Answers on
page 22.

Immaculate Heart of Mary Parish Alumni

On the occasion of its fiftieth anniversary, the people of IHM wish to invite all alumni to participate in a liturgy on April 27, 1996 at 5:30 p.m. IHM will honor the following persons:

For "Distinguished" service to the parish: Golda Mae Johnson, Bill Brennan, Don Koors & Ellen Healey.

For "Outstanding" service to the parish: Mildred Niesse, Jack Vannice, Barbara Hickey, Gary Ahlrichs, Betty Ann Countryman, Norma Cripe, Bob and Cheryl Sparks & Joyce and Don Beckerich.

Supper and an auction follow. Cost of supper is \$7.00 per person. Reservations for the supper are required and may be made by calling 257-2266.

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Youth News/Views

Joyce Rowland brought lots of joy to others

By Mary Ann Wyand

Someone very special will be missing from the Archdiocesan Youth Conference in Indianapolis this weekend.

Joyce Leising Rowland, the longtime youth ministry coordinator at St. Gabriel Parish in Connersville, died on March 24 after a lengthy battle with cancer, which three years ago prompted her oldest son to ask Pope John Paul II for a blessing.

During World Youth Day in August of 1993, Benjamin Rowland was able to greet the Holy Father at Stapleton International Airport as a member of the youth delegation selected to welcome the pope.

When the youth shouted "John Paul II, we love you!" over and over, the Holy Father approached the teen-agers and greeted them. And Ben was able to realize a dream when he asked the pontiff to pray for his ill mother, then received a blessing for her health.

It is no coincidence that Joyce's name begins with the letters j-o-y because she brought a great deal of joy to all of the people who knew her. In spite of a number of surgeries and treatments and ongoing pain from the cancer, she held on to her smile and her love of life.

During her funeral Mass at St. Gabriel Church, her brother, Ray Leising, noted that she was probably laughing in heaven now. Mourners present at the emotional liturgy smiled in agreement because Joyce's rather loud and very contagious laughter was well-known and loved by the

youth and adults who knew her.

"I feel deeply blessed and humbled that God gave me the gift of knowing Joyce as one of our archdiocesan youth ministry coordinators," Julie Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, told the mourners.

"Joyce struggled with cancer during these (last five) years, but she also gave of herself and was able to touch the lives of many more youth and adults," Szolek-Van Valkenburgh said. "Joyce is an inspiration to each one of us. Many of the qualities that made her a great youth ministry coordinator are also what made her a great human being. She had the ability to make us all feel good with her laugh, and taught her youth and the rest of us the importance of laughter, humor and not taking yourself too seriously in life."

Describing her as "a woman of deep courage and perseverance," Szolek-Van Valkenburgh noted that Rowland found her niche in youth ministry.

"She had a passion for the ministry and for the many youth that passed through her life," the youth ministry director said. "Earlier this year, Joyce was nominated for the Indiana Youth Institute Award. She was selected as one of the finalists. I believe that Joyce accomplished all that she had hoped for, and much more, during her years of youth ministry. I am proud that Joyce Rowland served in this capacity in our archdiocese. I believe she stands as a model of excellent youth ministry for her colleagues, a role model for her youth, and an excellent example of how to live life for the rest of us."



Photo by Mary Ann Wyand

During the World Youth Day celebration in August of 1993, Benjamin Rowland (left) was able to meet Pope John Paul II and ask the pontiff for a blessing for his mother, Joyce, who was battling cancer. Members of the Rowland family are (from left) Ben, Glen, Joyce, Nathan and Jonathan. This photo was taken in 1994. Joyce recently died of cancer.

In an essay written for the Indiana Youth Investment competition, Joyce Rowland explained that, "I am aware that (youth) are challenged to find out who they are and that there is lots of peer pressure. I know that belonging and acceptance are an important part of growing up. I would like for them to feel that they always belong to St. Gabriel Parish and that we are interested in them as individuals, that we are proud of their accomplishments and achievements, and that we also are concerned about their struggles and problems."

Rowland listed her hopes as "for the youth to learn to accept one another and to be able to care and give to others, particularly individuals who may be different than themselves" and also "that our youth

see themselves as valuable in who they are and that they have unique talents and abilities to share."

St. Gabriel youth volunteer Leah Wood, now a college student, praised Rowland for her faith in young people.

"She trusted the youth with many things," Wood said. "She let us decide many of the things we would do, and if we messed up she would take the slack. Why? Because we learned more from the mistakes. She was more interested in us learning something than getting it right."

At the gravesite at Laurel North Cemetery, St. Gabriel youth concluded the final prayers for this beloved wife, mother, friend and youth minister by sprinkling tiny red confetti hearts on top of her casket "for her celebration."

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Cathedral students to present 'Li'l Abner'

It's practically right off the comics page. Cathedral High School theater students will bring "Li'l Abner" and his family and friends alive on April 25-28 for a four-day musical celebrating the silly characters from Dogpatch created by cartoonist Al Capp.

The upbeat musical, written by Norman Panama and Melvin Frank with lyrics and music by Johnny Mercer and Gene DePaul, will premiere on the Cathedral stage at 7:30 p.m. on Thursday, April 25, then continue with performances through Sunday, April 28, at 5225 E. 56th St.

For ticket information, call the school office at 542-1481, extension 344. Reserved seats are \$7 each and general admission seating is \$5 a person.

Terry Fox, Cathedral's drama director, describes the plot as "a mixture of hillbilly nonsense and sharp humor that appeals to the child within us all."

The curtain opens on a typical day in Dogpatch, he said, where Capp's hillbilly characters live "a leisurely life of fishin' and singin' and dancin' and courtin'" until the government decides to evacuate the town and use the area for atomic testing. However, the simple folk of Dogpatch pull together to try to save their little town in hopes of returning to their former lifestyle of peaceful and rustic simplicity.



Photo courtesy of Cathedral High School

Cathedral High School sophomore Clark Rehme from St. Pius X Parish in Indianapolis has the title role in "Li'l Abner" April 25-28. Junior Brian Conner is Pappy Yokum.

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 - 10-17 Holistic Directed Retreat: Kristine A. Harpenau, OSB, and retreat team
 - 18 Introduction To Healing Touch: Gerry and Margo Boylan
- June**
- 15-21 I Touch The Earth, The Earth Touches Me: A Native American Experience: Victoria Fortner and George SpiritHawk
 - 21-30 Post-Intensive Centering Prayer Retreat: Rev. Carl Arico, Maria Tustin, OSB, and Kristine A. Harpenau, OSB
 - 28-30 Summoned To Explore The Heart: Thomas Merton's Prophetic Challenge: Robert Dugy
- July**
- 1-7 Savoring The Spirit With Merton As Mentor: Guided Retreat: Jane Marie Richardson, SL
 - 12-21 Advanced/Intensive Centering Prayer Retreat*
- August**
- 2-3 Divorce Recovery Workshop: Mulberry Center Staff
 - 17 Reiki I: Kristine A. Harpenau, OSB
 - 23-25 Enhancing Relationships: A 12-Step Workshop: Libby Weatherby-Hoard
- September**
- 6-13 Holistic Directed Retreat: Kristine A. Harpenau, OSB, and retreat team
 - 13-14 David Haas Concert/Workshop

*Centering Prayer programs presented by the Kordes Centering Prayer Staff.
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Young Adult Scene

'Soup for the Soul,' a youth minister's retreat

By Debbie Kramer

Youth ministers spend most of their time nurturing and guiding others toward the life of Jesus, but many times they forget that they too need to continue to guide and nurture themselves.

This lifestyle prompted the theme and focus, "Soup for the Soul," of this year's archdiocesan youth minister's retreat on March 5-7 at Fatima Retreat House in Indianapolis. The Lenten retreat was sponsored by the archdiocesan

Office for Youth, Young Adult and Campus Ministries.

During this three-day time of reflection, participants took a break from the fast-food lifestyle that their busy lay ministry schedules often demand, and relaxed with a focus on the nourishment of slow-simmering soup and this type of attitude about life. Veteran and new youth ministers were reminded of the importance of taking care of themselves in order to better minister to youth.

Youth ministry coordinator Marlene Stammerman of St. Michael Parish in

Greenfield said it's hard not to be a youth minister 24 hours a day.

"I was a youth minister every second of the day," she said, "even at the grocery or the gas station. People would call me at home."

Marlene said now she is trying to undo the image she set of being available around the clock every day so that she has time to pray, reflect, relax, and feed her own soul as well.

Retreat leaders Mary Ann Stomoff and Father Dan Atkins began the retreat by urging each youth minister to look deeply into himself or herself by finding a can, cup, or package of soup from a table that reflected his or her inner self. Thus began each person's search of the soul.

Rest, relaxation and personal pampering are not routine agenda items on a youth minister's schedule, so the retreat leaders made up for that. Stomoff and Father Atkins arranged a four-hour period for retreatants to be alone and offered them a variety of ways to take care of themselves.

Options included group or individual spiritual direction, a massage, a reflective story to read and analyze through insightful questions, a painting session, a chance

for reconciliation, or a rainy walk around the peaceful retreat center grounds.

For Katy Stallings, youth ministry coordinator at St. Bartholomew Parish in Columbus, the best part of the afternoon was a nap!

"I haven't taken a nap after lunch since college," she said, "and it felt great!"

Many stories were told throughout the three-day retreat because stories can nourish others and show where God exists in people's lives.

Father Atkins shared a childhood favorite, "Stone Soup," as a reflection on where God is, and Stomoff shared her parable called "Mother's Apple Pie." Then retreatants wrote their own parables about an important time in their own lives.

The retreat ended with a discussion of the six basic food groups for spiritual nourishment and advice on how to continue living the story God asks each person to live. Retreatants also received prayers of petition to take with them on how to ask God to continue to lead them as they continue their ministries of serving youth with renewed nourishment.

(Debbie Kramer is the youth ministry coordinator for SS. Francis and Clare of Assisi Parish in Greenwood.)



A youngster receives goodies from the "Easter Bunny" following the Indianapolis Catholic Campus Ministry's third annual Easter Egg Hunt for the families and children staying at the Ronald McDonald House in Indianapolis last Saturday. College students from IUPUI, Butler, and the University of Indianapolis met prior to the hunt to stuff baskets and plastic Easter eggs for the event.

Photo by Susan Bierman

Young Adult Forum/Tom Ehart

Jesus is the 13th step

"Bill W. rode a Harley." That's what the bumper sticker said. To me it meant absolutely nothing. But to some of my

friends, it meant that Bill W. was a pretty cool guy.

Bill W. is the "all anonymous one," the founder of 12-step groups. And many people, including myself, are eternally indebted to him for giving us a sensible way to find relief

from our addictions and go on to live happy and productive lives.

By writing this I'm not anonymous anymore. I hope that doesn't offend anyone in a 12-step group. But in order to talk about addiction, I think it best to admit for about the millionth time that I was one, to some extent I still am one, and only by the grace of God will I ever be truly and completely set free from the addictions that have plagued me over the course of my short life.

I wasn't born addicted. Like most people, I learned my addictions would only cease in direct proportion to the amount I was willing to surrender myself to God. And as I've struggled to humbly submit myself to God, I've watched as over a period of years he has melted away the cravings with his love.

That's because I seem to fight God all the way. And I know now that the reason many of us fight the whole idea of surrendering our addictions to God is because the root of most addictions is fear. I guess another way to put it is that the root of addictions is sin.

A priest once told me that I had to realize that there's more to addictions than just the physical desire to do whatever it is we're addicted to. There's a

thing called *concupiscence*, which the church teaches is "the inclination to sin." It's the consequence of original sin. It's this concupiscence that can keep us bound in addictions, since addictions are really a manifestation of habitual sin.

I'm not saying that to judge or condemn anyone with an addiction. But if we want to take addictions seriously, and we want to help those around us who are secretly suffering with addictions, then we need to acknowledge the fact that addictions aren't just physical and psychological, because they are rooted in the disease of our souls which we call sin.

It is through the weakening and corruption of our souls that sins of addiction creep into our lives. And it is only by the surrendering of our entire selves to the Lord that we can receive the grace to overcome these habits.

In 12-step groups people do this very thing by surrendering to their "higher power," which is God as they see God, no strings attached.

As Catholics we need to name our higher power. He is Jesus. He is the wonderful counselor who can listen, instruct and guide us out of our addictions into a new life with him, the new life that he promised.

As Catholics we need to begin to call our addictions by the names of the sins they are, whether they be lust, intemperance, gluttony, fornication, whatever. In speaking our habitual sins, in confessing them, we are doing exactly what millions have done in 12-step groups, admitted that we are sinners, that we are powerless over them, and surrendering them to Jesus who alone can wash them away.

There are many steps we can take to overcome addictions. As Catholics we need to remember that Jesus has the power to forgive and heal. He has the power to rid us of our addictions. Jesus is the 13th step.

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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.

ANDERSON, Georgianne, 48, Most Sorrowful Mother of God, Vevay, March 30. Daughter of Vivian G. Anderson.

ALLEN, Margaret M., 67, St. Mary, Greensburg, April 3. Mother of Linda, Raymond Allen, Vickie DeSpain; sister of Joe Fischer; grandmother of four; great-grandmother of one.

BOWLING, Mary M., 91, St. Augustine, Jeffersonville, April 3. Sister of Edna Graninger, Helen Grote; aunt of several nieces and nephews.

CISEK, John D., Our Lady of Lourdes, Indianapolis, March 29. Son of Bonnie L. (Phillips) Cisek, Daniel J. Cisek; stepson of Mary L. Cisek; brother of Lisa, Kimberly, Deanna Cisek.

COMMONS, Robert J., 80, St. John, Indianapolis, March 28. Brother of Mary C. Shea; uncle of several nieces and nephews.

CRIFE, Gary R., 53, Holy Spirit, Indianapolis, March 27.

Husband of Barbara R. (Jennings) Crife; father of James M., David C., Kristen M. Crife; brother of John F., Joseph V., James L., Derry D. Crife, Sharon K. Disher; grandfather of two.

DIXON, Charles W., 78, St. Andrew, Richmond, March 28. Father of Lisa A. Pardieck, Paul J. Dixon; brother of Vivian Mosteller, Lois Paddock; grandfather of one.

DUNN, Sylvia Fay, 76, St. Barnabas, Indianapolis, March 25. Wife of Ernest L. Dunn Sr.; mother of Ernest "Dutch" Dunn, Jr., Frances K. Corsaro, Sylvia A. Spear, Minnie Williams; sister of Tom Studebaker, Edna Rahrar, Opal Emmert; grandmother of 16.

FIRSICH, Magdalena M., 92, Holy Family, Oldenburg, April 4. Mother of Eugene, Rita Firsich, Virginia Dirkhising, Kathleen Barrett; grandmother of seven; great-grandmother of eight.

GILL, Rose Marie (Phelan), 65, Holy Name, Beech Grove, March 22. Wife of John P. Gill; mother of Michael, Terry, Kathleen, Maureen Gill, Patty Baker, Peggy Bova, Bridget Colby; sister of Hugh Phelan, Jr., Rita Boyle, Mary Jo Brewer; grandmother of seven.

HOSEA, Froman D. "Barney" Sr., 74, St. Augustine, Jeffersonville, March 31. Husband of Patricia J. Hosea; father of Froman David Hosea Jr., Lynne Brannon, Elizabeth Turner, Ellen M. Hosea; brother of Edith Daniels; grandfather of nine; great-grandfather of one.

KLINE, Beatrice C., 91, St. Gabriel, Connersville, April 1. Sister of Norbert Macke; sister-in-law of Margaret Macke; aunt of three.

LaDUKE, Ethel, 78, Holy Family, New Albany, March 31. Half-sister of Bernie, Tracie Fow, Virginia Morrissey, JoAnn Mulloy.

LAMBERT, Elizabeth J., 70, St. Andrew, Richmond, March 26. Mother of Diana Cramer, Beverly Hathaway; grandmother of three.

LILLY, Joan A. (Panyard), 75, St. Ann, Indianapolis, March 29. Wife of John R. Lilly; mother of John E. Lilly, Jackie R. Denney; sister of Emily Lou Shaw, Peggy Wineger; grandmother of four; great-grandmother of three.

MEDINA, Michael Conrad, 16, St. Christopher, Indianapolis, April 1. Son of Elizabeth Ann Harper, Conrad Michael Medina; brother of Melissa Medina, Jamalyn Harper; half-brother of Matthew Medina; grandson of Richard Folger, Consuelo Medina, Profirio Medina.

MEYER, Carl L., 88, St. Louis, Batesville, April 7. Husband of Eleanor (Riehle) Meyer; father of Carl Jr., Paul Meyer, Barbara Eckerle; brother of Clara Dietz, Matilda Dailly.

MILLER, Joann Marie, 61, Our Lady of the Greenwood, March 30. Wife of Robert H. Miller; mother of Stephen H. Miller, Mary C. Hicks, Beth A. Falk, Patricia S. Wulf; sister of St. Joseph Sr. Carolyn Strack; grandmother of three.

MILLS, Phyllis M., 67, Holy Family, Richmond, March 30. Mother of Peggy Ann Fisher, Barbara Ann Davis, John C., Stephen E. Mills; daughter of Clarence Gilmore; sister of Jim, Lowell Gilmore, Marilyn Weller, Doris Dallas; grandmother of eight; great-grandmother of three.

NEAD, Albert B., 77, St. Anne, New Castle, March 25. Father of Nelda Carpenter, Eric Nead; brother of Mary Love, John Nead; grandfather of three.

O'CONNER, Beverly Jean (Meyers), 62, St. Lawrence, Indianapolis, March 28. Mother of Linda Specker, Janet Martindale; daughter of Elsi Montgomery; sister of Jim Meyers, Barbara Stabler, Karen Lair, Mary Ann Fox; grandmother of three; great-grandmother of one.

OTT, Bernard C., 87, Holy Family, New Albany, March 28. Husband of Germaine Ott; father of Rita Dobbins, Judie Pennell; brother of Cletus Ott.

READY, Zelma Lee (Young), 60, St. Lawrence, Indianapolis, March 22. Mother of Pamela Hebenstreit, Sandra Dunaway, Richard Gregory, Dennis, Daniel Ready; sister of Robert Kerman, Sharon Niemeyer;

grandmother of 14; great-grandmother of two.

RULE, Barbara E. (Jenkins), 48, Holy Name, Beech Grove, March 24. Daughter of Norman and Martha E. Jenkins; sister of Mark R., David L. Jenkins, Deborah J. Foster.

SCHERSCHER, William K., 75, St. Mary, Mitchell, April 2. Husband of Maxine (Curren) Scherschel; father of Francis, Dennis, Rose Marie, Sharon, Beth, Karon Scherschel, Dianna Duncan; brother of Ralph, Rita Scherschel, Sister Mary Borromeo, Agnes Litzelman, Marcella Bledsoe, Gertrude Phillips; grandfather of 15.

SCHMIDT, Jane Marie, 45, Christ the King, Indianapolis, March 27. Sister of Mark Schmidt, Rosalie Ferguson, Christine Schroeder.

SCOTT, Donald, 56, St. Gabriel, Connersville, March 31. Husband of Joan Scott; father of Lori Gough, Sheri, Lisa, Craig Scott; brother of Gene, Clyde Scott, Marjorie Seaman; grandfather of two.

SHIRLEY, Jerry Robert, 48, St. Pius X, Indianapolis, April 1. Husband of Mary (Bray) Shirley; father of Alice A., Emma Shirley.

SOLLER, Urban A. "Ham," 87, St. Joseph, Shelbyville, March 23. Husband of Martha (Ford) Soller; father of John P., Stephen Soller, Mary Jo Bay, Margaret Earp; brother of Wilhelmmina Worland; grandfather of 21; great-grandfather of 11.

STURWOLD, Mary Ann, 81, St. Louis, Batesville, April 2. Mother of Earl Sturwold, Mildred Lamping, Janet Gunter, Velma Knecht; grandmother of 19; great-grandmother of 14.

TIERNEY, Harry, 75, St. Lawrence, Lawrenceburg, March 23. Husband of Mary Tierney; father of Terry, Tim, Kevin Tierney, Patty Lutz, Kathleen Walker, Maureen Kroner; brother of Jeanne Schloemer; grandfather of 16.

WILK, George, 82, Prince of Peace, Madison, March 29. Husband of Helen (Senko) Wilk; father of Margaret, Lawrence, Donald, George P., Stephen Wilk, Valerie

Strothmann; brother of Stephen, Edwin Wilk, Evelyn Balcerzak; grandfather of two.

Benedictine Father Marcellus Fisher dies at St. Meinrad

Benedictine Father Marcellus Fisher, a native of New Albany, died April 6 at St. Meinrad. He was 79. The funeral liturgy was celebrated on April 9 at the St. Meinrad Archabbey Church.

Marcellus entered the minor seminary at St. Meinrad in 1932, entering the Benedictine novitiate in 1936. He professed simple vows in 1937 and was ordained to the priesthood in 1942.

Father Marcellus served as director of the high school for oblates. In 1950, he was named pastor of St. John, Starlight.

He taught at the seminary high school and was first manager of St. Jude Guest House, directing retreats.

He was vice president for development and public relations from 1962 to 1967. Later he headed parishes in the Lafayette Diocese until his retirement.

Providence Sister Helen Rose Newland dies at Woods

Providence Sister Helen Rose Newland, 84, died on March 25 at St. Mary of the Woods.

A Mass of Christian Burial was celebrated on March 28 in the Church of the Immaculate Conception at St. Mary of the Woods.

The former Helen Elizabeth Newland entered the congregation in 1927, professed first vows in 1929, and final vows in 1935.

Sister Helen Rose taught in Holy Cross School in Indianapolis and schools in the Lafayette Diocese, in Illinois and California.

She is survived by her sisters Margaret Williams and Agnes Bailey and brothers, Jim, Paul, and John Newland.

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Send resume and 3 professional references (by 5/1/96) to: Our Lady of Victory Parish, Attn: Chairman, Search Committee, 810 Neeb Rd., Cincinnati, OH 45233.

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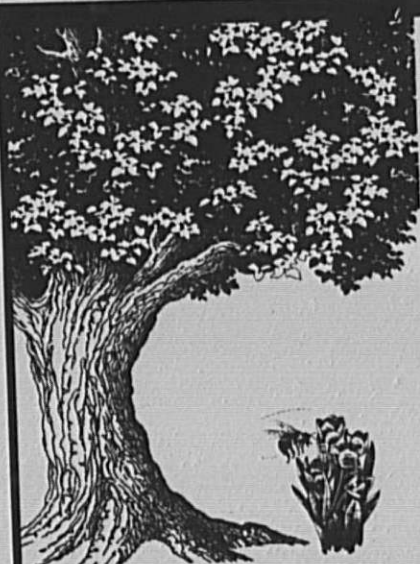
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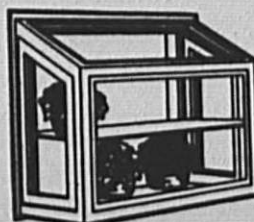
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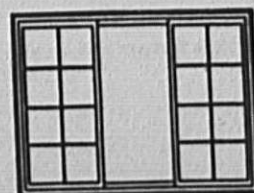
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