



The

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Clinton's veto of abortion bill denounced

Cardinals and pro-life groups
react strongly to veto of bill
banning partial-birth abortion

WASHINGTON—Boston Cardinal Bernard F. Law, as chairman of the U.S. bishops' Committee on Pro-Life Activities, denounced President Clinton's veto of a bill banning the so-called partial-birth abortion procedure.

"I do so not only from the resources of our faith, but also as a citizen, who like millions of others, fears that this veto further imperils the human rights principles that have guided our nation for over 200 years," said the cardinal in a statement released shortly after the president's action April 10.

Cardinal Law urged lawmakers to override the veto.

The measure reached the president's desk April 5, after a bipartisan House vote approved the Senate version of the Partial-Birth Abortion Ban Act. The president had threatened the veto since February when he wrote to lawmakers asking for an amendment that would include an exception for the procedure in cases where the mother's health was in danger.

Lawmakers did not add this broader exception, but the bill explicitly allowed the procedure to be performed to save the life of the mother.

The president struck down the bill in an emotional ceremony that included the testimony of five women who had undergone the procedure in the late stages of pregnancies they said involved fetal disorders.

In vetoing the bill, Clinton called the procedure a "potentially lifesaving, certainly health-saving" measure for "a small but extremely vulnerable group of women and

See ABORTION, page 13



Photo by Mary Ann Wyand

Archdiocesan Youth Conference participants decorate inflatable globes with messages of peace during an April 13 workshop at the Ramada Inn in Indianapolis. The conference theme was "Peace the World Together." More than 625 teen-agers and adult leaders from throughout the archdiocese, and outside the archdiocese, gathered for the annual conference. (See Archbishop Buechlein's column on page 2 and stories on page 20.)

Professor, nun explore facts about homelessness

Notre Dame professor tells who the homeless are,
why they are homeless, and what can be done to help

By John F. Fink

"Homelessness" was the topic for discussion April 10 at St. Pius X Church in Indianapolis.

Dr. Kathleen Maas Weigert, a professor at the University of Notre Dame, spoke on "Homelessness in America" and Daughter of Charity Sister Nancy Crowder, director of the Holy Family Shelter in Indianapolis, explained the role of her shelter in caring for families without homes.

The talks were the sixth annual "Hesburgh Lectures" sponsored by the Notre Dame Club of Indianapolis and named for the president-emeritus of the University of Notre Dame, Holy Cross Father Theodore M. Hesburgh.

Weigert explained who the homeless are, why they are homeless, and what can be done about homelessness.

She said that it's difficult to get a grasp on the exact number of people without homes. Nevertheless, she said, based on research of shelters, soup kitchens and other services for homeless people, she said, it is estimated that between 600,000 and 700,000 people are homeless—about three percent of the population.

Of these people, Weigert said, about one-third are mentally ill, one-third are addicted to drugs or alcohol, and one-third are families who have lost their homes because of economic reverses. The last category is growing the fastest, she said.

The median age of those without homes is 30 to 35, she said. About 50 percent are "people of color," she said, and one-third are veterans. Contrary to what most people think, she said, about one-quarter to one-half are employed, either full time or part time.

Weigert enumerated a number of factors that caused homelessness to increase during the 1980s and 1990s. Among those factors were:

- Job loss, either because of the recession in the 1980s, technology changes that put people without skills out of work, or the current practice of "downsizing" which is affecting people at the managerial level as well as those at lower levels in corporations.
- Urban renewal, which forced people out of low rent housing.
- Closing facilities for the mentally ill without putting money into other ways to help the mentally ill.
- Reducing social service programs.
- Drug use. She said that drugs don't cause homelessness but contribute to it.
- Lack of health insurance. She said that 40 million people don't have health insurance and are "one step away from losing their homes" if a family member becomes severely ill.
- Domestic violence. Women often get out of an abusive situation and end up on the street.

• The existence of shelters. She said that people are more willing to leave their homes when they know that shelters exist.

When it comes to figuring out what can be done about homelessness, Weigert urged her audience to "think in terms of larger questions: What kind of society do we want? How do we work for the common good, for the larger community?" She said she wished that more political leaders would have a vision about creating a better society.

Weigert said that society today seems content with an unemployment rate of five to six percent but doesn't want to

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Resurrection Study

Ecumenical and international group of scholars at summit meeting reaffirms the reality of the Resurrection and disagrees with the Jesus Seminar.

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Mercy Sunday

During one of the observances of Mercy Sunday, Dr. Jesse Diaz and Sharon Carl carry a picture of Sister Maria Faustina and the image of the Divine Mercy.

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Seeking the Face of the Lord

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



A message for our youth and young adults

This week I address my message primarily to you, our youth and young adults. (I realize many of our youth are not readers of the newspaper. Would you parents, grandparents and teachers call this to their attention?) Most of this message was given at last week's Archdiocesan Youth Convention which, understandably, many of you were unable to attend.

At the conclusion of the colorful Mass celebrated in St. Peter's Square in Rome on Palm Sunday, the World Youth Day cross was passed on by the youth from the Philippines to the young church of France. At that Palm Sunday Mass the Holy Father had a special message for you, our young church, and I want to pass it on.

Pope John Paul encourages you to seek real happiness, not the illusion of easy happiness and easy salvation. Calling on the theme of Holy Week, he said that Christ's suffering on the cross teaches us that "there is no love without sacrifice." Have you already discovered this truth in your family and friendships: there is no love without sacrifice?

As you seek to love and be loved, root yourself in the love of God. "Everyone searches for love, a beautiful love," the pope said. "Even when human loves give into weakness, one continues to seek a beautiful and pure love. But in the end you know very well that no one but God can give you such a love."

The Holy Father announced the theme for the 1996 celebration of World Youth Day in Paris: "Lord, to whom would we go? You have the words of eternal life." And so he asked, "Whom can you go to, young people in search of happiness, joy, beauty, honesty, purity or, in just a word, in search of love?" He said he is concerned for young people who follow "false teachers," those who say only what they think you young people want to hear. He worries for those who get side-tracked by "money, success, careers, morally unrestrained sex, drugs." They believe that here and now is the only thing that counts and that we should focus on what we want today, forgetting that an eternal future exists. The Holy Father said he worries for those who want easy answers and easy security, looking for them in sects and magic or other reli-

gious paths which lead people to turn in on themselves rather than to open themselves to God.

He said that if you do not find God, you miss the answer to the truest and deepest desires of the human heart and life becomes full of compromises and interior tensions. The Holy Father points to the importance of seeking God in daily prayer. And with that search, he reminds you, goes the call to witness God's love to your peers. He reminds you that you have a mission now: to live God's love for your peers. Seek God in prayer and live your love for God with and for your friends. Every baptized person has a calling from God and unless we pursue the challenge of that mission you won't find happiness.

Years ago, in the days before computers, electronic mail and faxes, a telegraph office was looking to hire someone to send telegraph messages in Morse code. (Morse code is a system of long and short sounds, or long and short flashes of light; the alphabet is written in the form of dots and dashes.) The waiting room at the telegraph office was packed with people waiting to be interviewed. They were busy chatting away to pass the time of waiting. A young man who learned Morse code as a Boy Scout walked in and was distressed to see the room was packed with others who needed work. After about a minute he went to the door of the office manager, knocked and walked in. In a minute's time he came out followed by the manager who announced: "You all can leave. This young man has been hired. You see, in Morse code I was sending the message over the audio system, 'If you hear this message, knock on my door and walk in.' Apparently you were busy visiting and didn't hear the message."

My young friends, there are many voices in our busy and noisy world that can prevent us from hearing God's call in our life. I dare say that the only way we know what God wants of us is to listen to him in prayer. God calls all of you to a mission of love. God calls some of you to a special mission of love as religious sisters, brothers and priests. God calls some of you to be priests for our archdiocese. Please listen... your peace and happiness are at stake.

African influence in Vatican to be topic

Father Reginald Kellogg will speak about "African Influence at the Vatican" at Holy Angels Church on April 28 at 5 p.m. Father Kellogg celebrated his first Mass at Holy Angels.

The Holy Angels newsletter states: "Here in the Midwest, we tend to think of the Catholic Church as a predominately Western European institution. However, the word catholic means universal and the Catholic Church is truly universal."

"At the same time, Catholics of African ancestry make up a majority of Catholics around the world, which means that Catholics of African ancestry have a large impact on the church. This reality is reflected at the center of the church—the Vatican in Rome."

Editorial Commentary/John F. Fink, Editor

People without homes do not lose their dignity

"People without homes are people of dignity, and they deserve our respect."

That's a quote from Daughter of Charity Sister Nancy Crowder, director of the Holy Family Shelter, who gave a lecture on homelessness last week (see article on Page One).

But do we really believe that homeless people deserve our respect? We don't show it by our actions. We make it harder and harder for people who have suffered such economic reverses that they have lost their homes, to maintain their dignity.

Corporations seem to have caught on to the concept of "downsizing"—creating more profits by putting people out of work. Top executives are even being rewarded with higher pay for doing that. Even people who have given decades of service to a corporation are being terminated in the name of profits. There seems to be no thought about the immorality of doing this and there no longer seems to be a concept of corporate loyalty to employees.

Unemployment, of course, often leads to homelessness. So do huge medical expenses for people who can't afford health insurance. So the ranks of people without homes grow. But where are they to go?

Although polls such that most Americans are sympathetic to homeless people and would like to see more aid for them, our politicians haven't gotten that message. At the federal level, both the

Senate and the House have approved cuts of 30 to 40 percent in McKinney funds, the Stewart B. McKinney Act that provides funding for various programs that benefit homeless people.

More and more cities are trying to get homeless people out of sight by arresting those who sleep in public places. There was a report that San Francisco had arrested or cited 27,000 homeless people for violating ordinances last year. Seattle has made it illegal to sit down on benches in downtown areas (so why do they have the benches?).

The U.S. bishops have explained the Catholic Church's position on economic issues. In their pastoral letter "Economic Justice for All," they said: "The basis for all that the church believes about the moral dimensions of economic life is its vision of the transcendent worth—the sacredness—of human beings. 'The dignity of the human person, realized in community with others, is the criterion against which all aspects of economic life must be measured' (*Mater et Magistra*). All human being, therefore, are ends to be served by the institutions that make up the economy, not means to be exploited for more narrowly defined goals" (No. 28).

Many people these days are losing their homes through no fault of their own. We should be helping these people, not making it more difficult for them to survive. Let's give them the dignity to which they should be entitled.



Photo by Margaret Nelson

During a procession at St. Michael Church in Indianapolis April 14, 'Mercy Sunday,' Dr. Jesse Diaz and Sharon Carl carry a picture of Sister Maria Faustina and the image of the Divine Mercy. The church, which holds 700 people, was filled for the devotional service.

HOMELESS

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face up to what to do for people without jobs. She said that we are at a 40-year low of what the minimum wage will buy and that people who are paid the minimum wage cannot escape poverty. She noted that the Catholic Church says that people have a right to a "living wage," but this is not a reality in the United States today.

She said that the "right to shelter" is also not a reality in the United States. She suggested that a new concept of "co-housing" might work. This is an attempt to get people to build residences that would offer communal space along with private areas, instead of individual housing for all.

What can an individual do, Weigert asked. She offered three suggestions: Educate yourselves about the problem; volunteer for programs that help those without homes; and speak out for better policies.

Sister Nancy showed a video about the Holy Family Shelter, an agency of Indianapolis Catholic Social Services.

In her talk, Sister Nancy stressed the things the Holy Family Shelter is doing

in addition to providing shelter. There are lessons, she said, to teach residents how to prepare for job interviews. A medical staff serves the patients. Legal services were set up by Scott Montross. "Clients are taught to empower themselves," she said.

The Holy Family Shelter has served 15,000 people, about 6,000 families, in the past 10 years, Sister Nancy said. It is one of 11 shelters in the city but the others care for individuals instead of families.

The average stay of families at Holy Family Shelter is 43 days, she said.

She said that a second residence was opened Feb. 5, in the former St. Patrick's School, for families who can stay for two years. There are facilities there for nine families, she said.

Sister Nancy said that the families that come to the Holy Family Shelter need education (the children are sent to school), child care for women who work or are seeking work, and instructions in how to care for themselves. She said that it is sometimes difficult to convince children that education is important when they learn that they can make a great deal of money dealing drugs.

Above all, Sister Nancy stressed, "These are people of dignity who deserve our respect."

The Criterion

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Seven people from archdiocese to be invested in Order of Holy Sepulchre

By John F. Fink

Seven people from the Archdiocese of Indianapolis will be invested as knights or ladies in the Equestrian Order of the Holy Sepulchre of Jerusalem this weekend in Chicago.

The seven are:

Francis S. (Mike) Connelly, a member of St. Luke Parish, Indianapolis.

Dr. Richard G. Landini, a member of St. Benedict Parish, Terre Haute.

M. Joseph Maginn, a member of St. Pius X Parish in Indianapolis.

John H. and Patricia K. Miller, members of St. Gabriel Parish, Connersville.

Charles J. and Patricia T. O'Drobinak, members of St. Luke Parish, Indianapolis.

They will be among Catholic men and women from six states who will be invested by Cardinal Joseph Bernardin on Sunday. The North Central Lieutenant of the Order of the Holy Sepulchre includes the states of Illinois, Indiana, Kentucky, Michigan, Ohio and Wisconsin.

The Order of the Holy Sepulchre has a history that stretches back to the First Crusade in 1099 to liberate the Holy Land. Today its purpose is to help maintain a Christian presence in the Holy Land. Those selected for membership in the order must have the approval of their pastors and the archbishop.

Connelly is a partner in the law firm of Krieg DeVault Alexander & Capehart, and is also a certified public accountant. He is president of the board of directors of The Criterion and past president of Catholic Social Services, the Priest and Lay Employee

Retirement Board for the archdiocese, the Serra Club of Indianapolis, the Notre Dame Club of Indianapolis, the St. Luke's School Board of Education, and the Dad's Club of Brebeuf Preparatory School.

Landini is president emeritus and professor of English emeritus at Indiana State University. He has served in numerous capacities in higher education in Arizona, Montana and Indiana. He retired from the presidency of Indiana State University in 1992. He is currently a member of the board of trustees of the Catholic Community Foundation for the Archdiocese of Indianapolis.

Maginn is president of Maginn & Associates, insurance consultants. He has been active in St. Pius Parish for 25 years and has performed services for the Little Sisters of the Poor, Cathedral High School, Fatima Retreat House and the Drug Rehabilitation Center.

John Miller owns the Miller Funeral Home in Connersville. Besides numerous professional positions, he has served St. Gabriel Parish in the Sponsor Couple Program, as a eucharistic minister, lector, usher, and as president of the pastoral council. He is a past grand knight of the Knights of Columbus and past faithful navigator of the Fourth Degree Knights of Columbus.

Patricia Miller's activities at St. Gabriel include membership in St. Ann's Altar Society, the Daughters of Isabella, the Knights of Columbus Ladies Auxiliary, the pastoral council, the Sponsor Couple Program, the social committee and the communications committee.

Charles O'Drobinak was the managing partner of Price Waterhouse in Indianapolis from 1969 until his retirement in 1992. He

is now a visiting professor at Indiana University, teaching a special course for senior level accounting majors. His church activities include six committees at St. Luke, membership on Marian College's

board of trustees, Legatus, Brebeuf Preparatory School, St. Mary's Child Center, and St. Elizabeth's Home.

Patricia O'Drobinak was been chairperson of the annual fund raising Rose Sale for Right to Life of Indianapolis since 1992. She has served on various committees at St. Luke, is a member of St. Augustine Guild and a volunteer at St. Augustine Home for the Aged, a member of the St. Gerard Guild, and a volunteer for Brebeuf.

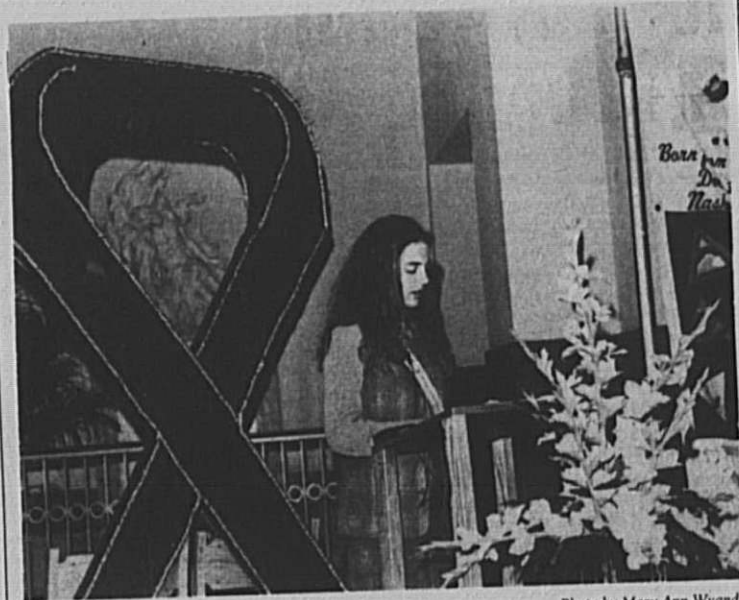


Photo by Mary Ann Wyand

Roncalli High School sophomore Kara Kegeris from Nativity Parish in Indianapolis reads some of the names of persons who have died from AIDS during the "Called to Compassion" Hoosier observance of The Names Project on April 14 at St. Peter and Paul Cathedral. Bishop Chatard and Roncalli High School students volunteered as hospitality ministers and readers for the display of Indiana quilt panels last weekend. Father Carlton Beever, director of HIV/AIDS Ministry for the archdiocese, was among the speakers for an April 14 service of remembrance at the cathedral. (See related story on page 20.)

Roncalli High School starts drive for facility expansion and renovation

"On This Rock . . . The Campaign for Roncalli" is the theme for Roncalli High School's ambitious 14-month effort to raise funds for immediate facility expansion and renovation of the Indianapolis South Deanery interparochial high school.

Roncalli principal Joe Hollowell said the facilities project is targeted for completion in September of 1997.

Enrollment at the nationally recognized Catholic "Blue Ribbon School of Excellence" is currently 835 students, he said, which is about 100 students over capacity.

Projections for the next five years indicate that Roncalli's enrollment will continue to increase to more than 1,000 students,

Hollowell said. Funds raised for facilities expansion will enable the school to build 24 new classrooms and a media center as well as renovate the 34-year-old building.

Chairing Roncalli's fund drive are Kevin Leahy, president and chief executive officer of St. Francis Hospital and Health Centers, in an honorary capacity, with Charles B. Lauck, vice president of real estate and finance for Bank One, and Joseph M. Matis, senior financial consultant for Merrill Lynch.

"The growth Roncalli is experiencing is an example of a larger trend across the country," Hollowell said. "Teaching Christian values, emphasizing moral development, and creating a sense of community is what Roncalli is all about, and what parents are searching for in a school for their children."

The principal attributes Roncalli's growth to the dedication and commitment of faculty and staff members.

"Our faculty and staff work closely with students, parents and alumni to reinforce a family atmosphere and family values," Hollowell said. "Our goal is to help students grow spiritually, intellectually, physically and culturally."

Annual Red Mass set for April 29

The annual Red Mass of the St. Thomas More Society will be celebrated by Archbishop Daniel M. Buechlein at St. John Church in Indianapolis at 5:30 p.m. on April 29.

The society is a group of Catholic lawyers and judges which sponsors the Mass each year during Law Week. State judges and other officials are invited to the Mass and dinner that follows.

John F. Fink, editor of The Criterion, will speak about St. Thomas More at the dinner at the Indiana Convention Center.

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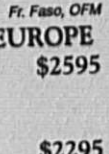
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From the Editor/John E. Fink

Promoting Christian unity and interreligious dialogue



On Monday, March 11, during my week-long visit to the Vatican for briefings from various congregations and councils in the Roman Curia, our group of Catholic journalists met with Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity, and Archbishop Michael Fitzgerald, secretary for the Pontifical Council for Interreligious Dialogue.

Both of these councils obviously deal with other religions and both of them are outgrowths from the Second Vatican Council at which ecumenism and interfaith dialogue were given prominent attention.

Cardinal Cassidy, an Australian, said that his office has a two-fold approach: within the Catholic Church and with other churches. Within the church, he said, there is still a need to bring some people into an understanding and acceptance of the ecumenical movement that began, as far as the Catholic Church is concerned, with Vatican II. Besides the council's documents, more recent publications concerning ecumenism include the Ecumenical Directory, published in 1993, and the pope's encyclical on ecumenism, "Ut Unam Sint," published last year.

Approaches with other churches, he said, involve trying to eliminate misimpressions about the Catholic Church held by some ministers of other religions. He said that his office sees that the church takes part in meetings of the World Council of Churches, the Anglican Church, and other churches.

Looking back at the way relations with other churches were at the end of World War II, Cardinal Cassidy said we've come a long way in changing attitudes. But the real work—the hard part—is moving beyond just good feelings, he said. The ultimate goal is unity and we are still a long way from that. He used climbing a mountain as an analogy and said that each step up is difficult but important.

He said that his council is studying the real causes of separation of Christian churches: why are we separated? There are doctrinal questions and differing ideas about authority, he said. Some churches start at the bottom and build up while the Catholic Church has a hierarchy and authority goes from the top down. There is also the question of justification, he said—how are we saved, by faith alone or how we live our faith? And the primacy of the pope and how it is practiced is an

important question with the Orthodox as well as the churches of the Reformation, he said.

He spoke about specific dialogues—with the Orthodox, which have escalated in the past five years; with the Anglicans, Lutherans, Methodists, Disciples of Christ (Archbishop Buechlein is co-chair of that dialogue) and Pentecostals. Dialogue with Lutherans, he said, has reached the point that a document has been produced on agreement regarding the issue of justification. The document is being examined by both churches.

He was asked why the Catholic Church is not a member of the World Council of Churches. He explained that it was not an original member because when the World Council was started in 1948 the Catholic Church was not interested in the ecumenical movement. Today it is not a member because the World Council decided it wouldn't be wise to bring such a large church into the council because it would have dominated the small churches that are members. However, he said, the Catholic Church works with the council on various committees.

The Council of Promoting Christian Unity is also, surprisingly, responsible for promoting better relations with the Jews. Cardinal Cassidy said that those relations are the best they have been in 2,000 years. Many of the problems since World War II have been overcome, he said. Now, he said, they have reached the stage where they are talking about what can be done together. The Holy See also has positive relations with Israel, he said.

The Council on Interreligious Dialogue is responsible for relations mainly with Muslims and to a lesser extent Buddhists, and then with other religions. Archbishop Fitzgerald, who is from England, said that it is often difficult to persuade some bishops that it's important to have dialogue with other religions.

The goal of his council, he said, is not the same as that of the Council to Promote Christian Unity. There is no hope for unity. Rather, his goal is to promote harmony between the Catholic Church and other religions so there can be mutual understanding, respect and collaboration, he said.

He said that relations with Muslims vary from country to country, with some of them welcoming cooperation and others showing hostility. Relations with Buddhists have been testy, especially as a result of some remarks about Buddhism in the pope's book "Crossing the Threshold of Hope."

The Human Side/Fr. Eugene Hemrick Assessing changes that are painful

When something important to us changes in our world, our first instinct often is to feel that our world is crumbling. We may find the change depressing.



What these feelings may signal, however, is that we need a new perspective for viewing the change.

People who witness the closing of their parish or experience the priesthood shortage firsthand when their parish rectory goes from three priests to one, often have this feeling that something they knew and loved about their world is falling apart.

Such feelings, I believe, should not be left unattended. But what other way is there to view things?

One step to take is to reflect carefully on the spirit of the Vatican Council II document called "The Pastoral Constitution on the Church in the Modern World." It reminds us that the church is in the modern world, not above it or at odds with it. And this suggests to me that the world with which we must involve ourselves may stretch us beyond some familiar patterns; in this world it may not always be possible to take some things for granted that we would like to take for granted.

To understand a changing world, Vatican II reminded us that we have a "duty to scrutinize the times and interpret them in the light of the Gospel. . . . We must recognize and understand the world in which we live, its expectations, its longings, its often dramatic characteristics."

This encourages us to intensely engage the secular world and see its relationship to the Gospel, and to avoid the temptation to think only in terms of what already is familiar in all its details.

According to current projections, the number of diocesan priests in the United States will continue to fall over the next 10 years; the number of ordinations will not keep pace with the large numbers of priests expected to retire during that period.

What are we to make of this? Does it simply mean that our world is crumbling? Or do the statistics challenge the priesthood in certain ways—to consider, perhaps, the very ways it presents itself?

For example, priests wear black. What is the sign-value of this today? The black clothing is a symbol of death to this world, and the Roman collar is a "military" symbol of a regimented spiritual life dedicated to God. This black clothing reminds us also that death is final and that our real home is heaven, not here.

But is the world today looking for signs of a priesthood that views this world as more than a stopping-off place, a priesthood as much concerned about life as about death?

Another question to ask is whether the priesthood shortage points us toward a deeper understanding of God's ways. It's not so much a matter of saying that God directly causes the priesthood shortage as of saying that in the midst of this shortage God can reach us and remind us of something important. God's power was manifested to Gideon when his army was reduced to a handful of soldiers. Might God want us to recognize at this time that it is the power of divine love on which everything depends?

To understand how change represents more than the crumbling of our familiar world and its ways, we need to view the change in light of the Gospel and in light of signs of the times that may be crying out for our attention.

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dare you (close it, move it, or change its pastor). The emotions are understandable. After all, change is difficult—especially when the most sacred and intimate experiences of our lives are affected. But the way some people express their feelings to the bishop makes you wonder whether they are Catholics or congregationalists.

A View from the Center/Dan Conway

The Catholic Church is not congregational

Several weeks ago, Archbishop Daniel reminded us in his weekly column that the Catholic Church is not congregational (a system of independent churches).



The archbishop was referring to the reactions he and many other bishops throughout the United States have received to the announcement of parish closings. "How can they close our parish?" people ask. "We have a right to our own place of worship."

As Archbishop Daniel observed, it's normal for people to form strong emotional attachments to their parishes. And

it's certainly a painful moment in the life of the church when a venerable and beloved old parish can no longer be sustained. Many urban parishes have experienced dramatic changes in their membership and financial stability because of declining Catholic populations (all too frequently the result of "white flight" and an irresponsible suburban sprawl). In the center city of Indianapolis, for example, parishes that once served 34,000 Catholics now must be sustained by fewer than 12,000 parishioners—many of whom are on fixed incomes or are struggling to make ends meet.

When the archbishop says that we are not a congregational church, he is referring to the "catholicity" which is fundamental to our understanding of what it means to be "church." To be catholic means to be united with the entire People of God (the whole human race) in every region of the world. This means that the Catholic Church can never be restricted to—or be totally defined by—a set of geographic boundaries or a particular group of people. By its very nature, the universal church is larger than any one place (or group of places). It is also more than any one community (or group of communities). This is the opposite of a congregational system in

which each individual community (or congregation) is completely independent.

A Catholic parish is a community of Christians who become united with the universal church through the sacraments and through proclamation of the Word of God. A parish is also a place where individuals and families come to know, love and serve God in community with other baptized Christians. Catholic parishes are united with each other and with the universal church through the ministry of the bishop—who serves (by virtue of apostolic succession) as the necessary link between the individuals and communities of a particular region and the entire People of God (past, present and future). Pastors participate in the apostolic ministry of their bishop who sends them (as he has been sent) to preach, to celebrate the sacraments, and to care for the pastoral needs of their people.

Thus, no Catholic parish ever stands by itself. Because of the catholicity of the church, every parish in this archdiocese (as in every other diocese) exists for the sake of the whole church. To paraphrase G. K. Chesterton, we may belong to the parish but the parish does not belong to us. It belongs to Christ (and, thus, to the entire People of God who are Christ's body) but a parish does not belong to its parishioners in any exclusive or proprietary sense. As Catholics, we can legitimately say, "This is our parish," if we mean "the parish to which we belong." But we cannot say, "This is our parish," if we mean "this parish belongs to us."

Does all of this sound very abstract or hypothetical? It wouldn't if you read the angry letters Archbishop Daniel gets whenever he makes an unpopular decision concerning a parish. Between the lines of every letter is the unmistakable message: This parish belongs to us. How

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The Criterion



Viewpoints

Is corporate downsizing unjust?

In these times, corporations shed staff even during banner years of profitability, says Brooklyn's Auxiliary Bishop Joseph M. Sullivan. These also are times, says Jesuit Father William J. Byron, when "no job is forever." So keeping employees employable is now "an ethical responsibility of both employer and employee," he writes. Father Byron, former president of The Catholic University of America, teaches "Social Responsibilities in Business" at Georgetown University in Washington. His latest book, based on interviews with 150 displaced managers, is "Finding Work Without Losing Heart: Bouncing Back From Mid-Career Job Loss" (Adams Publishing, 1995). Bishop Sullivan is vicar for human services in the Diocese of Brooklyn and a member of the U.S. bishops' Committee on Domestic Policy. In these anxious times for workers fearing a job loss, he says it is time for religious leaders to sound an alarm.

We must keep employees employable

By Fr. William J. Byron, SJ

Today's job seeker is moving into a new corporate culture and a new corporate contract. The new corporate contract is explicitly contingent—no job is forever.



The machine-tool metaphors of corporate downsizing—delaying, restructuring or re-engineering—veil the psychological trauma felt by men and women who are set adrift.

Ten or more years ago, they went out one door and entered another—around the corner, down the street or in some not-so-distant place where anyone who was "looking" could find a job. This was before the days of what The Economist of London, in describing the contemporary American society, called "corporate anorexia."

As their organizations shrink, displaced employees today have to expand personally if they are to bring "value added" to a new employer. They have to enlarge their outlook and their personal ensemble of employable skills.

The contracts, written or unwritten, that now define work relationships are more

transactional than relational; not quite as transactional as the contract between a house painter and the owner of the property, but today's employment contracts are offered and received with a clear understanding that "contract" and "career" are not coextensive terms.

In the new corporate culture, bottom lines and balance sheets often get more attention than human beings (too often regarded as human doings), who lose their jobs to "re-engineered" processes or to "reinvention" in the workplace.

Involuntary separation from employment will be inevitable for many, so an important ethical question is how each unique human person is to be laid off. It must be done with dignity and a modicum of security—severance pay, extended health insurance, retraining or relocation assistance.

Since fewer and fewer firms are able in this new corporate culture to promise permanent employment, closer and completely honest communication is all the more necessary if trust is to be preserved in the workplace. Once trust erodes, productivity suffers, and the enterprise is in danger of collapsing into the debris of shattered morale.

Keeping an employee employable is an ethical responsibility of both employer and employee in the new corporate culture. This means that the firm should assist, by paying for or providing training, all willing employees to enlarge their ensemble of skills and thus remain on the growing edge of employability. The employee also has an ethical obligation to continue his or her education

and training by contributing personal time and personal financial resources to the process.

Government, mindful of the principle of subsidiarity, would do well to use its taxing powers to encourage both employer and employee to invest resources directed at maintaining and expanding employability. But the primary ethical responsibility is divided between the organization and those now on the payroll. Both will benefit from this kind of investment.

The employee whose skills stay sharp will have less difficulty finding another job. The organization will enjoy increased productivity. And when that dreaded day comes when the organization must trim its work force, it does so knowing that it did what it reasonably could to give its people a leg up on the job search by enhancing their employability before they were released.

This combination of stewardship and prudence could, in an age of downsizing, give new credibility to the dictum that "fortune favors the well prepared."

It is urgent to sound the alarm!

By Bishop Joseph M. Sullivan

It is urgent in the face of human suffering to sound the alarm. Religious leaders have the responsibility to call attention to conditions weighing heavily on people.



One issue in particular deserves our consideration: the growing disparity in wealth, the gap between rich and poor. Nowhere is this more evident than in the compensation of corporate executives and those at the first level of employment.

CEOs are rewarded on the basis of profitability, and one way to maintain a competitive edge is to cut expenses, usually translated into eliminating jobs. The cosmetic name for this? Downsizing.

Corporations with banner years in profitability nevertheless shed staff in the interest of a stronger marketplace position. This raises the issue of corporate responsibility to employees, society and the communities where corporations are situated.

The more socially conscious corporations do this in a planned way, offering buyouts, early retirement, outsourcing services and layoffs as a last resort.

Demands of the market are the justifica-

tion for this downsizing. In his encyclical "Centesimus Annus," Pope John Paul II acknowledged the market as an effective factor in economic development but cautioned against a market not governed by concern for the common good, human dignity and human rights.

The market unregulated, in effect, allows corporations to be driven solely by the demands of profit. Capital assumes greater importance than labor; money is more important than the worker.

In a society where economic growth increases at a modest rate, there is great anxiety on the part of workers fearing a job loss.

The market by itself may achieve efficiency but not equity. It is the responsibility of government to provide wise public policy protecting the social goods of society while not placing undue burdens on free enterprise.

What is most disturbing today is the prevalent attitude that the less government, the better. Who but the state which charters corporations can exercise the power to restrain the market's excesses?

As we enter the third millennium, the global economy increasingly will become a factor shaping corporate decisions. Already the economy transcends nations.

Just as we need a body such as the United Nations to advance peace, so we will have to strengthen international bodies that can influence world trade in the interest of all God's people.

The U.S. bishops' 1986 pastoral letter on the economy called for a new American experiment bringing the key decision makers to the table in collaborative fashion to help the economy grow while seeing to it that the economy serves the people. Perhaps a revitalization of organized labor will be a step toward this dialogue.

There also is a tremendous need to energize voters to exercise their franchise to demand that government play its role in the economy.

And the church must continue to advocate on behalf of and with the poor, who bear the greatest burden in the downsizing of government. The poor have not created the national deficit, but are targeted as those to reduce it.

America—political leaders, corporate executives, labor and church leaders—look what is happening to America's children! One in five is born into poverty.

While the development of a growing economy that considers the interests of all may stump our intelligence, it ought not dampen our imagination that we must work to achieve that alternative model of society, the kingdom of God, where all have a place at the table.

To the Editor

Use Internet to spread Christ's word

I agree with Ronald T. Kriemeyer's view of the Internet (March 15 issue) as a "tool" that the Catholic Church can use to "evangelize, educate, promote social justice."

In my surfing of the Web and Newsgroups alone—only two parts of the Internet—I've found a large number of uninformed individuals who visit these sites and spread disparaging and even misinformation about the Catholic faith, Christians, and, more importantly, Christ as our savior! In other cases, I have visited many sites that are striving to spread the use of the Holy Bible (users.aol.com/FSSP1), the messages of Medjugorje (www.medjugorje.org), and the encyclicals and speeches of Pope John Paul II (www.vatican.com). There are even Benedictine monks in New Mexico who are utilizing the Internet in their ministry (www.technet.nm.org/pax.html).

Want it or not, the Internet is here and is currently used by millions of people each day. We have the ability to spread the ministry of Christ throughout the world using this widely-accessed tool. Please understand that I consider the Internet a "tool" and not a replacement for individual prayer, Mass, and the sacraments. We as computer users can be guardians of our faith through this new communication forum. Improved communication is something we always strive to achieve in our faith community.

The World Wide Web can be a site to inform others about various Catholic ministries and organizations. The Usenet Newsgroups are open dialogue forums

where evangelization, ecumenism, and faith-sharing are possible between individuals throughout the world.

Yes, there are disreputable and undesirable areas of the Internet, but we know that Satan is everywhere. God, more importantly, is also present everywhere and more powerful—he will not be thwarted. And no, we can't "shield children from all harm on the Internet," as Robert Peters notes. We could choose to ignore the Internet and its messages, but we would also ignore millions of lost souls that might never learn of God, Jesus, and the Catholic faith. As with any new technology, it is up to the current computer users to be wise in our choices and in the supervision of our children.

I applaud *The Criterion* and its recent move to put its articles on the Internet and welcome more information about the Archdiocese of Indianapolis on the World Wide Web (wl.iglou.com/criterion/)

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The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues of concern to readers as long as those opinions are relevant, well-expressed, temperate in tone, reflect a basic sense of courtesy towards others and a willingness to hear the viewpoints of others, and within space limitations.

Letters for publication should be sent to *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

Light One Candle/ Fr. John Catoir

The 'Our Father' is a love song

Words are semantic instruments created to give expression to living thoughts and ideas. When Christ instructed us about prayer, he told us not to babble like the heathens, uttering many words. Then he gave us a few profound words to say in the "Our Father."



To me, the "Our Father" is a love song. God, our eternal Lover, has written a love song for his children.

Our Father, who art in heaven, hallowed be thy name.

Our Father, in you the whole human race and all living things find their source and sustenance. I bow before you with a heart full of joy and I pray that all other hearts will be inflamed with love at the very mention of your name.

Thy kingdom come.

Your kingdom has already begun and I hunger for the day when justice and peace will triumph and all your children will know the fullness of joy which you have promised.

Thy will be done on earth as it is in heaven.

Your will is my nourishment and life. I want to please you in every word and deed. I want to make your love reign in this world, as it does in paradise, our true home.

Give us this day our daily bread.

Father, we are weak. Give us the strength to persevere in your love just for today. Feed our deepest hunger and help us to love one another as you have loved us.

And forgive us our trespasses as we forgive those who trespass against us.

Oh Lord, forgive me for failing to become a creature of love and joy. Put into my heart the spirit of forgiveness and compassion for anyone who has failed me in any way. I am ever mindful of your forgiveness of my sins and I thank you.

Lead us not into temptation, but deliver us from evil.

Heavenly Father, protect us against our weaknesses, and deliver us from the doubts and fears which undermine our confidence in your loving presence. Free us from our selfish desires, which have so often betrayed us. We ask this in the name of Jesus, whom you sent to lead us home. All glory, power and praise be to you, Father, forever and ever, Amen. (Father Catoir will conduct a special program for senior adults at Fatima Retreat House in Indianapolis Aug. 5-8. For information call 317-545-7681.)

Cornucopia / Cynthia Dewes

Living in a successful family

Once, in the throes of raising teenagers, some parents asked a priest if he thought their kids were doing OK. They wondered if they were being good parents, considering some of the undesirable behaviors the teenagers were exhibiting. "Are any of them dead or in jail?" he asked.

Of course they weren't and the parents laughed, thinking he was being facetious. But having been pastor of a parish in the

"projects" of inner-city St. Louis for many years, and having witnessed the Battle of the Bulge as a chaplain in World War II, he wasn't kidding.

He was trying to get them to put their problems in perspective. And it worked, because his remark made them think about just what it is that constitutes a "successful" family.

Many of us struggle through life trying to be the Cleavers or the Waltons. We think that if Mom would only stay home, or if everyone sat down to dinner together, or if the kids had paper routes after school, our family would automatically be safe and happy.

But if we stop viewing the past sentimentally we realize that, desirable as those things may be, they won't guarantee a family's success. The times that produced them have changed, if indeed they ever existed.

A family's need to be adaptable becomes essential. In the case of the teenagers' parents, they needed to pay closer attention to what their kids were saying, both spoken and unspoken. The verities of the parents' own upbringing, such as unquestioned obedience to their parents, and the primacy of family values before their own or their peers' desires, were not necessarily those of their children.

For years, the Gospel story of the prodigal son brought tears to their eyes because of the painful memories it brought. But they learned from it.

The forgiving love of the father, the humble acceptance of forgiveness by the prodigal, and the assurance of unconditional love for the faithful son all rang true. These events mirrored God's love for the parents and taught them that they could do no less for their children.

The more they thought about it, the more the parents realized that they needed to adapt. They needed to hear what their kids were saying, and to speak so that the kids would hear them in return. It wasn't a matter of the parents giving in, or of the kids routinely accepting their parents' values, but of understanding each other so that all could try to find God's will and follow it.

Members of a successful family accept each other as they are. If Mom always yells to get her ideas across, or Dad seems preoccupied at the most crucial points in a kid's conversation, so what? The children should realize that Mom's simply a congenital yeller, and that Dad just needs to have his attention redirected occasionally. No big deal.

Parents in turn should realize that their kids are not miniatures of themselves, clones of a favorite relative, or subjects to be molded according to the parents' expectations. Rather, like the parents themselves, kids are children of God with their own individual faults, gifts and needs.

At some point in our lives each of us is bound to assume a role from the story of the prodigal son. That's when we'll remember that, most of all, members of a successful family need to love each other unconditionally. The way God loves us.



Mothers and staff dress in costume portraying various influential women in history during a Women in History Celebration recently at St. Rose of Lima School in Franklin. Impersonators presented a short autobiography to teach students about their chosen women. Pictured (from left) are Betty Hearin as Rosie Riveter, Lori Flynn as Betsy Ross, Michele Boucher as Elizabeth Seton, Stephanie Sakes as Jane Goodall, and Suellen Williams as Elizabeth Blackwell.

Check It Out . . .

The Scott County Knights of Columbus, Council 8052 will present **The Holy Shroud of Turin Exhibit** April 19-21 at the K of C Hall, 1460 N. Gardner in Scottsburg across from the Scott County Memorial Hospital. The exhibit will feature a replica of the Holy Shroud, a historical interpretation of the Crucifixion of Christ as reported in the Gospel of the Apostle John, a life-size replica of the crucifixion, over 100 photos, charts and results of scientific and forensic study of the shroud. Exhibit times are 2-8 p.m. April 19; 11 a.m.-9 p.m., April 20; and 8 a.m.-8 p.m. April 21. Admission is free. Children under age 15 must be accompanied by an adult. For more information call Alfred Dean at 812-752-4385 or 812-752-5632.

The National Association of Pastoral Musicians (NPM) is hosting several regional conventions this summer. The closest to Indianapolis is July 7-12 in Cleveland, Ohio. The topic is "Some Assembly Required." Other regional conventions are taking place June 25-28 in Milwaukee, Wis.; Aug. 7-10 in Denver, Colo.; and Aug. 21-24 in Stamford, Conn. The NPM is also hosting summer schools and institutes on various music and liturgy topics. For more information or brochures, contact Christina Blake in the archdiocesan Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

The National Association of Pastoral Musicians will hold its final meeting of the season, at 7:30 p.m. April 26 at St. Gabriel Parish, 6000 W. 34th St., in Indianapolis. The meeting will be a preview of the 1997 National Convention to be held in Indianapolis. The cost for a dinner reservation is \$7.75 and must be made to Teresa Eckrich by calling 317-356-1868 no later than April 22. Dinner will begin at 6:15 p.m. For more information call Paula Slinger at 317-895-8914.

"Eco-Justice: Becoming a Good Steward of Our Earth," a presentation on eco-justice will be held at 7 p.m. on Earth Day, April 22 at St. Margaret Mary Parish in Terre Haute. Providence Sister Ann Sullivan, the presenter, is the director of the White Violet Center for Eco-Justice, a ministry of the Sisters of Providence of St. Mary of the Woods. The program is sponsored by the St. Margaret Mary Stewardship Commission. For more information contact Ann Ryan at 812-299-8119.

St. Rita Church Drill Team in Indianapolis will celebrate its third

anniversary April 20-21. To honor the anniversary a **Variety Show/Salad Spread** will be held from 7 to 9 p.m. April 20 and a Sunday Mass and dinner will be held at 10 a.m. April 21. Prizes will be awarded at the variety show. To sign up call Christine at 317-921-0053 or Julia at 317-926-8759.

"A Night on the Orient Express," is the theme for **Bishop Chatard High School's Chatard-a-bration 1996** to be held at 6:30 p.m. April 20 in the BCHS gym. The gym will be transformed into the exotic Orient Express, the fabled train of mystery and adventure. An \$8,000 raffle, dinner, and drinks will be featured. Tickets for the evening are \$100 per couple, which includes dinner and raffle ticket or \$25 per person for dinner only. For more information contact the Bishop Chatard Development Office in Indianapolis at 317-254-5436.

The Indiana Youth Institute is offering a workshop titled **"Racing to a Positive Future for Youth,"** May 3, at the University of Indianapolis, 1400 Hanna Ave. in Indianapolis. The symposia is recommended for, but not limited to, Chamber of Commerce representatives, youth workers, child care specialists, government officials, business leaders, child advocates, funders, youth ministers, educators, and media. The cost is \$15 which includes breakfast and lunch. The registration deadline is April 26. For more information call 317-924-3657 or 800-343-7060.

Nationally known speaker on chastity, teenage sexuality, and AIDS, Molly Kelly, will offer a presentation "Sexual Roulette: The Challenges Facing Teens," at 7 p.m. April 22 at Hamilton Heights High School auditorium on State Road 19 in Arcadia. For more information call Elizabeth Bridgewater at 317-292-2500 or 317-984-2115.

"Race for the Cure," a 5K Run/Walk and 1 mile Family Walk for men and women to benefit the fight against breast cancer will be held April 20 at Military Park in Indianapolis. The event begins with registration between 7 and 8:30 a.m. Race day registration is \$20 per person. For more information call 317-469-CURE.

The archdiocesan Office of Worship will host a regional gathering for parish music directors and coordinators from 7:30 to 9:30 p.m. April 29 at St. Benedict Parish in Terre Haute. For more information call Christina Blake at 317-236-1483 or 800-382-9836 ext. 1438.

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1,174 celebrate Holy Saturday as 'new' Catholics

Compiled by Margaret Nelson

The Criterion welcomes the more than 1,174 "new" Catholics who have become full participants in the church since last Easter. Most received the sacraments during the Easter Vigil Masses on Saturday of Holy Week.

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 listed have been provided by religious education leaders responding to a request sent in February. Most are listed in the parishes where they received their religious education and the sacraments. Some of those may already be or soon will become registered members of other nearby parish communities.

The rest of the submitted list was included in last week's *Criterion*.

Indianapolis South Deanery

Beech Grove, Holy Name of Jesus: Martha Brown, Helen Karnes, Jack Keller, Ryan McClara, Stefanie Smith, Robert Ashman, Kim Bell, Amy Taylor, Ashley McClara, Anthony Bunnell, Ashton Satterfield, Lindsey Jackson, Ben Loschky, Amber Adam, Krysta Fager, Brandi Fager (catechumens); Gary Brown, Tony Pittman, Tanis Kappus, Rebecca McClara, Pamela Griffin (candidates).

Our Lady of the Greenwood, Greenwood: Tom Barrett, Larry Begley, Mike Buchanan, Kimberly Dye, Debbie Elliott, Daniel Fahy, John Jester, Nicole Little, Kimberly Lutz, Shari McEllyea, Tanya Reeve, Tony Richardson, Pamela Simpson, Heidi Smith, Linda Walls, Kurtis Mallory, Tera Kortepeter, Tonya Kortepeter (catechumens); Jim Age II, Terri Anderson, Mazie Andrews, Kurt Anglese, Brenda Doxsee, Rhonda Evans, Dottie Gray, Linda House, Donald Johnson, Jane Kyle, Helen McDonald, Javier Mendoza, Leslie Mendoza, Tara Morris, Rusty Nichols, Greg Ressino, Nicole Ressino, Rachel Putnam, Ronald Putnam, Shirley Reichner, Wendy Schultz, Stacey Sipes, Darcy Smith, Joan Stammer, Jim Wolfley (candidates).

SS. Francis and Clare, Greenwood: Emily Alford, Phyllis Conway, Dwayne Cooper (catechumens); Eliza Beth Wadlow, Kenneth Conway, Judith Alford (candidates).

Good Shepherd, Indianapolis: Adam J. Barlow, Gary E. Hall, Pamela A. Wilhelm, Traci L. Kloss, Bryan K. Hilbert, Rachelle D. Reese, Emilie Fields, Shelley Paxton (catechumens); William J. Fecht Jr., Mary P. Boat (candidates).

Nativity, Indianapolis: William Chad Butler, David Campbell, George Collins, Wendy Hampton, Arthur Lawrence, Holly Olhausen, Susan Spencer (catechumens); Jennifer Arvin, Christian Hippie, Kathy Lawrence, Thomas Villandry (candidates).

Sacred Heart: Amy Jennings, Dennis A. Pulley, George R. Renner (catechumens); James Lee Carpenter, James D. Ingalls, Betty Jane Lawson (candidates).

St. Ann: David Benson, Brian Byrd, Brandy Smith, Kimberly Smith (catechumens); Donna Anderson, Thomas Downard, Cheri Luna, Brandy Shimp, Jacqueline Swartz, Tracy DePuy, Becky Graham, Russel Abram, Donna Grismore, Ami Fleeger, Josh Lewis (candidates).

St. Barnabas: Donna Spears, Danial Spears, Danialle Spears, Desiree Spears, Drake Spears, Alfred Eaker, LaDonna Eaker, Justin Eaker, Lauren Eaker, Leslie Wolfenbarger, Jeffery Wolfenbarger, Heather Wolfenbarger, Melissa Masters, Blake Masters, Andrew Masters, Janene Burke, Amanda Winebrunner, Kimberly Partain, Danielle Partain, Gregory Pogue, Harrison Pogue, Jennifer Beyersdorfer, Cynthia Smith, Caryl Siegfried,

Stephanie Dunno, Glenda Lauck, Robin McElroy, Diana Roessler, Lisa Rooney, Julie Wheeler, Cynthia Dub, Nancy Patron, Gloria Collins, Linda DaPrato, Tish Miceli (catechumens).

Also from St. Barnabas: Bryan Allen, Evanne Howard, Paula Pogue, Peter Dub, Rodney Prather, Angela Pinna, James Pinna, Dean Beer, Jill Hall, Kristen Hoffman, Debbie Byrd, Jennifer Rich, Melaina May, Betty Miller, Arnie Masters, Charlotte Stamas, Craig Jungeman, Karen Brooks, Lisa Brindley, Marnie Dornhecker, Jeff Byrd, Chris Brooks, Holly Brooks, Eamon Clark, Meghan Clark, Sean Crivelli, Brandon Kegeris, Brooke Kegeris, Daniel Ryan, Linda Knight (candidates).

St. John the Evangelist: Michael Purvis, Patrick Hallagan (candidates).

St. Jude: Kenneth Arthur, Jacob Buchanan, Rick Burton, Jerry Cothron, Debra Eskridge, Mike Fiesel, Rodney Hayes, Jack Jenkins, Arthur Kirkpatrick, David Neal, Marc Roland, Garry Smith (catechumens); Janet Browning, Jeffrey Buckley, Kim Fink, Richard Hagenmaier, Howard Kirk, Tina Kirkpatrick, Ginger Liegebel, Roxanne Malloy, Dan Dewitt, Steven Parry, Tim Perry, Blake Wilson (candidates).

St. Mark: Amber Traub, Peggy Cothron, Christine Cross, Kim Gillman, Pamela Haney, Cassie Carter, Christopher Ott, Olivia Breen, Ian Breen, Dustin DeBruhl, Tracy Nolan (catechumens); Jennifer Rodgers, Ronnie Grow, Mont Jolley, Karen Jones, Mary Klene, Michael Bengel, Diana Horvath, Julie Garrett, Brian Grow, Barbara Gulling, Claudia Chastain, Marilyn DeBruhl, Jill Messmer, Zachary Johnson, Stephanie Johnson, Carie Gibbs (candidates).

St. Patrick: Travis Eddington (catechumen); Joseph Hansen Jr., Marsha Fecht, Julie Jenkins (candidates).

St. Roch: Deborah Black, Courtney Black, Jacob Brandon, Bradley Good, Susan Kreuzman, Christopher Kreuzman, Elliott Kreuzman, Cynthia Lucid, Deborah Patterson, Chelsea Patterson, Benjamin Patterson, Nancy Ragland, Jennifer Ragland, Jerry Ragland, Kathy Rose, Charles Robert Shoptaugh, Fredrick Zapp, Teresa Zapp, Kathryn Zapp, Olivia Zapp (catechumens); Jennifer Aburey, Frank Carmen (candidates).

Indianapolis West Deanery

St. Malachy, Brownsburg: Cynthia Austin, Tammy Austin, Jennifer Evan, Sarah Harlan, Michael Hensley, Lori Hogue, Ronald Louett, Ronda Phelps, Michelle Price, Toby Rogers, Mary Schopper (catechumens); Steve Anderson, Donald Beaman, Christy Feister, Cynthia Hitchel, Susan Johnston, Robert Johnston, Susan Karks, Kim Keers, Kelly Kitcoff, John Lyon, Beth O'Riley, Patricia Pierle, Billie Jo Schilbe, Cheri Sulkoske, Robin Echard (candidates).

Mary Queen of Peace, Danville: Lorra Bryant, Patty Wines (catechumens); Kimberle Anderson, Mary Beightal, Mark Bertalon, James Bryant, Robin Murray, Marilyn Fisher, Todd Johnson, Michele Keiper, Christine Lentz, Suzanne Mance, Kimberly Weber, William Wright (candidates).

Holy Angels, Indianapolis: Jason DeAutra Hatcher, Joan Jael Poindexter, Bonita Rachel Porter (catechumens); Martha Rebecca Edwards, Eugina Elaine Long, Ronald L. Mitchell, Versie Candice Porter, Priscilla Wright (candidates).

Marian College: Azure Smiley (catechumen); David Lemler, David Britzke, Lisa Larkin (candidates).

St. Anthony: Clifford Moore, Zelda Snyder, Patrick Michael Cronnon, Jr., Wayne Douglas Cornelius, Justin Dale Watts, Larry Stephens, Andrew Evans Britton, Scott Ryan Britton (catechumens); William Danner, Linda Biehn, Wayne F. Dolder, Marilyn Gleis, Debbie Garrett (candidates).

St. Gabriel: Alan Cookerly, Breonna Fields, Sarah Froelich, Mitchell Geloff, Katie Hornsby, Randall Lewis, Lisa Maurina, Steve Robbins, Patrick Schulze, Christina Shrider, Cindy Steinmetz, Diana Tegarden (catechumens); Kenneth Bacon, Penny Bacon, Gabrielle Bandy, Vivian Brown, Cassie Crossley, Catherine Devine, Charles Wafford (candidates).

St. Joseph: Becky Matheson, Richard S. Stern, Connie Lester, Brady Rozens, Karrie Minnis (catechumens); Angela Martin, Terry Hagan, Kim Harlow (candidates).

St. Michael: Lee Ann Byrnes, Alex Clemens, Tobi Cobian, Kim Cox, Kristi Engle, Renitra Hughes, Monique Manuel, Tammy Nowostawski, Greg Strine, Fiona Inglis, Sandra Reichle (catechumens); Tim Adkisson, Diana Baughman, Clare Bugher, Susan Feeley, Eric Frazer, David Guidry, MaryAnn McGill, Dawn Guidry, Debbie Lambert, Jane Lee, Johnnie Winstead (candidates).

St. Monica: Evonne Banks, Dwain Biddle, Tracy Cox, Doris Dass, Lisa Dumaul, Uma Ellur, Rick England, Vicki Griesemer, Marcia Kramer, Alicia Lunte, Gaye McKinney, Sue Misura, Gara Schommer, Jason Tauscher, Charles Patrick Brown, Daniel Frank, Madison Shelby Gregory, Jonathan James Hahn, Michael Joseph Hahn, Mathew John Helvel, Brooke Rene Medina, Alona Elizabeth Mosley, Eric Shubert, Linda Michele Trotter, Jeneva Monique Trotter, Kristen Renee Wilkes (catechumens); Steve Bacon, Rick Barker, Suzi Bernard, David Blagg, Bill Culp, Becky Findley, Chuck Findley, Margo Hartley, Mary Huth, Ashlee LaPaugh, Brian LaPaugh, Mike Magan, Darla McCarthy, Colleen McCleerey, Scott McKinney, Robert

Paskey, Jana Pogue, Jeff Thompson, Pamela Tranfield, Victoria Welborn, Tracy Woeltz (candidates).

St. Thomas More, Mooresville: Mark Bowen, Alex Combs, Jacqueline Combs, Steve Johnson, Linda Laughlin, Gina Speck, Christopher Young (catechumens); Barbara Cacciotti, Amelia Green, Kay Herbertz, James Johnson, Heather Kidwell, Kurt Koenig, Keith Wagoner (candidates).

St. Christopher, Speedway: Melissa Dragonette, Laura Heshner, Donald Montgomery, Diana Pugh, Tanya Pugh, Cheryl Starsiak, Virginia Carter (catechumens); Sherry Beall, Elaine Beaty, Jeffrey Bon-tempo, Patricia Bontempo, Debra Guenin, Debra Miller, Elizabeth Miller, Kathleen Miller, Stuart Miller, Ryan Mitchell, Christine Montgomery, Cindy Mosco, Peggy Nelson, Albert Pugh, Penny Schmidt, William Slade, Monica Smith, Pam Stephen, Maria Turner, Robert Turner, Jay Wigboldy, John Carter (candidates).

—See NCIA, page 8



Photo by Margaret Nelson

East Indianapolis candidates and catechumens participate in early March Rite of Election at SS. Peter and Paul Cathedral.

S.A.C.R.E.D. CONFERENCE

"Be Not Afraid" Family Conference

A one-day conference focused on the Pope's priorities for families by the Year 2000 at St. Louis de Montfort Parish, Fishers, Indiana - Saturday, May 18th.

Conference will begin with 8:00 a.m. Mass and conclude with 5:00 p.m. Sunday anticipated Mass...

All are invited!

Plan to attend the "Be Not Afraid" Family Conference, sponsored by S.A.C.R.E.D. The conference will feature live speakers such as Family Apostolate Founder, Jerry Coniker, and Apostolate chaplain, Fr. Kevin Barrett. Inspiring video presentations will enhance the praying of the Rosary and the Chaplet of Divine Mercy.

Fr. Donald Eder, pastor of St. Louis de Montfort Parish, welcomes all participants (parishioners and guests) to the conference, which will include the official launching of the weekly Be Not Afraid Family Hours, produced by the Family Apostolate. The first video series to be shown will be "Healing Through Consecration" - the Marian consecration proposed by the parish patron, St. Louis de Montfort, and recommended by Pope John Paul II!

Anyone concerned about the crisis in family life and wanting to learn more about what may be done to renew parishes in the spirit of Pope John Paul II is encouraged to attend.

Directions to Conference:

- In Indianapolis, take I-465 to Allisonville Rd.
- Allisonville Rd. north to 116th Street
- Right on 116th St. to 2nd traffic light (Hague Road)
- Right on Hague Rd.
- Two blocks to St. Louis de Montfort Church (11441 Hague Road)

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RCIA

continued from page 7

New Albany Deanery

St. Michael, Charlestown: Norbert Burke, Amy Johnson (candidates).

St. Mary of the Knobs, Floyds Knobs: Kevin Durbin, Larry Northern, Brian Hooper, Harold Jones, Jr. (catechumens); Jody Robert, Kara Baumann, Denise McMillin, Carol Sims, Laura Black (candidates).

Sacred Heart, Jeffersonville: Angela Reschar, Jessica Smith (catechumens); Joseph Jecker, Christina Collett, Mark Collett, Henry Ewton, John Johnston, Robert Roehm, Rebekah Wallace, Jennifer Johnson (candidates).

St. Augustine, Jeffersonville: Leigh Bowyer, Jeff Newkirk (catechumens); Sheri Eaton, John Griffen, Jr., Rachel Griffen, Billy Palmer Jr., Pamela Patberg (candidates).

Holy Family, New Albany: Lele Feye Davis (catechumen); Jeffrey Brynes (candidate).

Our Lady of Perpetual Help, New Albany: David Goins, Todd Marshall, Charles Noyes, Peggy Osborne (catechumens); Jolyn Agan, Aniesa Bittner, Kathy Heckman, Mellinda Jenkins, Kim Kochert, Debbie Menea, Fred Pulley, Rhonda Quinn, Wanda Runyon, Jason Wiseman (candidates).

St. Mary, New Albany: Connie Keith, Judi Parker, Georgetta Elliott (catechumens); Laurie Smith, Kevin Wallace, John Hundley, Sonia Hundley (candidates).

St. Joseph Hill, Sellersburg: Tony Lockwood, Denise Renn, Beckie Young (catechumens); Deborah Brooks, Michael Goble, Laura Hadorn, Amber Kearney, Kyra Koerber (candidates).

Seymour Deanery

St. Bartholomew, Columbus: Cheryl Bedwell, Carrie L. Campbell, Eva C.

Caudill, Tonya Ann Gadd, Abigail Jane Holley, Taylor Holley, Brenda D. Linn, Joshua Maschino, Joe Maschino, Cynthia Jean Owens, Joshua Vessel, Ryan Zimmerman (catechumens); Julie R. Adams, Charles Thomas Biggs, Mary M. Combest, Ronald Marion Czapl, James Duke, Scotty Matthew Frederick, Michael T. Grunden, Mistene Marie Halter, Doug Haston, Aubrey Jackson, Charles Johnsons, Fleta Jonassen-Cowherd, Rena Elaine Murrell, Jessica Jean Newcomb, Sheryl Nickerson, Susan A. Roszczyk, Beverly Scott, Raymond Scott, Robert Alan Sprague, Mary Jo Stanley, Julie R. Staublin, Lee Ann Vorndran, Stephen Dane Whitley (candidates).

St. Rose of Lima, Franklin: Paul Curtis Kaiber, Rebekah Lucille Padgett, Sarah Padgett (catechumens); George F. Daly II, Janet Ann Darrah, Teresa Irene Fleener, Deborah Lynne Hightshue, Matthew D. Letourneau, Sharon Kay Murray, Julie Padgett, Christopher Scott Webb, David Denslaw (candidates).

Prince of Peace, Madison: Joshua Derrick Abbott, Dustin Ian Abbott, Robert Lee Jones, Clarence Lee Smitha, Jasper Barnes, William Cody Grant, Joseph Chandler, Magan Patton, Sereva Rauck, Lisha Siener, Jason Taylor, Jacob Turner, Curtis Vanderbur, Allen Watterson, Josh Waterson, Richard Frank Moore (catechumens); Bruce Cantrell, Kathy Chandler, Rosalie Elles, Norma Lambuth, Jacqueline Manaugh, Larry Pyles, Sharon Pyles, Donna Watterson, Linda Zapp (candidates).

St. Mary, North Vernon: Gregory Brown, Robert Montgomery, Karma Montgomery, Michael Malone, Suzanne Perkins (catechumens); Michael Anderson, Terry Barker, Jeffrey Belding, Paul Belding, Terry Belding, Kim Brooks, Claudia Judd, Kristi Moore, Cathy Stoughton, Richard Stoughton, Jennifer Woods (candidates).

St. Joseph, Shelbyville: Jay Boring, Tim Boring, Glenda Chaney, Melinda Dean, Jill Freeman, Christopher Griffith, Brenda Houston, James Kern, Lola Koehl, Aaron Lawson, Larry Rood, Shelly Smith, Kevin Stull, Cynthia Winzenread, Tracy Yeager (catechumens); Mildred Brown, Angela Boring, Shannon Davis, Melynda Houston, Tim Mann, Paul Nolting, Rosann Tunny, Tricia Crosby, Anthony Forthofer, Brandy Norton, Monica Wilson (candidates).

Tell City Deanery

St. Paul, Tell City: Megan Dunn, Elon Fuchs, Pam Hay, Sandy Henrickson, Holly Reed, Jack Scott, Kim Harumal (catechumens); Wendy Alvey, Kim Batie, Jim Dixon, Brian Esarey, David Ferguson, Susan Heck, Mary Ann Quinn, Penny Ramsey, Laura Hartz (candidates).

Terre Haute Deanery

Sacred Heart, Clinton: Kenny Murphy, Amanda Smith, Jennifer Smith, Nancy Smith, Lori Vorek, Carl Vorek, Lindsay Vorek, Hope Karanovich, Scott Karanovich (catechumens); Jeff Hall, Karen Hall, Emily Hall, Christopher Hall, Don Hines, Tracee Hines, Patty Karanovich, Ruth Ann Kersey, Betty Llewellyn, John Malone, Albert McKown, Ronald McKown, David Nicoson, Mara Nicoson, Darlene Patersak (candidates).

St. Paul the Apostle, Greencastle: Michele Martin (catechumen); Lori Johnson, Brenda McLean, Julie Beatty (candidates).

St. Joseph, Rockville: Beverly Buerger, Tawnya Reifel, Joan Swaim (candidates).

Holy Rosary, Seelyville: Jay Brown, Terry King, Angel Tartaglia (catechumens); Eric Brown, Paulette Irwin, Shawn Tovey, Trisha Tovey (candidates).

Sacred Heart, Terre Haute: Ashley Kester, Marketa Moody, Sherri Moody

(catechumens); Steve Kaperak, Connie Kester, Rana Witucki (candidates).

St. Ann, Terre Haute: Carol A. Trench (catechumen).

St. Joseph University, Terre Haute: David Bird, Kelly Brannen, Lindsay Brock, Erin Epplin, Matthew Epplin, Joseph Fitch, Sandra Pilipovich, Mark Swaner, Jeffrey Thixton, Natalie Thompson, James Ellingsworth, Isaac Wooden (catechumens); Betsy Jo Baer, Irene Brackall, Jennifer Card, Kenneth Catt, Pamela Catt, Beverly Cristee, Kim Halwes, Katrina Hedden, Linda Messmer, Joan Ray, Nicholas Seaton, Anita Swaner, Jacqueline Tidd, Peggy Vannoni, Jennifer Wollenhaupt, Lora Wright (candidates).

St. Margaret Mary, Terre Haute: James Colomer, Anthony Tremain, David Raymond Watt, Gregory Karl Straub (catechumens); Shawn C. Bulow, Christopher Colomer, Lina Colomer (candidates).

St. Patrick, Terre Haute: Nicole Fougere, James Horrall, Aimee May, Dan Rollings, David Sutliff, Cheryl Tucker, Scott Turley (catechumens); Dale R. Beckley, Cynthia G. Brandes, Gordon D. Creech, Judy Milnes (candidates).

Bloomington Deanery

(not received in time to include last week)

St. John the Apostle, Bloomington: Richard E. Cohee, Patricia A. Smith (catechumens); Dale R. Beckley, Cynthia G. Brandes, Gordon D. Creech, Judy Milnes (candidates).

St. Paul Catholic Center, Bloomington: Darren Crum, Guy De Stefano, Christy Gill, Steve Gilliam, Peter Loveland, Jesse Mendez, Noel Newby, Kimberly See, Jennifer Standley (catechumens); Ron Bateman, Michelle Carini, Michelle Fleming, Jodi Graham, Kris Kramer, Shirley Lindsey, Lyn Ann Stecker, Jennifer Helfrich, Kathy Kremer (candidates).

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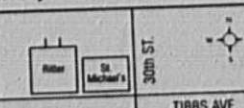
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Catholic catechism linked to political responsibility

By Catholic News Service

WASHINGTON—The U.S. bishops' Ad Hoc Committee to Oversee the Use of the Catechism has pointed out extensive parallels between the "Catechism of the Catholic Church" and the U.S. bishops' recent statement on political responsibility in the approaching elections.

The committee, headed by Indianapolis Archbishop Daniel M.

Buechlein, devoted the entire February and March issues of *Catechism Update*, a monthly newsletter for the U.S. bishops, to a side-by-side correlation of passages from the political responsibility statement and the catechism.

The catechism, issued by the Holy See in 1992, is an official compendium of Catholic belief for the whole church.

The political responsibility statement is a document updated every four years and issued by the bishops' Administrative Board. It seeks to remind U.S. Catholics,

confronting political choices in an election year, of the moral dimensions of public policy issues facing the country. The title of the document for the 1996 election year is "Political Responsibility: Proclaiming the Gospel of Life, Protecting the Least Among Us and Pursuing the Common Good."

Catechism Update said the link between morality and political activity was highlighted by comments Pope John Paul II made as he was leaving Baltimore at the end of his visit to the United States last year.

"Democracy needs wisdom," the pope said. "Democracy needs virtue. . . . Democracy stands or falls with the truths and values which it embodies and promotes. Democracy serves what is true and right when it safeguards the dignity of every human person, when it respects inviolable and inalienable human rights, when it makes the common good the end and criterion regulating all public and social life."

The newsletter compared the catechism and political responsibility statement under 20 headings, ranging alphabetically from abortion to welfare reform and including such issues as arms control, capital punishment, education, environment, families, health, housing, human rights, immigration and violence.

On capital punishment, the political

responsibility statement says: "We do not question society's right to protect itself, but we believe that there are better approaches to protecting our people from violent crimes. . . . Our society should reject the death penalty and seek methods of dealing with violent crime that are more consistent with the Gospel visions of respect for life and Christ's message of healing love."

The newsletter quoted the catechism's affirmation of traditional church teaching on public authority's right to protect its people from criminals by "penalties commensurate with the gravity of the crime, not excluding, in cases of extreme gravity, the death penalty."

But it also quoted the next paragraph of the catechism, which says: "If bloodless means are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons, public authority should limit itself to such means, because they better correspond to the concrete conditions of the common good and are more in conformity to the dignity of the human person."

Father Thomas D. De Vries, coordinator of assessment and research in the bishops' Office for the Catechism, said that while *Catechism Update* is distributed just to the nation's bishops, they are free to reproduce or redistribute it however they see fit in their own dioceses.

Terre Haute Deanery to host choir



The 40-member mixed choir, "Voices of St. Sabina," from Chicago will perform gospel music at St. Benedict Church in Terre Haute at 7:30 p.m. on April 27. The Terre Haute Deanery Pastoral Council is co-sponsoring the free event.

The Terre Haute Deanery will celebrate the Easter season with the music of the St. Sabina Choir.

"The Voices of St. Sabina" will ring out from St. Benedict Church in Terre Haute on April 27, beginning at 7:30 p.m. The choir's aim is not only to entertain but to lead audiences into a new experience of worship.

The 40-voice mixed choir, which offers "handclapping" gospel music, has toured Europe and performed for Pope John Paul II at the Vatican. It is part of ministry of

the St. Sabina African-American Catholic Community in Chicago.

The choir will also sing at a special 5 p.m. liturgy at St. Benedict on the same evening.

There is no fee for the concert, but a free-will offering will be accepted.

The event is sponsored by the Terre Haute Deanery Pastoral Council in cooperation with St. Benedict Parish. Franciscan Brother Don Hart, the deanery center, and the Deanery Single Adult Committee are coordinating the event.



Photo by Margaret Nelson

Those responsible for the April 13 Holy Cross centennial dinner dance chat on stage before being applauded for their contributions. The near east side Indianapolis parish celebrated its 100th anniversary with more than 800 alumni and guests at the Indiana Roof Ballroom.

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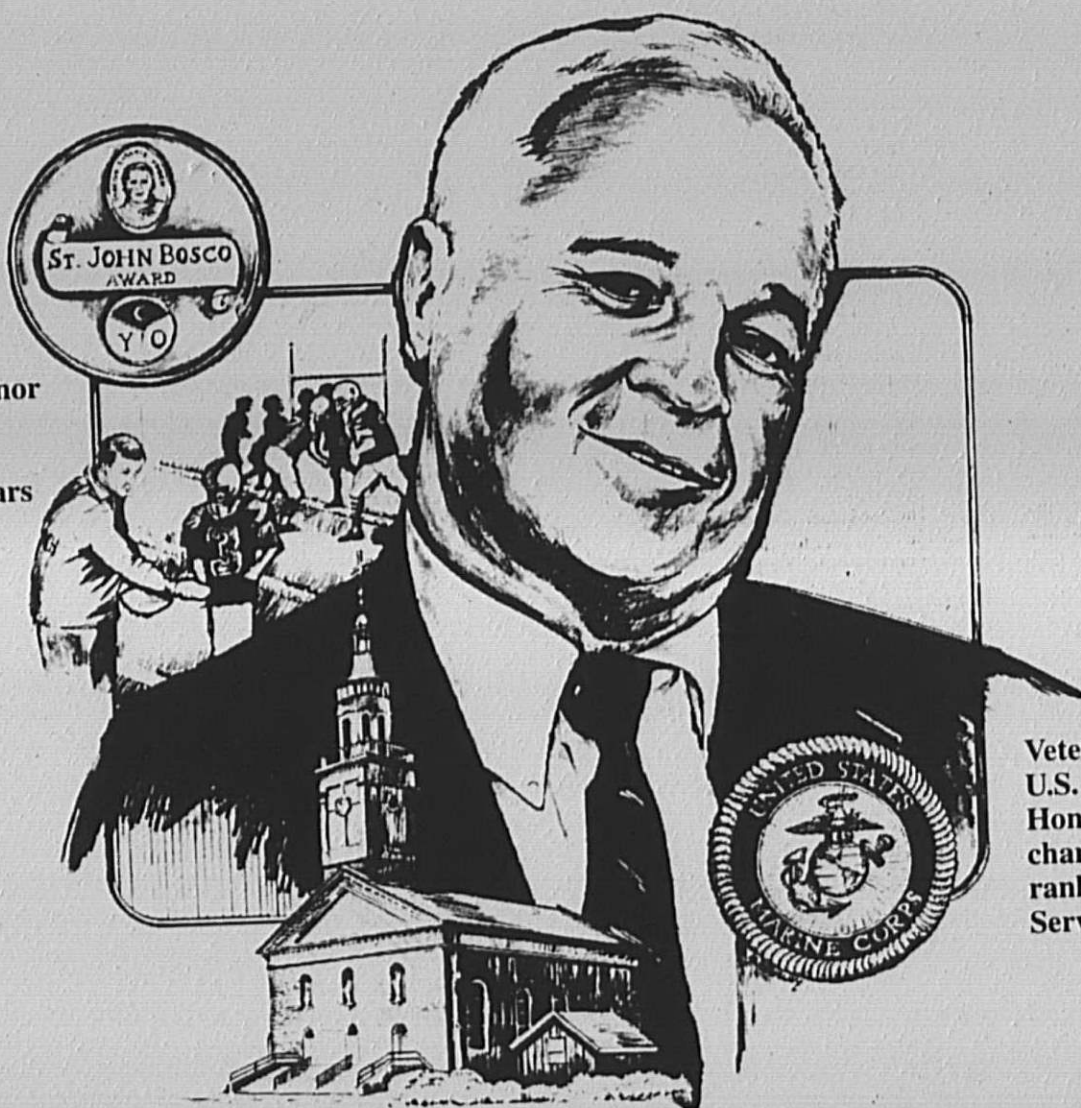
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Bishops' secretariat criticizes McBrien book

By Jerry Filteau, Catholic News Service

WASHINGTON—The revised edition of Father Richard P. McBrien's "Catholicism" has "certain shortcomings" as an introductory text on Catholic theology, said a critical review by the Secretariat for Doctrine and Pastoral Practices of the National Conference of Catholic Bishops.

The 16-page review, sent to all U.S. bishops by the NCCB Committee on Doctrine, was made public April 9.

It said the book has some "inaccurate or at least misleading" statements and at times is not clear enough on what is normative in Catholic tradition.

Archbishop Daniel E. Pilarczyk of Cincinnati, acting chairman of the Committee on Doctrine, emphasized in a cover memo to bishops that the critique of the book "raises no questions about the author's standing as a theologian and priest."

But he said his committee, which had criticized the second edition of "Catholicism" in 1985 for certain ambiguities, determined that the new edition "had not corrected the ambiguities identified in the 1985 statement and that additional problems had been introduced into the text."

Father McBrien, a widely known U.S. Catholic theologian, is a theology professor at the University of Notre Dame and former chairman of the university's theology department.

He told Catholic News Service that when the doctrine committee raised questions about his book, "I specifically requested use of the process . . . for formal doctrinal dialogue" provided for by the U.S. bishops' 1989 "Doctrinal Responsibilities" statement. When that request was denied, he said, it left him without adequate means of challenging negative allegations about the book.

"The issue is the process," he said. "Catholicism" was first published in 1980. In its first two editions it sold more than 150,000 copies. The "completely revised and updated" third edition was published in 1994 by HarperCollins of San Francisco.

The critical review cited three main areas of problems in the new edition, a

compendium of Catholic faith and thought that runs more than 1,300 pages:

- "First, some statements are inaccurate or at least misleading."

- "Second, there is in the book an overemphasis on the plurality of opinion within the Catholic theological tradition that makes it difficult at times for the reader to discern the normative core of that tradition."

- "Third, 'Catholicism' overstates the significance of recent developments within the Catholic tradition, implying that the past appears to be markedly inferior to the present and obscuring the continuity of the tradition."

Dominican Father J. Augustine DiNoia, executive director of the Secretariat for Doctrine and Pastoral Practices, oversaw development of the review.

Archbishop Pilarczyk told the bishops that the secretariat was directed to review the work "precisely from the point of view of its wide use as a text for adult education, diocesan formation and introductory theology."

Among questions of what it described as inaccurate or misleading statements, the review took issue with the book's approach to:

- The impeccability of Christ: Whether Christ absolutely could not sin or whether he was able not to sin and in fact did not.

- The theological, doctrinal and historical status of belief in the virginal conception of Jesus.

- The book's "purely descriptive and never systematic" treatment of Mary's perpetual virginity.

The review said the book's commitment "to presenting a wide plurality of theological positions" leads to an emphasis on description which "leaves the necessary task of synthesis relatively neglected."

"The book does not do enough to enable the reader to grasp what is the main current of the Catholic teaching and theological tradition," it said.

"The central problem is the fact that the intended audience of the book is those who are just beginning to study theology. The danger here is that the reader could simply become confused about what the church believes," the review said.

It said theological positions on the fringes of Catholic thought are sometimes presented as if they were part of the mainstream and

"the teaching of the pope and bishops is often reduced to just another voice alongside those of private theologians. For example, the presentations of the questions of contraception, homosexuality and women's ordination all take for granted that these are open questions," it said.

It accused the book of tending toward "doctrinal minimalism . . . reducing to an absolute minimum the church teachings and beliefs that are to be considered essential to the Catholic faith."

The review said "Catholicism" overemphasizes change and development with a "clear affirmation of the superiority of modern theology and modern anthropology" over premodern thought.

"From the perspective of 'Catholicism,' modern thought has definitively superseded ancient and medieval thought. . . . Modern thought becomes the prism through which the tradition must be viewed and judged," it said.

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Bishop refuses to allow wedding for paraplegic who is impotent

By Peter Howard Wertheim
Catholic News Service

RIO DE JANEIRO, Brazil—A Brazilian bishop has caused a national controversy by refusing to allow a Catholic wedding for a paraplegic man who is impotent.

Bishop Joao Bosco Oliver de Faria of Patos de Minas said that "the Catholic Church's doctrine does not allow the sacrament for a union where there is no possibility of sex between the partners."

Edir Antonio de Brito, 44, a paraplegic and technical supervisor at the Minas Gerais state telephone company, wanted to marry Elzimar de Lourdes Serafim, a widow. De Brito pointed out that Serafim had been caring for him for a year and knew he was impotent.

Bishop de Faria's decision puzzled many Catholics and irritated organizations supporting the physically handicapped, although the bishop pointed out that "the problem is not that Edir is physically handicapped, but that he is impotent."

Several other bishops agreed with Bishop de Faria, including Cardinal Lucas Moreira Neves, president of the Brazilian bishops' conference, and Cardinal Eugenio Sales of Rio de Janeiro.

Auxiliary Bishop Angelico Sandalo Bernardino of Sao Paulo said: "The marriage between a man and a woman is a

total union, including a sexual union. If there is no possibility of the sexual act, then there is no marriage, thus no sacrament can be given, which doesn't prevent them from living together."

But Serafim said she did not want to live with her fiancé before marriage.

Congressman Ricardo Macari, who has been a paraplegic for nine years, said he would ask the Congressional Human Rights and Minority Protection Commission to call upon Cardinal Neves to explain the church's position and to lodge a complaint with the attorney general.

"This prohibition to marry is unconstitutional because, according to our constitution, everyone is equal under the law," Macari said. "The church is committing a mortal sin by undertaking a decision that goes against all the work being done to help physically handicapped people to live a normal and productive life."

Helio Santana de Andrade, president of the Physically Handicapped Association in Brasilia, said "the bishop's decision will cause many handicapped people to leave the Catholic Church."

Rio de Janeiro state Assemblyman Tania Rodrigues, who is physically handicapped, added that "we have been struggling for years to show that the handicapped can live a normal life, and the church's position can harm all our work."

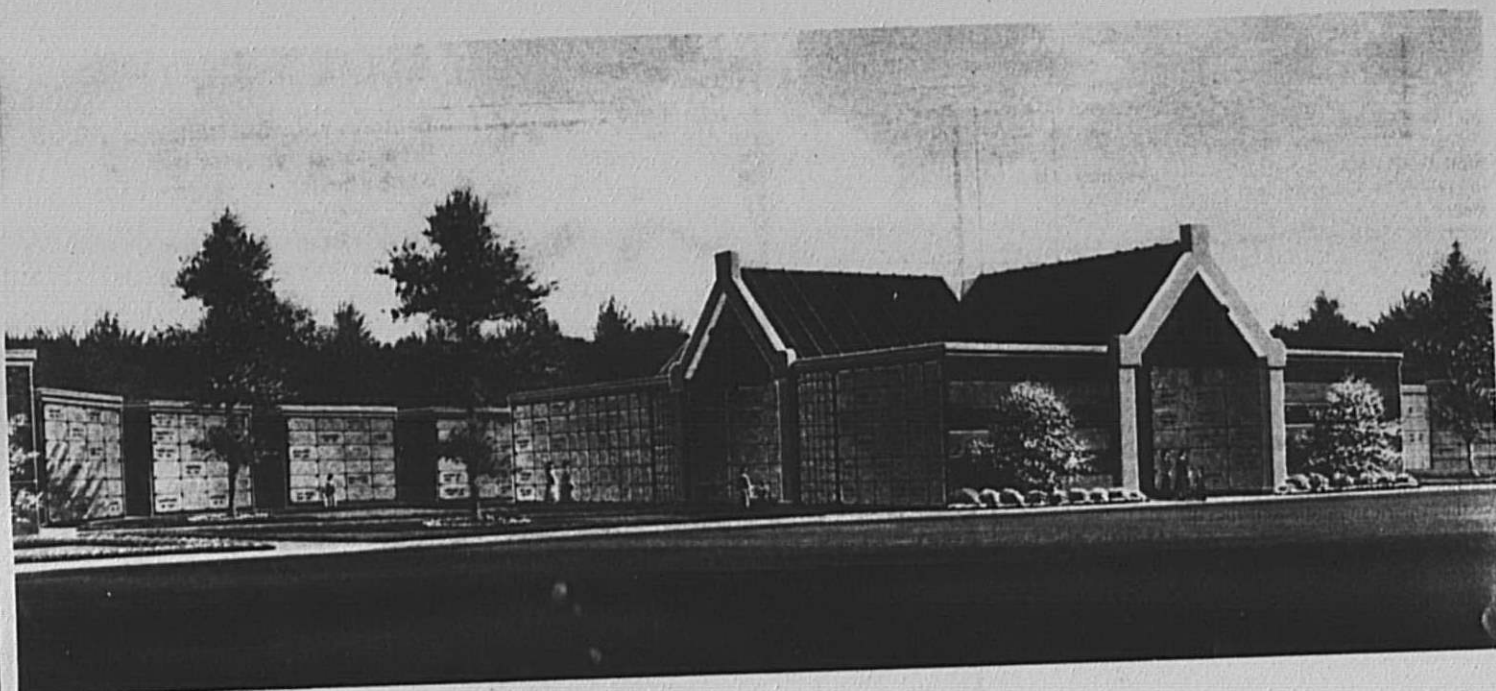
An Orthodox bishop has agreed to celebrate the marriage.



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ABORTION

continued from page 1

families in this country, just a few hundred a year."

The procedure involves inducing labor to partially deliver a fetus, then stabbing surgical scissors into the base of the infant's head. Suction is used to remove the brains, allowing for easier removal of the rest of the fetus.

New York Cardinal John J. O'Connor said that Clinton's veto combined with recent court decisions allowing assisted suicide confronted the nation with a "frightening crisis."

He criticized Clinton for having the women who had undergone the operation appear with him, calling it an "utter absurdity" to have them "plead tearfully for the right to infanticide." He said it was "hard to imagine a more obscene context."

Los Angeles Cardinal Roger M. Mahony also condemned the president's veto, comparing it to other "extraordinary attacks upon human life" such as the beginning of world wars and terrorist attacks.

"That he would make himself the herald of the 'culture of death' as we Christians celebrate the triumph of life in the resurrection of Jesus saddens me even more," he said.

Philadelphia Cardinal Anthony J. Bevilacqua said: "In a world so filled with violence against children, it is incomprehensible that anyone could knowingly support such violence, particularly a president who has so often expressed concern for the welfare of our nation's children." Washington Cardinal James A. Hickey urged Catholics and all Americans who respect life to "sit up and take notice."

"Thoughtful Americans should keep this in mind as they ponder their choices on election day," he said.

Other leaders and groups also condemned the veto.

"In order to pay a political debt to pro-abortion activists, President Clinton will allow thousands of living, late-term babies to be mostly delivered and then painfully killed," said Douglas Johnson, legislative director for the National Right to Life Committee.

"Although 71 percent of voters nationwide support a ban on partial-birth abortion... today the president has shown himself to be uncompromising in his advocacy of abortion," said Rep. Charles T. Canady, R-Fla., who introduced the bill in the House. He was citing results of a national poll conducted by the Tarrance Group that was released Jan. 18.

"I believe the American public will find this unacceptable," Canady said.

Rep. Chris Smith, R-N.J., said Clinton's argument that he could not sign the bill without a health exception was "phony." "If Bill Clinton's 'health' exception were incorporated into the bill, not one abortion would be prohibited," he said.

Senate Majority Leader Bob Dole of Kan., who will undoubtedly be the Republican presidential candidate opposing Clinton later this year, said he was "profoundly disappointed" by the veto.

"A partial-birth abortion blurs the line between abortion and infanticide, and crosses an ethical and legal line we must never cross," he said. "President Clinton now stands on the wrong side of this line."

Rep. Henry Hyde, R-Ill., chairman of the House Judiciary Committee, said the bill outlawed "a uniquely barbaric method of abortion," adding that he feared "a coarsening of our national conscience if we tolerate this form of torture."

Chicago Cardinal Joseph L. Bernardin said he was "deeply offended and bewildered by President Clinton's veto."

"For over 10 years, I have preached the importance of a 'consistent ethic of life,'" he said. This ethic serves as an intellectual framework and a motivation for action, but "also serves as an instrument for evaluating the service of our elected officials with regard to life issues, including abortion."

"It is not enough to say that one is opposed to abortion or to say that abortion should be 'safe, legal and rare,'" he said, quoting the president. "I regret to say that while I and my brother bishops are consistent, the president is not."

Supreme Knight Virgil C. Dechant, head of the 1.5 million-member Knights of Columbus, said it appears the president is "simply too beholden to his most extreme pro-abortion supporters to take even this very limited action of behalf of unborn children. We are all the losers."

By this veto, the president did a great disservice to Catholic Americans "who will provide the pivotal vote in this year's elections," said Michael A. Ferguson, executive director of the Catholic Campaign for America in Washington.

"Catholic Americans will not forget in November that we need a president who will promote a respect for all human life," he said.

John E. Curley Jr., president and CEO of the Catholic Health Association of the United States, said the president's veto "represents flawed moral leadership that runs fundamentally contrary to the beliefs of an overwhelming majority of Americans."

He said it "positions the president on the extreme end of the abortion debate, and... represents a serious political miscalculation."

In the wake of the veto, Benedictine Father Matthew Habiger, president of Human Life International, asked, "Has (the president) no conscience?"

"Clinton is nothing less than an accessory to murder," said the head of the worldwide pro-life group based in Gaithersburg, Md. "The president who promised to make abortion 'safe, legal and rare' is every bit as guilty as the abortionist."

Father Frank Pavone, national director of Priests for Life, a pro-life network of more than 40,000 Catholic priests and deacons based in Staten Island, N.Y., said the procedure "is one of many proofs of how extreme the so called 'pro-choice' movement is."

"Anyone who intends to speak or vote in favor of this president should be informed of what partial-birth abortion is," he said. "and about what Mr. Clinton has done to see that it remains part of American life."

"Unlike most Americans, Clinton supports abortion-on-demand for all nine months of pregnancy," said Beverly LaHaye, president and founder of Concerned Women for America, a nationwide public policy organization based in Washington.

"This veto will isolate him from mainstream America and prove just how far left his policies are," she said.

Clarke D. Forsythe, president of Americans United for Life, a public interest law firm based in Chicago, said the veto "is likely to lead to the proliferation of this horrendous procedure for late-term abortions."

Not all reaction to the veto was negative.

"We applaud and commend President Clinton's veto of the abortion-ban bill and his strong commitment to women, families and the freedom to choose," said Kate Michelman, president of the National Abortion and Reproductive Rights Action League in Washington.

"President Clinton's action demonstrates the importance of a pro-choice presidency in safeguarding reproductive rights against a Congress intent on returning women, step by step, to the back alleys," she added in a statement.

In Indiana, Xavier J. Romero, president of Indiana Right to Life, said, "Bill Clinton will go down in history as the 'abortion president' who dared to raise the act of stabbing an innocent, living child in the back of the head to remove his or her brain, to the level of a 'constitutional right.'"



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Scholars reaffirm the reality of the Resurrection

Ecumenical summit expresses disagreement with the methods and results of the Jesus Seminar

By Tracy Early, Catholic News Service

YONKERS, N.Y.—The Resurrection should get a larger place in preaching, ethical reflection and spirituality, according to scholars at the conclusion of a Resurrection Summit held in Yonkers the week after Easter.

The ecumenical and international group of scholars, committed to reaffirming the reality of Christ's resurrection, came together April 8-10 at the New York archdiocesan seminary, St. Joseph's.

It was organized by Jesuit Father Gerald G. O'Collins, an Australian teaching theology at the Pontifical Gregorian University in Rome, and the Rev. Stephen T. Davis, a Presbyterian who teaches philosophy and religion at Claremont McKenna College in California.

Together with the Rev. Marguerite Shuster, a Presbyterian who is professor of preaching at Fuller Seminary in Pasadena, Calif., they held a press conference at the conclusion of the conference to report on their efforts.

Participants included such figures as Anglican Archbishop Peter F. Carnley of Perth, Australia, who in 1987 wrote a book called "The Structure of Resurrection Belief," and Francis Schussler Fiorenza, professor of

Roman Catholic studies at Harvard University and author of various theological works.

The summit also included some younger scholars, such as professor Paul Eddy of Bethel College in St. Paul, Minn., and professor Carey C. Newman of Southern Baptist Seminary in Louisville, Ky.

Against various authors who have argued that the Resurrection was only something that occurred in the minds of the disciples, the participants insisted that it was an event that happened to Jesus. And affirming the basic reliability of the Gospel accounts, they rejected the contention of authors such as John Dominic Crossan that Mark created his story of the empty tomb.

At the press conference, Davis said he saw no difference between the Protestant and Catholic participants in their approach to the Resurrection, though there were variations among individuals.

He and Father Collins said they did not arrange the summit to oppose the Jesus Seminar, a group of scholars who have gained notoriety for denying the historical reliability of much of the material in the Gospels. But they did express disagreement with the methods and results of the Jesus Seminar.

At a separate seminar April 11 that summit organizers held for New York area clergy and religion teachers, they said members of the Jesus Seminar were giving the public a false impression that their assertions represented a consensus among all scholars and that their conclusions were based on new evidence that had come to light.

One unusual feature of the summit was the participation of a Jewish scholar, Alan F. Segal, who teaches at Barnard

College in New York and specializes in Judaism of the period when Christianity arose. Father O'Collins said resurrection was originally a Jewish idea, and Segal was invited to contribute his understanding of resurrection concepts in the time of Jesus.

In an interview, Segal said he saw his role as providing background in a scholarly conference. "We're all scholars and partners in research," he said.

He said he did not think the resurrection of Jesus could be proved historically, but he said resurrection was "a belief that continues to animate the Jewish community."

The summit participants who took part in the press conference and the seminar said that while they accepted arguments for the Resurrection and considered them important, they did not think belief in the Resurrection could be made conclusive by rational arguments alone.

They acknowledged differences and uncertainties about the resurrected body of Jesus and the kind of seeing involved when the disciples saw Jesus after his resurrection. Father O'Collins suggested that seeing Jesus in his risen state required the assistance of the Holy Spirit.

While accepting the general reliability of the Resurrection accounts in the Gospels, summit participants also acknowledged that they could not harmonize all details of the stories, but suggested that was a factor in favor of reliability. If the early Christians had been making up stories when they produced the New Testament, these scholars said, any obvious discrepancies would have been smoothed out.

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Parenthood involves sharing values and expectations

By Stephen and Christine Botos

We remember a time not long ago when the main challenge of parenting in our family was getting all five of our children to church in time for Mass.

It is different now. And the challenge of parenting our children, who range in age from 13 to 21, is complicated by a culture that is at odds with itself.

This culture is a puzzle of conflicting messages set in seductive promises and settings.

The result is that our values as parents get tested at home in the most brutal of all ways: through the lives of our children.

But in our home, certain decisions we as parents have made are not exactly up for grabs. We say, like Joshua, "As for me and my house, we will serve the Lord."

We urge all parents to develop a strategy to handle the conflicts that inevitably will come. When we examined our own practices over the years, we found that much was already in place. Some boundaries had been established, standards of acceptable behavior had been set down, and multiple problem-solving techniques had been tried with varying results.

More than that, we realized that we know these children. It is we who bathed them and dried their tears, made them happy, and held them when they were sad.

We love them, and they love us. Still, clashes do come. The outside influences on children are strong and persistent, even overwhelming at times. These social pressures, added to the physical and emotional changes which adolescents face, are certain to create explosive times when pressures are released and fears are acted out.

In light of that, here are a few approaches to parenthood that we've found useful:

- Establish boundaries. We are not rigid, but we have standards that our teens understand. They hear jokes and language in school or on television that are unacceptable in our home. They see styles of dress, know some no-curfew families, and witness behaviors that have no place in our family life.

- Among the gifts we give our children are good manners, high moral standards, a good self-image.

- Are our children always in agreement? No, as many slammed doors have emphasized over the years.

And parents aren't always right: We can listen and hear, and we do change.

That's why involving teens in establishing acceptable rules is a good learning experience for both generations. Family meetings can encourage children of all ages in the decision-making process.

- Build competence.

Household chores build good work habits. We have chores that each of our children are responsible for daily, regardless of activities or outside work. The chores are not complicated, but important to the household. Our children know what it takes to do them properly and what consequences follow if the chores are not performed.

Our children are competent in the kitchen, know what to look for in a toolbox, and are surprised at friends who have yet to learn.

- Don't shield children from their mistakes.

Our teens make mistakes. Lately it's been bouncing cars off stationary objects. Obtaining repair estimates or needed parts, explaining matters to insurance agents, and paying out-of-pocket expenses are experiences teen-agers can and do handle—with some help. It is a pleasant surprise to everyone to see how well they do.

- Tap all sources.

There are lots of resources for parents: books, friends, professionals who can provide guidance through the tough crises like drugs, alcohol, pregnancy, suicide threats, and others.

If a problem seems too large, get help. Don't take chances.

There is no magic formula to protect our children. The simple truth is that bad things happen to all families.

Teens will confront and test the values that formed them to see if these values are true. So parents must have confidence in those values.

We who are parents today once tested these values and found them valid. So will our children.

The difficulty is that defending and communicating values always seems so easy on paper. Neat and tidy. But it is far from that. It is messy and often painful.

We know how to hurt each other and often do so. We make mistakes, and push too far or too hard or too soon. But even those clashes play a role, serving as occasions for stating a position in ways that are



CNS photo by Cleo Freelance Photo

Parents can develop a strategy to handle the conflicts that inevitably will come with their children by establishing boundaries and helping their offspring build competence. Children learn from their mistakes, but parents should offer assistance or seek professional help if a problem seems too large.

fired by the strength and importance of our beliefs.

Serving as a parent to teens is a role to engage fully. Teens, especially, confront their parents with the new values and mores that fill the TV or movie screen and inhabit current music and magazines.

And parents find themselves fighting some old battles, now on a different side. The battle is worth waging.

Christian values are as relevant now as in centuries past. We foster these values because we know that they are true. We live them as best we can, and we want our children to live them and to prosper as persons by them.

(Stephen Botos is the coordinator for family life in the Diocese of Wheeling-Charleston, W. Va. Christine Botos is a public school teacher there.)

Discussion Point

Youth learn to make good decisions

This Week's Question

When a teen-ager says, "But that's just your values system. I have a different set of values," how should parents respond?

"I would hope that your values system has elements that I've been trying to teach you over the years. I hope that your values are deep-rooted in your faith, that they're not a surface-only values system that only reflects what's 'in' today, because the situations you're in today will come and go." (Terry Wilbur, Norton, Mass.)

"I think a parent has to accept at some level where their kid is. They don't have to agree, but they have to acknowledge their differences. A parent might say, 'I understand that's where you're at now, but keep yourself open. Please don't close yourself off from the truth. Don't close yourself off from God; let him guide you.' " (Julie Cox, Winslow, Ariz.)

"First of all I'd say, 'Let me tell you about the right value system!' Then I would try to explain my

position and ask them just what their values are and why those values are important to them. I would try to find out why we can't agree." (Cindy Rivera, Edgewater, Colo.)

"You'll have to make your own decisions, but you know where I stand, and I hope you'll make good decisions based on what you've learned." (Donna O'Connor, Council Bluffs, Iowa)

"The parent needs to listen to the teen, not criticize or put down the teen's values, and try to come to a mutual understanding" (Richard Brown, Cedar Hill, Mo.)

Lend Us Your Voice

An upcoming edition asks: What is your prayer as you receive the blood of Christ?

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



CNS photo by Cleo Freelance Photo

Entertainment

Viewing with Arnold/James W. Arnold

'The Birdcage' features farce about gay lifestyle

"The Birdcage" is the latest variation on "La Cage Aux Folles," the gays-and-straight-meet-at-dinner farce that audiences never seem to tire of, least of all in this gaudy era of pop gender-bending.

It's been the top box-office movie in America for three weeks, at this writing, and shows no sign of retiring to the closet.

Steam has been pumped into this calculatedly benign French entertainment (first a play, then a 1978 movie, then two sequels, then a major Broadway musical) by moving the setting to Miami, hiring Robin Williams and Gene Hackman to headline, and re-situating the incongruities to exploit current American skirmishes between show business and conservatives over "family values."

The new film, in fact, may be seen as a teasing, satirical volley at the political right by one of Broadway and Hollywood's wittiest teams, director Mike Nichols and writer and ex-wife Elaine May, each now in their mid-60s. The lines are hip, but the plot and characters remain (as always) stereotypes, which is apparently the way audiences like them.

The story, of course, involves Armand Goldman (a subdued but very sharp Williams), both Jewish and gay, owner of a popular drag club, and his long-time

companion Albert, the lovable, temperamental effeminate star of the review. Albert is the key role in all versions of "La Cage," and played here, alternately as diva and vulnerable matron, by Nathan Lane, a Broadway talent who can do anything asked with considerable pizzazz.

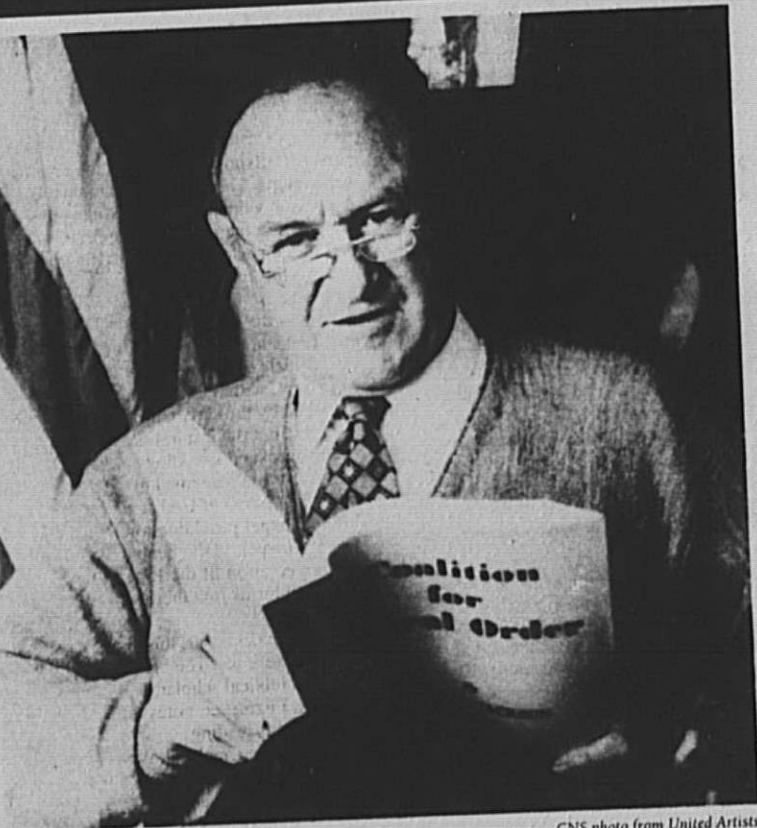
In fact, they have raised a son, Val, now 20, born of an ancient brief indiscretion by Armand. (Christine Baranski has a brief turn as the mom, a former dancing partner.) Val, who is straight, wants to marry a girl he's met at college. Trouble is, her father is Kevin Keeley (Hackman), an arch-conservative U.S. senator from Ohio who makes Jesse Helms look like Mary Poppins. He's vice-president of the Coalition for Moral Order and is cast, in this situation, to play Archie Bunker. Dianne Wiest is his always uneasy but helpful spouse.

Since the ritual dinner meeting of in-laws is required, Val asks his father, for one night, to play it straight, and to ditch poor Albert. Armand is hurt, but a parent, so he agrees. Naturally, nothing works, Albert refuses to be ditched, the dinner is catastrophic, but not enough to prevent a happy ending.

Essentially, the audience roots for Albert, who feels the emotions of being a rejected parent ("a monster, a freak") but is willing to settle just for being there as, say, an uncle. But he more easily passes himself off, much to Val and Armand's horror, as mother, looking a bit like Barbara Bush. In fact, his ideas about politics and especially old-fashioned sexual roles are much like the senator's, who sees "her" as an idealized "smalltown girl."

The ironies are laid on thick, but eventually all truths are revealed and accepted. In the final irony, the only way the senator can escape from the club without being spotted by the media is to get in drag himself and exit through the standing-room-only crowd.

A movie concept like this may have been shocking at some time in the past, but not today in the general culture. It's an era of acute uncertainty about masculine and feminine. Cross-dressers are common



CNS photo from United Artists

Actor Gene Hackman stars as a lawmaker and founder of the Coalition for Moral Order in "The Birdcage." The U.S. Catholic Conference classifies the film A-IV for adults, with reservations.

on daytime TV, and we've had movies ranging from "Tootsie" to "Mrs. Doubtfire," as well as "The Crying Game" to "Wong Foo" and "Victor/Victoria."

Most of these, in fact, share "Birdcage's" rather tame, inoffensive approach to the subject, marked by lack of reference to AIDS, gay sexuality or militancy or anything actually relevant. They also confirm popular misconceptions about the prevalence of drag queens.

Except for the frank acceptance of the fact of homosexuality, most of today's films are not much of a change from "Charley's Aunt." The audience is not decadent, but highly amused at men trying to behave like women or vice versa. One of the few fresh variations on this in the "La Cage" films is the scene where Albert, trying as hard as he can, can't behave like a man, even in reacting to pro football.

If anyone is likely to be less amused by any of this, it will likely be Catholics,

since we are very conservative on sexual matters and belabored just now on the subject of gays. If you want to look for subversion, there's no doubt that Nichols and May (and all "La Cage" productions) argue for the common humanity of their characters and, in fact, that Armand and Albert are a lot like most husbands and wives and are caring "parents."

Most of the slings and arrows, though, are suffered by the political right through Keeley, who thinks Bob Dole and Billy Graham are too liberal and the pope too controversial, and the "Crossfire" is the most intelligent show on TV. He's also anti-semitic, and is more shocked to learn that Goldman and his son are Jewish than that he's gay.

(Stale subject, kicked to life by new jokes and cast, but not generally recommended.)

USCC classification: A-IV, adults, with reservations.

Film Classifications

Recently reviewed by the USCC

All Dogs Go to Heaven 2	A-I
August	A-II
The Last Supper	O
Nelly & Monsieur Arnaud	A-III
A Thin Line Between	
Love & Hate	O

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

PBS documentary retraces 'The Way of St. James'

By Henry Herx and Gerri Pare, Catholic News Service

The final program in the "Legendary Trails" series retraces the route which millions of medieval pilgrims trod to Santiago de Compostela, Spain, in "The Way of St. James," to be rerun on Thursday, April 25, from 8 p.m. to 9 p.m. on PBS. (Check local listings to verify the program date and time.)

British novelist David Lodge, a self-described "modern, rather skeptical Catholic," is the program's guide. He

journeys, occasionally on foot but mostly by car, the 1,000 miles from the start of the pilgrimage in Le Puy, France, and across the Pyrenees to the shrine of St. James in northwest Spain.

Along the way, viewers learn of the 10th-century origins of the shrine, the importance of the pilgrimage to medieval Catholics, and its continuing appeal today to those—Christian or not—who make the journey seeking spiritual inspiration.

Perhaps the most rewarding aspect of the documentary

is its picturesque photography of the lovely countryside and venerable monuments dating back to the Middle Ages seen along the road known to pilgrims as the Milky Way, a reference to the constellation guiding travelers at night.

Notable also is the network of sites which have been the traditional resting places for weary pilgrims past and present. One at which Lodge chose to stay was a four-star hotel which had originally been a monastery hostel.

Reaching the shrine's three-spired cathedral on the saint's feast day, Lodge attends Mass with the other pilgrims and sums up his experiences on the 1,000-mile journey as being "a mixture of piety, superstition, exploitative nationalism and magnificent art."

Templeton awards honor work of nun and teacher

By Tracy Early, Catholic News Service

NEW YORK—"Dead Man Walking," the Oscar-nominated movie based on the book of the same title by Sister of St. Joseph Helen Prejean, became the first winner of a new prize established by financier John M. Templeton.

The book recounts her work with prisoners on death row in Louisiana and the development of her opposition to capital punishment.

Templeton, who also funds other prizes, including the Progress in Religion award now worth over \$1 million, this year established two new \$25,000 prizes for "inspiring movies and TV."

The judges are chosen by the Christian Film and Television Commission, an evangelical agency based in the Atlanta suburb of Norcross.

The TV and movie prizes were presented on March 13 at the fourth annual Movieguide Awards Dinner and Report to

the Industry, held in Universal City near Los Angeles.

Other awards in the tradition of previous years were also given. An episode of "Christy," a dramatic series that had a brief run on CBS last year, won the television prize.

The series was based on a novel with the same title written by the late Catherine Marshall, previously known for her biography of her husband, the Rev. Peter Marshall, a Presbyterian pastor in Washington and U.S. Senate chaplain. "Christy" tells the story of her mother's experiences as a missionary school teacher in an isolated mountain area of Tennessee.

A spokesman for Movieguide told Catholic News Service that "Christy" drew an unprecedented response from viewers and efforts were under way to get further episodes of the show produced and broadcast.

Winners of the new Templeton awards are intended to be inspirational productions with explicit religious content resulting in "a great increase in either man's love of God or man's understanding of God."

TV Programs of Note

Sunday, April 21, 7-8 p.m. (HBO cable) "Someone Had To Be Benny." A "Lifestories: Families in Crisis" special features the story of a teen-age boy with a terminal liver ailment who decided not to continue taking medications.

Tuesday, April 23, 10-11 p.m. (PBS) "The Wisdom of Faith with Huston Smith: A Bill Moyers Special." In the last of a five-part series, Smith and Moyers discuss the commonalities of the six great wisdom traditions.

Thursday, April 25, 9-11 p.m. (Family cable) "The 27th Annual Dove Awards." Hosted by Grammy winner Michael W. Smith, live from the Grand Old Opry House in Nashville, the special celebrates Christian and gospel musicians and features live performances by popular musical artists.

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

Third Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 21, 1996

- Acts of the Apostles 2:14, 22-28
- 1 Peter 1:17-21
- Luke 24:13-35

Once again this Easter season the church presents as its first scriptural reading at Mass a selection from the Acts of the Apostles.



In this reading, the central figure is Peter, who speaks on behalf of the Apostles. His message is introductory to the words of Jesus. He identifies Jesus as the

Redeemer, sent by God to rescue the world from sin. He recalls that Jesus performed miracles and wonders, and that these acts verified the Lord's position. Finally, Peter proclaims as fact the resurrection of the Lord, the ultimate sign of dominion over this world and over death.

Finally, Peter roots Jesus in the promise of salvation given by God, and in the history of God's merciful dealings with humankind, by applying to Jesus the words of Psalm 16:8-11.

This sermon by Peter occurs as Jerusalem is celebrating the Jewish feast of Pentecost. Verses preceding this section, but not included in this reading, note that present in Jerusalem to celebrate the feast are people from all provinces and regions of the Roman Empire. For Peter and his contemporaries, the Roman Empire composed all of the world as it was known.

So the message recounted in this weekend's reading was not merely directed to a crowd gathered in one city, namely in Jerusalem, but rather it was spoken to the entire world.

Three elements are important in understanding this reading from Acts. The first is that the spokesman is Peter. However persons may dispute the place of Peter's successors in the order of religion, none can escape the fact that after Christ the Apostles accorded Peter a unique role of leadership among themselves.

The second element to note is that the message of Peter is the message spoken earlier by Jesus. Peter's words rest on Jesus, whom Peter acknowledged to be the messiah promised by God throughout the long centuries.

Finally, the message of Jesus is intended for all peoples, in all places, at all times. Important here is the fact that in Peter's cultural experience and view of life, to address a person was to address a

person's offspring through all the coming generations. There is wisdom in this. If the person who hears the message indeed embraces it, then the message becomes part of the person's belief and behavior, and this has impact upon the person's descendants.

As was the case last week, the church this weekend presents a reading from the First Epistle of Peter. While this epistle is quite brief, with only five chapters, it was cherished by the early Christians because they saw in it the inspiration of Peter.

This weekend's reading calls Christians to live as those redeemed by the blood of the perfect Lamb of God.

The Gospel proclamation, from St. Luke's Gospel, is the beautiful story of the conversation of the Risen Lord with two disciples as together they walked to Emmaus.

Among the Gospels, this Emmaus story is singular to Luke. The brilliant American biblical scholar, Jesuit Father Joseph A. Fitzmeyer, notes four important aspects of this reading.

The first is geographical. While Jerusalem provided the summit of the Lord's mission, in crucifixion and resurrection, Jesus now moves beyond the Holy City to "walk with" disciples as they pursue their own duties.

Secondly, limited as they are as humans, the two disciples come to understand Jesus only as they experience the Eucharist.

Thirdly, Christ stood within the great revelation of God and in God's promise of redemption.

Fourthly, and finally, in language used later in Acts, Luke concludes this story in a great reference to the Eucharist, the "breaking of the bread."

Reflection

In this Gospel reading, the church finds a perfect voice for its teaching today. The Lord lives and is present in the world, despite death, despite Ascension. The Lord lives in the word of God. The Lord lives in the Eucharist.

When a person understands in the Eucharist the depth of God's love, confirmed in the Lord's obedience on Calvary and glorified by God in the Resurrection, and when a person associates with this love by Communion, then that person links with God and God's life.

The readings this weekend magnificently present to us the church's faith in the Risen Christ.

The first reading sets the stage, and the Gospel reading splendidly completes the message. How should we react? The second reading is clear. We are redeemed by the Son of God. Our lives of love, virtue, and worship reveal our heartfelt response.

Later we kneel before the tabernacle, and, again, I show where God is. I already know that, Cameron says, making a face.

After Mass we dip fingertips in the font, and small hands make a damp sign of the cross. I forget their fidgeting, the noisy play with hymnbooks and offertory nickels. What will stay in my heart is the memory of a boy grown quiet, watching grownups pray, and the reflection of a small white host in his brother's eyes.

By Sandra Marek Behringer

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

Daily Readings

Monday, April 22
Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, April 23
George, martyr
Acts 7:51 - 8:1a
Psalm 31:3-4, 6-8, 17, 21
John 6:30-35

Wednesday, April 24
Fidelis of Sigmaringen,
presbyter, religious, martyr
Acts 8:1b-8
Psalm 66:1-7
John 6:35-40

Thursday, April 25
Mark, evangelist
1 Peter 5:5b-14
Psalm 89:2-3, 6-7, 16-17
Mark 16:15-20

Friday, April 26
Acts 9:1-20
Psalm 117:1-2
John 6:52-59

Saturday, April 27
Acts 9:31-42
Psalm 116:12-17
John 6:60-69

The Shaping of the Papacy/John F. Fink

When Pius VI died, it appeared that Napoleon had destroyed the Holy See

At the end of the pontificate of Pope Pius VI, the fortunes of the papacy reached their lowest point in history. It actually appeared that the papacy was finished, that there would never be another pope. It appeared that Napoleon Bonaparte had been successful in his attempt to wipe out the papacy.

Cardinal Giovanni Angelo Braschi was elected Pope Pius VI on Feb. 15, 1775 after a conclave that lasted 134 days. The issue that divided the cardinals in that conclave was the Society of Jesus, which had been suppressed by the previous pope, Clement XIV. At the conclave, Cardinal Braschi had been successful in convincing both the pro-Jesuit cardinals and the anti-Jesuit cardinals that he was on their side.

Pius VI had one of the longest reigns of any pope up to that time—24 years.

After his election, his policies were anti-Jesuit since he tried to pressure Frederick II of Prussia and Catherine II the Great of Russia, both of whom did not accept the suppression of the Jesuits, to do so. He failed to convince Catherine, who set up a novitiate for Jesuits in 1780. She was given Pius's secret approval.

However, it wasn't the Jesuit question that proved to be this pope's biggest problem. It was the spread of atheism and secularism. Specifically, his problems had the names of Febronianism, Josephism and Gallicanism.

Febronianism began in 1763 when Bishop John von Hontheim, writing under the name of Justinus Febronius, published a work attacking the power of the pope over ecclesiastical matters and asserting that Scripture would have the state serve as the arbiter of church discipline. This teaching was condemned by Pope Clement XIII in 1764, but it continued thereafter. Pius VI then condemned it in 1778.

By this time, though, it had attracted the attention of Emperor Joseph II of Austria. He adopted Febronianism into Josephism, named after himself, decreeing complete religious toleration and the restriction of papal influence to the spiritual realm. His Toleration Edict of 1781 suppressed some religious orders and transferred monasteries from the jurisdiction of the pope to that of diocesan bishops. This so alarmed Pius VI that he traveled to Vienna to meet with the emperor, but with no success.

Later, when Pius tried to establish a nunciature at Munich, he was informed by the German bishops that they could take care of church business in their country and had no need of papal intervention.

Josephism also spread to Tuscany where Joseph's brother, Grand Duke Leopold II, tried to make the church independent of the pope. The Synod of Pistoia there, under Bishop Scipione de Ricci, adopted the four Gallican Articles of 1682 and exempted bishops from the pope's authority. This time, though, Pius was able to force Ricci's resignation and he condemned the synod's actions.

But Pius VI's most serious problems were in France, where the French Revolution was in progress. In 1790 the Assembly passed the Civil Constitution of the Clergy. It abolished all bishoprics and set up new dioceses corresponding to the departments into which the country was divided. It decreed that all ecclesiastical offices, especially that of bishop, were to be elective. This constitution created a schism in the French church which would continue for more than a decade.

The constitution was followed in 1791 by a decree that ordered the expulsion of priests who refused to accept it. Another decree in May of 1792 ordered their imprisonment, and still another in August of 1792 ordered their deportation. One hundred bishops and between 30,000 and 40,000 priests went into exile (many escaping to England or the United States).

In 1792 the new Republic was proclaimed and King Louis XVI was executed. In June of 1793, Robespierre's Reign of Terror began, lasting until July of 1794. He condemned to death all priests suspected of hostility to the new regime. This, in turn, was followed by a counter-terror when Robespierre and his allies were sent to the guillotine.

The government of the Directory was set up in 1795. Napoleon was the Directory's military leader. He went to war against Austria, defeating that country, and then invaded Italy, occupying the papal states in 1796. He forced the pope to pay enormous sums of money, valuable manuscripts and works of art.

Napoleon then left the pope alone for two years. But in 1798 a French general was killed during a riot in Rome. Another French general, Louis Berthier, then entered Rome, deposed Pius as head of the papal states, and proclaimed a Roman Republic. Pius was first imprisoned in Florence, but then moved over the Alps to Briançon and finally to Valence, France. He died there on Aug. 29, 1799 at the age of 81.

With a republic established in Rome and the pope dead, it appeared that the Holy See had been destroyed. But before he died, Pope Pius VI left instructions for the holding of the next conclave in emergency conditions. The papacy would continue.

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 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.

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.

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

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.

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

The High School Youth Group of St. Patrick Parish, Terre Haute, will hold a Fried Chicken Feast from 4:30-7:30 p.m. in the school building. Adults \$5, children \$3.50. This event is to raise funds for students to visit Nazareth Farms in West Virginia. For more information, call Bill Edwards at 812-235-9460.

The St. Lawrence Singles, Indianapolis, will attend a concert at the Church Alive Christian Faith Center, 4705 W. 72nd St. For time and information, call Don Talucci at 317-898-2563.

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. 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.

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

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

St. Mary Church, 317 N. New Jersey, St., Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

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.

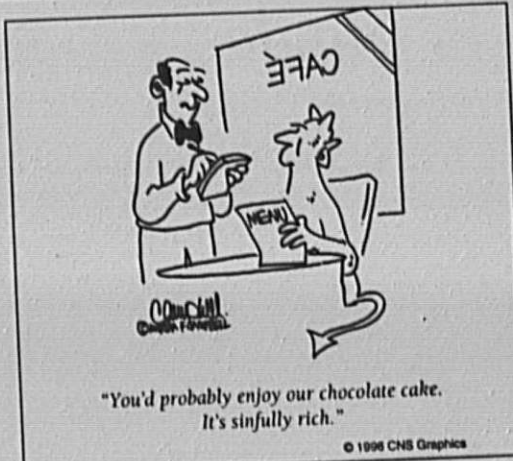
The Catholic Widowed Organization will meet at 4 p.m. at the Steak and Ale South to celebrate birthdays. For more information, call Delores Conner at 317-784-4207.

St. Augustine Home and the Little Sisters 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.

April 22

St. Louis Parish, 13 St. Louis Place, Batesville, will host the Regional Gathering for Parish Music Directors and Coordinators sponsored by the Archdiocesan Office of Worship from 7:30-9:30 p.m. For more information, call Christina Blake at 317-236-1483 or 800-382-9836.

Registration deadline for the convention of the Indianapolis Archdiocesan Council of Catholic Women to be held May 14 and 15 at St. Mary of the Woods College. For registration and more information,



"You'd probably enjoy our chocolate cake. It's sinfully rich."

© 1996 CNS Graphics

call Martha Jean Shackles at 812-234-2050.

April 23

St. Christopher Parish, Indianapolis, Singles and Friends will meet for a peer faith sharing discussion at 7:30 p.m. in the church. For more information, call Beverly at 317-298-8492.

St. Vincent Hospital Guild, Indianapolis, will hold the "1996 Dream Green Extravaganza" benefit starting with a social hour at 6:30 p.m. followed by dinner at 7:30 p.m. For more information, call Josephine Byant at 317-253-2864.

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: "Centering with T'ai Chi Chih with Sr. Claire Whalen, OSF." Cost for the series is \$20 or \$3 per session. For more information, call 317-929-0123.

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 24

St. Francis Hospital and Health Centers' Hospice Office, 438 S. Emerson Ave., Greenwood, will hold a free Adult Bereavement Support Group from 3-4:30 p.m. and 6:30-8 p.m. For more information, call 317-865-2092.

The Beech Grove Benedictine

—See ACTIVE LIST, page 19

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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Monte Carlo Night

at
St. Philip Neri

School Gym • 550 North Rural Street • Indianapolis, IN 46201

April 19, 1996

7:00 p.m. till 12:00 a.m.

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The Active List, continued from page 18

Center will hold its 13th annual Secretary's Day starting at 8:30 a.m. Fee is \$35 per person or \$30 per person if submitting two or more registrations together. The price includes lunch. For more information, call Sr. Antoinette Purcell, OSB, at 317-788-7581.

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 Lohede 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.

April 25

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.

April 25-28

Cathedral High School, 5225 E. 56th St., Indianapolis, will present the musical "Li'l Abner" at 7:30 p.m. each evening. Reserved seats are \$7, general admission is \$5. For reservations and more information, call 317-542-1481 ext 344.

April 26

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.

The National Association of Pastoral Musicians will hold its final meeting at 7:30 p.m. at St. Gabriel Parish, 6000 W. 34th St., Indianapolis. Dinner will be served at 6:15 p.m. at a cost of \$7.75. For reservations and more information, call Paula Singer at 317-895-8914.

April 26 and 27

Cardinal Ritter High School Drama Department, Indianapolis, will present "Peter Pan" at 7 p.m. in the school gymnasium. Adults \$5, students \$4.

April 27

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.

Little Flower Parish, Indianapolis, will hold "Springtime in Paris" dinner and dance presented by the Ladies Club starting at 6:30 p.m. Tickets are \$30 per couple or \$15 per person. For more information, call Grace Taddeo at 317-356-9812.

or Sandy Luckett at 317-359-4096.

St. Maurice Church, Napoleon, will hold its spring smorgasbord from 4:30-8 p.m. Tickets are adults \$6, children 6-12 \$3. Everyone is welcome.

April 28

Fatima Retreat House, Indianapolis, will offer "The Sundays of Easter" a Scripture evening for men and women from 3-9 p.m. Fee is \$15 including dinner. For more information, call 317-545-7681.

Mary's Rexville Schoenstatt Center, Madison, will present "The Kenosis of Christ and Mary i.e. their Servanthood" at 2:30 p.m. followed by Mass at 3:30 p.m.

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.

The Sacred Heart chapter of Secular Franciscans will meet at 3 p.m. at the Sacred Heart Parish Chapel, 1530 Union St., Indianapolis for its Franciscan service and Benediction followed by a business meeting at social. For more information, call Ben Carimele at 317-888-8833.

The Catholic Golden Age Club will meet at 2 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. All are welcome. For more information, call 317-872-6047.

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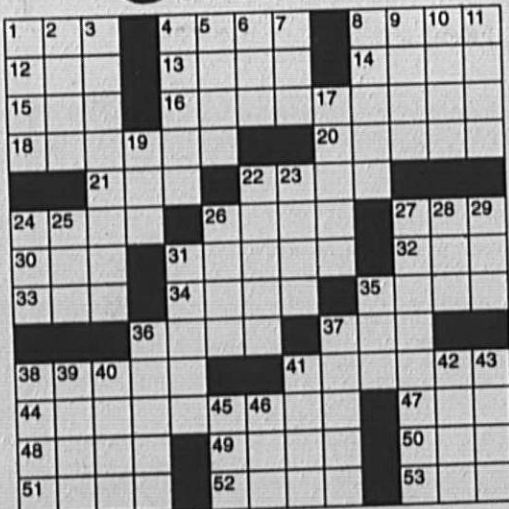
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Crossword

ACROSS

- 1 "Shut the doors, and — them" (Neh 7:3)
- 4 Toss a coin
- 8 The second baby
- 12 Period of history
- 13 "The — is not to the swift" (Ecc 9:11)
- 14 Italian monetary unit
- 15 Levitical city in Simeon (1Ch 4:32)
- 16 They drowned in the Red Sea
- 18 Liturgies
- 20 Video game button
- 21 "The reading of the — Testament" (2Co 3:14)

- 22 Daze
- 24 Television award
- 26 Timothy's grandmother (2Tim 1:5)
- 27 Cozbi's father (Num 25:15)
- 30 Golf ball holder
- 31 Visit often
- 32 Dictator Amin
- 33 Common conjunction
- 34 Chooses
- 35 Son of Isaac (Gen 36:1)
- 36 Growing abundantly
- 37 It was made of gopher wood (Gen 6:14)

- 38 Discolor
- 41 Aid
- 44 Pharisee who talked to Jesus (John 3:1)
- 47 Short name for God (Psa 68:4)
- 48 Actress Lana
- 49 "Whether we — or sleep" (1Th 5:10)
- 50 "And even to your old — I am he" (Isa 48:4)
- 51 Marries
- 52 Formerly, formerly
- 53 Brother of Shem and Japheth (Gen 6:10)

DOWN

- 1 Roof support
- 2 Opera song
- 3 "The — of the Lord shall return" (Isa 35:10)
- 4 Released
- 5 Falls behind
- 6 Frigid
- 7 Energy
- 8 Foreign
- 9 Prejudice
- 10 Long-winged eagle
- 11 "I will raise him up at the — day" (John 6:40)
- 17 "O my God, I — in thee" (Psa 25:2)
- 19 Like a fox

- 22 Compass direction
- 23 Cookie containers
- 24 Greek letter
- 25 "Wise — lay up knowledge" (Prov 10:14)
- 26 Swimming units
- 27 An Israel priest (Neh 10:1)
- 28 Japanese vegetable
- 29 Brink
- 31 Hunting dog
- 32 Hesitant sounds
- 35 Daniel was cast into their den
- 37 Opposite of liability
- 38 "He giveth — like wood" (Psa 147:10)
- 39 Scramble piece
- 40 Battery filler
- 41 Diving seabirds
- 42 Heroic narrative
- 43 "Great fear fell upon —" (Rev 11:11)
- 45 "One — lamb of the first year" (Lev 14:10)
- 46 "They — my path" (Job 30:13)

Answers on page 22.

CELEBRATE

All Saints 25th Anniversary
Dinner/Dance/Raffle Drawing

Saturday, April 20, 1996

at Celebrations, 220 North Country Club Road

Cocktails and Dinner

7:00 - 8:00 p.m.

Dancing with Gus Zupancic Band

9:00 p.m. - Midnight

Call 317-636-3739

for reservations and information

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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Address _____
City, State _____
Telephone _____

I plan to participate (any donation acceptable)
☐ 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.

☐ I will not be participating, but wish to donate \$ _____

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Youth News/Views

Speakers remind youth that God offers peace

By Mary Ann Wyand

First of two parts

As a step toward helping "Peace the World Together," Archdiocesan Youth Conference participants contributed \$602 last weekend for the Holy Family Shelter's homeless ministry in Indianapolis.

More than 625 youth and adult leaders gathered at the Ramada Inn in Indianapolis on April 13-14 to pray with Archbishop Daniel M. Buechlein and explore ways to build peace at home, in neighborhoods, at school, in the community, and in the world.

During the conference Mass on April 13, Archbishop Buechlein encouraged the youth to pray daily and witness God's love to peers in order to find peace in their lives. (See his column on page 2.)

"The Holy Father points to the importance of seeking God in daily prayer," the archbishop said. "And with that search, he reminds you, goes the call to witness God's love to your peers. He reminds you that you have a mission now: to live God's love for your friends and your family. Seek God in prayer and live your love for God with and for your friends."

Reminding the youth that "God calls all of you to a mission of love," Archbishop Buechlein noted that "there are many voices in our busy and noisy world that can prevent us from hearing God's call in our life. The only way we know what God wants of us is

to listen for him in prayer. All are called to share his love. Please listen... your peace and happiness are at stake, and so is the peace and happiness of a lot of other folks."

Keynote speaker Mike Patin, a talented comedian who directs youth ministry and the Catholic Youth Organization in the Archdiocese of New Orleans, skillfully blended humor with serious messages about God's love for each person as a new definition of peace and the need to work for peace as individuals and within groups.

"Sometimes the way you and I look at peace is warped," Patin told the youth. "I used to think peace was no conflict, no tension, warm fuzzies, feel good, life's cool, tranquility. I came to realize that if that is my definition of peace, I'm not going to have that very often because it seems like there is always tension in my life, things I haven't worked out."

Now, he said, "I'm learning to define peace in a new way. Peace means I am not alone."

Regardless of whether youth have made sexual mistakes, or grades need improvement, or family relationships are strained, Patin said, each person needs to remember that "I am not alone."

God's love is always present, he said, and is the source of peace and happiness.

"Last weekend (on Easter), we just celebrated the message that says 'no matter what you go through, I am with you always,'" Patin said. "Peace means you are not by



Photo by Mary Ann Wyand

Keynote speaker Mike Patin of New Orleans jokes with teens during the opening address.

yourself, even when you feel it crumbling around you and within you. I know that God believes in me. And, my young brothers and sisters, he believes in you. Even if you doubt he exists, he still believes in you."

During the conference, he said, try to listen for the voice of God in other people. "Can you hear God saying to you, by the people around you, 'I believe in you?'"

Closing his opening remarks with a prayer, Patin said, "Loving God, I thank you for these young people and their energy. I thank you for the adults who care enough to be with them and bring them here. Most importantly, God, I thank you for believing in us. Help us find and work toward an attitude of peace in knowing that we are not alone."

Teen-agers participating in a creative session presented by St. Monica youth

ministry coordinator Nancy Singleton of Indianapolis had opportunities to visually express their ideas on how to "Peace the World Together" by decorating puzzle pieces and inflatable globes.

"I printed the words 'Peace, love and cookies' on my globe," St. Michael youth group member Julia Erwin of Greenfield said. "Peace and love obviously go together, and then cookies make everyone happy, so maybe that's our key, the simple things. Then I wrote 'Make the rainbow connection' because that's God promise of the covenant."

St. Augustine youth group member Magenn Wilcoxson of Jeffersonville said she pasted faces all over her globe "so that everyone can work for peace."

(Next: "Peace the World Together.")

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Summer Camping, Summer Fun

Teens help with AIDS memorial

By Mary Ann Wyand

Name after name after name, carefully pronounced in the quiet church, greeted more than 700 visitors to St. Peter and Paul Cathedral in Indianapolis on April 13-14 during the "Called to Compassion: The Names Project" display of Hoosier panels of the AIDS Memorial Quilt.

Bishop Chatard and Roncalli high school students from Indianapolis and adult volunteers took turns serving as hospitality ministers and readers during the two-day memorial program. "Called to Compassion" was presented by the HIV/AIDS Ministry of the Archdiocese of Indianapolis through the corporate sponsorship of St. Francis Hospital and Health Centers in Beech Grove and St. Vincent Hospital and Health Care Center in Indianapolis.

For Roncalli sophomore Kara Kegeris of Nativity Parish in Indianapolis, the opportunity to read the names of persons who have died from AIDS was an experience she will remember forever. (See photograph on page 3.)

"We were signed up for two-hour shifts to do whatever was needed, to read names or greet people," Kara said. "I read for about 45 minutes. It was real emotional. It was sad to see that so many people had died from AIDS. To read those names was a reminder that they all had families and friends who miss them. I don't think I'll ever forget this."

Kara said she thinks the AIDS Memorial Quilt traveling display is a good idea because the personalized quilt panels "will let them live on for everyone to see a part of their lives, who they were and what they did, their photographs and life accomplishments."

The quilt display promotes AIDS awareness, she said, as a reminder that the HIV virus can happen to anybody.

During the interfaith service of remembrance to conclude the "Called to Compassion" weekend, Father Carlton Beever, director of HIV/AIDS Ministry for the Archdiocese of Indianapolis, told the mourners that "grief, our common losses, the pain of separation, all that these people were to you, is what has gathered us together tonight. But our remembrance is not of their last days, or how they died. What we remember is who they were and the ways they affected us. They have been messengers of God's love for us by sharing the richness of their lives."

The AIDS Memorial Quilt is a holy object, Father Beever said. "It represents the sacredness and dignity of so many lives. We are lessened by their loss, but we have also been enriched by their lives. We believe that one sweet day we will enjoy their company once again."

Young Adult Scene

Students spend spring break helping homeless kids

By Susan Blerman

Six college students from the IUPUI Newman Center in Indianapolis spent their spring break in sunny Fort Lauderdale, Fla. But the students and their chaperon didn't go there to test the surf or to sample the sun. Instead they went to help others by volunteering at the Covenant House, a shelter for homeless kids.

Michelle Meyer, 20, a sophomore from Warsaw, went with the Newman Center group to the Covenant House for her first time this year.

"I felt like I had something I could offer to the kids and I felt like the kids probably had something they could offer me," Meyer said.

She said the kids at Covenant House made her realize what a good life she has.

"I am so lucky to have a college education and a family who loves me, friends who care about me, and a place to sleep."

Covenant House, which provides food, clothing, shelter, medical attention, educational and vocational training and counseling for homeless kids, was founded by a Catholic priest in New York. There are now several Covenant House locations throughout the United States.

The kids at Covenant House were not at all how Meyer had pictured them.

"I was shocked beyond belief," she said.

In her mind she saw "a bunch of kids with long hair, greasy faces, greasy clothes, and carrying everything they owned on their shoulders."

However, when she and others from the Newman Center saw the kids, they were clean and nicely dressed, and they were kind.

"My stereotype was totally blown way out the door. But yet these kids were on drugs, they were selling drugs themselves, they were being sold for sex, they were being used for pornography," she said.

Meyer said that, from looking at these kids, it was hard for her to realize that they were homeless.

"He looks like my brother, but he is selling crack. They look normal," she said.

Allison White, 22, a junior, who also volunteered at the Covenant House for the first time, believes her spring break was well spent and that all college students should have this experience.

"It really opens your eyes to a lot of things. You hear about it, read about it, but just to go see it first hand puts a whole different perspective in the way you look at the homeless," she said.

Even though the group spent a short time at Covenant House, they brought back experiences of a lifetime.

"You only spend a week there, but you come back with all kinds of memories and they have memories of you," Meyer said.

The volunteers from the Newman Center stayed in a hotel just down the beach from Covenant House. However they spent most of their time at Covenant House. The volunteers helped the homeless kids by working both inside and outside the facility.

White and Meyer would like to spend their spring breaks next year volunteering at Covenant House. Meyer believes she is able to touch lives by going to Covenant House.

"And I feel like they are able to touch my life," she said.

Young Adult Forum / Tom Ehart

'Astrology Theology' may threaten one's Catholic faith

I'll never forget the day when my brother was a senior in high school. He had consulted the city newspaper and found out that his bio-rhythms were going to be at an all-time low that day.



"Going to school," he said, "could cause a catastrophe of grave social consequence." Mom said it was the best excuse she'd ever heard, so she let him stay home from school.

Since then, I've met a lot of young

Catholics who live by what I call an "Astrology Theology." They've got no problem with reading the horoscopes everyday and listening to what they say, believing that there's great wisdom and even life altering messages in them. They concede that there's nothing wrong with dabbling in these things and that they're not a threat to their Catholic faith.

I've watched as friends have subse-

quently gotten lost in the mire and confusion of New Age philosophies. They've begun to follow influential people who make no bones about being into goddess worship. They pray to all sorts of weird gods of the air, water, and wind, but never really mention God. And they do this while claiming to be Catholics.

I used to think these things were all a big joke too. I read my horoscope faithfully. I read all kinds of books about the occult and witchcraft and was always fascinated by psychic phenomena. I even remember at times in high school, when I'd be in my room, jamming to my tunes with my headphones on, wanting and desiring that power that only comes from the powers of darkness. And when I was in college, the only paper I got an "A" on in my creative writing class was a poem about selling my soul to the devil.

By that time it wasn't a joke anymore, I saw the fruits of what "dabbling" in all that stuff was doing to me and my friends. The fruits are always the same: despair,

depression, self-hatred, paranoia, bitterness, revenge, hatred for authority, and self-centeredness.

Funny, none of those fall into the category of fruits of the Holy Spirit. Yet these are the fruits we see all around us many times at church. These are the fruits of another god, another spirit, one that has innocently crept into our lives through our own ignorance, negligence, and willingness to be blinded by what these things really are.

And the joke's on any of us who are dabbling in this stuff, because we're the one's who have been deceived. If we pay attention to horoscopes, New Age teachings and books, and all the bizarre "supernatural" occurrences that are exploited in our society, then we're in jeopardy of losing our Catholic faith.

Why? Because we're looking to spiritual forces that are not of God for our answers and for guidance. And that's not how God intended it to be. Remember when he told Moses, "You shall have no

other gods before me." Well, He wasn't just talking about golden calves. God knew how curious we can be, and how easily excited we get about supernatural events and occurrences. And he knew that in our struggles we often want the easy way out—no pain—and we'll do just about anything to have a stress-free life.

But God intended for us to look to him to provide all our needs, and it is only people who have fallen away from him who have brought about all these other "psychic" things as replacements for the true power that only comes from God alone. Go directly to the source of all supernatural enlightenment, God.

And the fruits to be gained are the fruits of the one, true spirit, the Holy Spirit: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." (Gal. 5:22-23). These are the fruits that every Catholic can bear. But if we allow ourselves to be deceived into following the "Astrology Theology," we're just biting into another bad apple.

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Question Corner/Fr. John Dietzen

What is the rule about receiving Communion more than once a day?



One of our parishioners asked me about receiving Communion more than once a day.

Apparently, another priest told him one time is the limit, but he insists he can receive more than once since "the church law has changed."

I think he is right, but haven't been able to find the law. What is the rule now? (Florida)

There has been a change in the rule, but it came in steps, which may explain the fair amount of confusion that still exists.

All older Catholics will remember that formerly, except for extreme circumstances, danger of death for example, Communion was received only once a day.

Over a number of years, this rule was mitigated gradually until the 1973 instruction of the Congregation for the Discipline of the Sacraments, which designated quite a list of occasions when Communion might be received more often.

These included weddings, funerals, Masses for confirmation and the other sacraments, and several other liturgies. No limited number was actually legislated, but it seems the document was speaking rather obviously about twice.

The new (1993) Code of Canon Law says simply that anyone who has received the Eucharist may receive it again on the same day only during a eucharistic celebration (c. 917).

The following year the Vatican Commission for Interpretation of Canon Law ruled that, even at Mass, Communion should not be received more than twice a day. That's where the rule is today.

It helps to know where the church is coming from in expanding, but limiting, reception of the Eucharist in this way. First and most basic is the liturgical principle that, unless there is serious sin, the faithful should receive the Eucharist whenever they participate in the Mass.

It seems most Catholics understand this very well today. Reception of the body of Christ in Communion is an integral part, not an optional extra, in the community's celebration of the Eucharist.

On the other hand, the church knows from experience that some Catholics are tempted to treat sacred things, even the Eucharist, in superstitious ways that end up at least

appearing to be caricatures of genuine faith.

Like myself and most other priests, you have probably experienced persons who "collect" Masses, moving from church to church attending the "principal parts" of as many as eight or 10 every Sunday morning.

I believe most everyone would agree there is something out of place here. As "Immensae Caritatis" wonderfully puts it, the simple desire for repeated reception of Communion misses the point that "from the liturgical celebration the faithful should go out to works of charity, piety and apostolic action, so that 'they may hold fast by their conduct and life to what they have received by faith and the sacrament.'"

Thus, to prevent Catholics from repeating Communion for the wrong motives, and to encourage reception when it is appropriate, the church has come to today's clear, if broader, policy.

It trusts people's deeper and fuller awareness of the meaning of the Eucharist to discourage any abuse and at the same time prompt them to share in the Eucharist as frequently as possible.

(A new, free brochure on ecumenism, about inter-Communion and other ways of religious sharing with people of different faiths, is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington Ill. 61701.)

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

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

BREECE, Dalton, 88, St. Michael, Brookville, April 6.

CARR, John H. Jr., 76, St. Christopher, Speedway, April 8. Father of John H. III, David B., Craig F. Carr, Katherine J. Prentice; brother of Tom, Paul Carr, Ramona Adams; grandfather of nine; great-grandfather of one.

CRIFE, Gary R., 53, Holy Spirit, Indianapolis, Feb. 27. Husband of Barbara (Jennings) Crife; father of James, David, Shelley Kristin Crife; brother of

John, Joseph, James, Derry, Sharon Crife; grandfather of two.

DENNY, Louise (Goulding), 63, St. Mary, New Albany, April 6. Wife of M. Albert Denny; mother of Paul F. Denny; sister of John M. Goulding, Nan Rita White; grandmother of one.

EAKIN, Joseph L. Jr., 37, St. Thomas, Fortville, March 11. Son of Joe and Ruth Eskin; brother of Nancy Molitor; uncle of two nephews and two nieces.

GAUCK, Janeta Ilene, 88, St. Louis, Batesville, April 8. Mother of Joy Hankins, Georgia Land, Constance Moody; grandmother of eight; great-grandmother of 18; great-great-grandmother of one.

HOCH, Joseph L., 88, St. Mary, Richmond, April 2. Father of Nan Swanson, Michael, James Hoch; brother of Louise Cox, Genevieve Dishner, Agnes Kendrick; grandfather of 10; great-grandfather of three.

JOHNSON, Mildred C.

(Smith), 87, St. Bridget, Indianapolis, April 5. Mother of Charles E. Rowland; grandmother of two.

KELLEY, Mary Grace, 80, St. Mary, Richmond, April 6. Mother of Michel, Franklin DeVito; sister of John Senese; grandmother of eight; great-grandmother of eight.

LAMBUT, Robert J., 81, Prince of Peace, Madison, April 7. Husband of Norma E. Lambut.

MEYER, Dennis W., 71, St. Mary, Greensburg, April 10. Brother of Alfred A., David L. Meyer.

MORRISON, Emma (Mar-ron), 90, St. Michael, Indianapolis, April 4. Mother of Kay Kavanagh, Patricia Williams; sister of Ruth Harth, Myrtle Carlsen, Gerri Spangler.

PARKER, Patrick W., 57, St. Anthony, Indianapolis, April 1. Husband of Susann (McIntire) Parker; father of Patrick, Michael Parker, Theresa Morley; son of Julia Parker; brother of Donna Moore, Marilyn Cummings; grandfather of six.

PIERCY, Edward C., 64, St. John, Indianapolis, April 5.

RUSSELL, Very Gina, 69, St. Mary, Indianapolis, March 20.

Mother of Katherine Smith; sister of Mario Santarossa, Erna DeCecco; grandmother of one.

SCHAEFER, Michael J., 43, St. Paul, Tell City, April 3. Father of Lori L., Jami R. Schaefer; brother of David, Neil Schaefer, Judy Ashby, Jayne Smith, June Brittan.

SHEEHY, Edna (Moroney), 91, St. Pius X, Indianapolis, March 26. Mother of Mary Pratt, Kathleen Bellistri; grandmother of three.

SINGER, Jacquelyn Rose "Jackie", 64, St. Elizabeth, Cambridge City, April 4. Wife of Ben Singer; mother of Mike, Jim Singer, Brenda Munchel, Susan Wesseler, Cheryl Perry; sister of Verus, Lewis, Lester, Chester, Jerry, Elizabeth Miller, Isabel Delu; grandmother of 10.

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

SWARTZ, Paul C., 73, St. Mary, New Albany, March 22. Friend of Charles, Mark Smith, Corlis Turner; brother of Gladys Durmont.

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Vacation/Travel Guide May 24, 1996

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Providence Sister Clement Brennan, 87, dies at Woods

Providence Sister Clement Brennan, 87, died at St. Mary of the Woods on April 4.

The Mass of Christian Burial was celebrated on April 9 in the Church of the Immaculate Conception at St. Mary of the Woods.

The former Josepha Marie Brennan of Connorsville entered the congregation in 1927, professed first vows in 1929 and final vows in 1935.

Sister Clement taught at St. Joseph and St. Margaret Mary schools in Terre Haute and at St. Andrew, St. John, St. Ann, and St. Philip Neri in Indianapolis, as well as schools in Illinois.

She is survived by nieces and nephews.

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Youth Minister

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Assoc. Director of Religious Educ.

The Roman Catholic Archdiocese of Indianapolis is seeking an Associate Director of Religious Education to provide diocesan-level support and coordination for preschool, elementary, family and sacramental catechesis. This position is also responsible for providing consultation on lectionary catechesis; vacation bible school; sacramental preparation for baptism, eucharist, reconciliation and confirmation; and Christian initiation of children who have reached catechetical age. Candidates must be practicing Catholics with well-developed leadership, communication, and interpersonal skills. We require a master's degree in religious education, theology, or a related field and a minimum of five years of experience in parish, religious education administration. We offer competitive compensation and excellent benefits, including health insurance and a retirement plan. Please send resume and salary history in confidence to: Ed Isakson, Director, Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. *An Equal Opportunity Employer*

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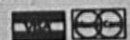
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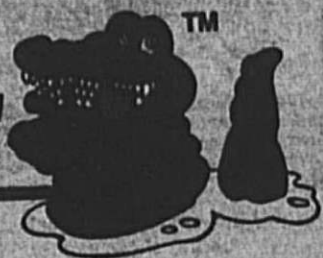
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