



# The Criterion

Serving the Church  
in Central and Southern  
Indiana Since 1960

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April 26, 1996

## Center city task force resumes its work

By Peter Agostinelli

A task force formed two years ago to help implement the archdiocesan plan for the center city of Indianapolis (called Center City 2000) resumed its work in March.

Father Joseph Schaedel, vicar general and moderator of the curia for the Archdiocese of Indianapolis, recently led a meeting of the Center City Implementation Team. The task force

includes pastors, school principals, lay leaders, and staff members of archdiocesan agencies which serve the people of the center city of Indianapolis.

Center City Commitment 2000 began in 1993, when Archbishop Daniel M. Buechlein commissioned a task force of parish, archdiocesan, civic, and business leaders to draft action strategies for the church's center-city ministries. Archbishop Buechlein appointed the group to help respond to recommendations made in a variety of studies of the

needs of center city parishes and schools, including some that date back to 1977.

Archbishop Buechlein has said the archdiocesan strategic plan commits the church to the following principles: maintaining a "vital presence" in urban, suburban, and rural neighborhoods; evangel-

ization as an integral part of the archdiocesan mission; lifelong learning and sharing of faith; and stewardship of resources. The center city plan is designed to apply these principles to the church's center city ministries.

"The Center City Commitment 2000

See CENTER, page 7

## Parish United Catholic Appeal phase to begin

For most churches, the parish phase of the annual United Catholic Appeal will begin with this weekend, April 27-28. The appeal will end May 25-26.

The goal for the United Catholic Appeal has not been increased for 1996. But Bernie Pierce, general chairman for the appeal, hopes that more families will participate. He would like for parishes to seek 10 percent gains this year in the number of families that make contributions to the appeal compared to 1995.

The first two weekends of the parish appeals will focus on education and awareness—letting the parishioners know the ministries that are covered by the campaign.

The United Catholic Appeal provides help with leadership and pastoral services,

social service, Catholic education, and spiritual and sacramental life.

In the appeal video, the archbishop addresses the parishioners concerning the appeal as some of the actual services are demonstrated.

Catholic households in the archdiocese should receive letters from the archbishop explaining the importance of the appeal and asking people to prayerfully consider their participation. They will also get a brochure that details the work that is being accomplished.

The last three weekends will be the days when local leaders will ask for commitments from their fellow parishioners.

The parishes hope to celebrate achievement of their goals at a gathering at the Catholic Center on June 25.



Photo by Margaret Nelson

Nativty School principal Lois Wellhammer is among the first to break ground at a Sunday ceremony which initiated the building of a multipurpose facility at the Indianapolis school, known in the parish as "The Big Room." Mark Bohnert (from left), building committee chairman; Ed Tindor, CYO executive director; Father Steve Schwab, pastor; and Father Joseph F. Schaedel, vicar general of the archdiocese, participated in the event.

### Letter from the Publisher

## Write to representatives about veto of partial-birth abortion ban

Dear Friends:

On April 16, the cardinals of the United States and the president of the National Conference of Catholic Bishops sent a letter to U.S. President Bill Clinton expressing their dismay at his veto of the Partial-Birth Abortion Ban Act.

This issue is so important and strikes so close to the heart of what we Catholics believe about the sacredness of human life that I am asking *The Criterion* to reprint the text of the letter. It is on page 14 of this issue.

I am also encouraging Catholics in central and southern Indiana to write to their representatives in Washington asking them to support any action by Congress to override the president's veto.

Please write to the following:

Hon. Richard Lugar  
U.S. Senate  
Washington, D.C. 20510

Hon. Dan Coats  
U.S. Senate  
Washington, D.C. 20510

Hon. [Your Representative's Name]  
U.S. House of Representatives  
Washington, D.C. 20515

Sincerely yours in Christ,

*+Daniel M. Buechlein*

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



Photo by Margaret Nelson

Archbishop Daniel M. Buechlein stands back after signaling the start of Sunday's St. Philip Neri School Walk-Run-Pray-a-Thon, a fundraiser for the school. Hundreds participated as the archbishop celebrated Mass, started the run and walk portions of the day, and met parishioners, alumni and friends who enjoyed an afternoon dinner.

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### Public Life

What unique contribution does the Catholic Church have to bring to the political debate? What is the proper role for Catholics in public life?

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### Campaign Success

Nativty Parish in Indianapolis has been successful in its efforts to raise money for the United Catholic Appeal. Here's how it has done it.

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## Seeking the Face of the Lord

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



# Jesus converted the cross into a crucifix

Last week I received a beautiful antique crucifix by express mail from Memphis. It is a birthday gift from a friend who included a note explaining that according to legend this antique crucifix was used for the first and subsequent Masses celebrated in Memphis in 1889. An itinerant missionary celebrated Mass in the home of a Catholic Doctor Magevney. My friend knows of my special regard for the crucifix.

Our church clings to the tradition of displaying the cross with the image of the body of Jesus on it. We keep the tradition of venerating the crucifix and not only the plain cross. This tradition is not a denial of the victory of Jesus over death and it is not a displacement of the Resurrection in Christian life. The crucifix is not a sign of death, it is a sign of life because it is always viewed with the glow of the Resurrection around that body of Christ born of earth like our own. We want to be reminded that a real person stretched out his arms on the cross and suffered so deeply because he loves us. Our crucifixes embrace a down-to-earth Christian realism about life and death and resurrection and they strike a chord in our human experience.

Even during the Easter season we face the Christian reality that our salvation was won through real sweat and blood, by suffering of the most unbearable kind. We are saved by a suffering love. And yes, we need to remember even now that the worst sting of all for Jesus was the betrayal by "one of his own."

I say all this to reach out to those among us who bear more than their share of human suffering. We think of the families who observed the first anniversary of the Oklahoma City bombing last week. We think of those of you who were hurt or who suffered loss in last week's severe storms and for all others in pain. Just this past week three friends discovered they have cancer. Yes, this Easter season some among us know more pain than we knew a year ago.

It is consoling to remember that the love of Jesus is for every one of us and not just for a few. Most important of all, he showed us that life does not end when we are returned to the earth.

Easter is the feast of hope! For those who face death with fear, Jesus showed once for all that in death, life is merely changed and not taken away. This life as we know it is only the vestibule to something more beautiful.

Jesus made the cross, a sign of contradiction, into a sign of redemption. Jesus converted the cross into a crucifix. We know the cross: it is the problem of unchosen pain and death in the stuff of our everyday lives. The crucifix is the solution. Even during this Easter season we remember "Jesus on the cross" is the solution... a solution we rediscover each Easter. On Easter the crucifix takes on the glow of victory.

The passion of Jesus shows us that pain is the prelude to pleasure; but more than that, the cross is the way to salvation. Christ fell to the earth in death on Good Friday but he rose to glorious life on Easter Sunday. Absolutely nothing in life is more precious than the victory Jesus won for us over sin and death. This Easter season is the time for us to ask ourselves: Do we really believe nothing in our lives is more precious than the victory Jesus won for us over sin and death? Can we say Amen! with conviction? Do our day-to-day choices in life square with this faith of ours? Do we remember that a real person stretched out his arms on the cross and suffered deeply because he loved each one of us? Jesus shows us that life does not end with death. In this season we continue to experience solidarity with him in special prayer.

We need the crucifix as a reminder of Christian realism in our churches. We need crucifixes in our homes too. I also encourage us to wear the crucifix as a reminder of God's wondrous love. Our crucifixes show that those among us who face pain and death with fear, and all of us who face unchosen contradictions (crosses) in the stuff of everyday life are not alone. Once for all Jesus destroyed the power of pain and death. He showed that in death, life is changed and not taken away. And he has gone before us, he has shown us the way to our own Easter victory. Let's remember that Easter doesn't end on Easter Sunday.

## Guadalupe image to be in Bloomington

The Missionary Image of Our Lady of Guadalupe will be in various parishes in the Archdiocese of Indianapolis during May.

On Thursday, May 2, the image will be at St. John Parish in Bloomington. The schedule of events will include a procession at 11 a.m. at Second and College streets, lunch at noon, and Mass at St. John's, located at 3410 W. Third St., at 1:30 p.m.

The image is that of the Blessed Virgin Mary as it appeared on the tilma of Juan Diego after she appeared to him in 1531. The tilma, made of cactus fibers, shows no signs of deteriorating. The original is hanging in the Basilica of Our Lady of Guadalupe in Mexico City.

## Editorial Commentary/John F. Fink, Editor

# We have a responsibility to pray for vocations

This Sunday, April 28, is observed by the church as the World Day of Prayer for Vocations. All of us Catholics throughout the world are encouraged to offer special prayers that more young men and women will answer God's call for service to the church in the priesthood, brotherhood and sisterhood.

As more of our parishes begin to experience the shortage of priests, and as religious orders have fewer members to work for the church, we all have a responsibility to pray for more vocations to the priesthood and religious life.

The Serra Club, which is a lay organization that promotes vocations to the priesthood and religious life, includes in its activities what it calls the 31 Club. People join this club simply by agreeing to attend Mass and pray for vocations during one of the 31 days of each month. About 15 parishes in the Indianapolis area have now started 31 Clubs.

Of course, we must do more than pray for vocations. As in everything we do, we should pray as though everything depended upon God but work as though everything depended upon ourselves. Therefore, we should encourage religious vocations among our children and suggest the possibility of vocations to those who seem to have the qualities needed for lives of service to the church through the ordained or consecrated life.

And what are those qualities? The director of vocations for the Missionaries of the Precious Blood recently suggested identifying people with these qualities:

- **Service**—Are they reaching out to others?
- **Compassion**—Do you see a spirit of caring and empathy?

- **Respect**—Do you see a genuine respect for life and healthy relationships?
- **Commitment**—Do they follow through with their commitments?
- **Sociability**—Do you see these people interacting with others? Do they like people?
- **Leadership**—Do these people lead by example and collaboration?
- **Trust**—Do you find these people to be honest?
- **Spiritual**—Are they people of prayer?

In encouraging prayers for vocations, the Serra Club suggests this one:

"O God, who wills not the death of a sinner but rather that he be converted and live, grant we beseech you, through the intercession of the Blessed Mary, ever virgin, St. Joseph her spouse, Blessed Junipero Serra, and all the saints, an increase of laborers for your church, fellow laborers with Christ to spend and consume themselves for souls, through the same Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God forever and ever. Amen."

## Official Appointment

Effective May 10, 1996

Rev. Lawrence Voelker, currently pastor of Holy Name Parish, Beech Grove, appointed pastor of Holy Cross, Indianapolis and sacramental minister for Holy Rosary and St. Patrick Parishes, Indianapolis

The above appointment is from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

## Two Criterion staffers win nine awards from Woman's Press Club

The two *Criterion* staff women who are members of the Woman's Press Club of Indiana walked away with nine prizes in the group's annual communications contest. Results were announced Saturday at the meeting at Canyon Inn at McCormick's Creek State Park.

Mary Ann Wyand won four prizes: two first prizes—for editing a supplement and for editing a single page; a second for her editing of a supplement, and a third for a black and white photo.

Margaret Nelson won five prizes, including two second prizes: one for an entry of three religion articles and one for a color feature photo. She won a third prize for a series and two honorable mentions—for a personality profile and for a color feature photo.

Wyand won a first prize for her work on the 1995 religious vocations supplement: "I Call You Friends." She edited the content of the supplement, did page layouts, and wrote stories as did other staff members. The judges wrote, "You are a very talented journalist—doing the writing, editing and layout are all difficult jobs and you accomplished them quite well."

The "Youth News/Views" pages from Aug. 4, 11, and 18, 1995, earned Wyand another first prize. Judges commented: "Nice clean page. Good editing. You have a professional eye."

"Revelations," the 1995 youth supplement of *The Criterion*, earned Wyand a second prize for editing a supplement. It was a compilation of stories from teen-agers. Wyand did the page layouts as well. "Quite a challenge to edit stories from young people and you did a great job," wrote the judges. "Hard telling how many budding journalists you have helped along the way."

Wyand also won a third place award for her black and white feature photo of Father Joseph Moriarty celebrating Mass.

Nelson earned one second prize for three special articles under the religion category. Benedictine Father Boniface Hardin's work at Martin University was described in "Awards bring attention to education as ministry." "Potential priests, religious hear vocations talks" featured personal stories of a theology student and a Franciscan novice. And "Father Todd tries to be Christ-like friend" was a vocations supplement story about Father Todd Riebe's service as administrator of the Richmond parishes. The judges commented that the articles were about "very interesting people. Nice use of description and quotes."

Nelson also won a second prize for her color feature photo, "Candidates Call," of Dana and Dennis Stolley and their infant son Tom during the Rite of Election at St. Peter and Paul Cathedral. Comments were: "Beautiful shot. You caught the action nicely."

Three of her articles in *The Criterion's* "People Who Live Their Faith" series brought Nelson a third prize in the series category. They featured Faye Williams of Holy Angels, Ralph Sperry of St. Vincent de Paul, and the St. Andrew property committee. The judges called it "quite an interesting series. Very good profiles of interesting people."

Nelson's personality profile of St. Meinrad's new Archabbot Lambert Reilly won an honorable mention. "You have a wonderful knack for making people come alive for readers. Maybe someday you'll compile some of these profiles in an inspirational book," the judges wrote in their critique.

And Nelson won an honorable mention for her color feature shot of Mayor Stephen Goldsmith in "Advocate," showing him talking with kindergarten students at St. Andrew School, to begin the "Making a Difference" campaign for elementary schools. Judges noted, "You have a good eye for a nice overall photo."



04/26/96

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# Nativity successful with United Catholic Appeal

By Margaret Nelson

Nativity Parish in Indianapolis has been successful in recent United Catholic Appeal efforts. In fact, last year the parish garnered pledges of \$41,210—or 111 percent of goal. It's the highest amount that has ever been pledged at Nativity!

And this amount was raised at the same time the parish was collecting \$962,000 to build a multi-purpose addition to its elementary school!

Father Steve Schwab, pastor at Nativity said, "I think that only a very high level of ownership explains this level of generosity."

He said that 335 families or individual, of the 560 registered, pledged to the United Catholic Appeal. That's almost 60 percent—and the average donation was \$123.

People who go to Mass at Nativity are aware of the appeal. The pastor gives a homily the first Sunday. Father Schwab ties in the ministries of the church with the readings.

During his homily last year, after talking about how Thomas and the other apostles started churches, he said: "The church in this archdiocese is remarkably alive. I'm not sure why that is. Maybe it's the goodness of the people who make up the church in central and southern Indiana. Maybe it's a string of some very gifted archbishops. Maybe it's luck and maybe it's just grace."

"But regardless of the reasons, the 'Church of Jesus Christ which is in Indianapolis' is very much alive and there's obviously a connection between that life and the generosity that makes it possible for our church to carry out so many ministries in the name of the risen Christ—ministries like those that support the 164 parishes and missions of our archdiocese and those that feed the hungry and provide shelter for the homeless."

On the second weekend of the campaign at Nativity, parishioners watch the archbishop's video. And one of the members of the appeal team gives a talk on the importance of the appeal on the third Sunday. They also distribute literature about the ministries covered.



Photo by Margaret Nelson

Connie Covert (from left), Father Steve Schwab, Jim McNally, and Joe Doerr help with the United Catholic Appeal efforts at Nativity Parish in Indianapolis.

Not only are they aware of the appeal, but people know exactly how the parish is doing.

"It seems important to have accurate, up-to-minute information," said Father Schwab. "I've had someone compute the pledges which come in at Sunday Masses so that I can have accurate statistics for later Masses on that day. There seems to be something about up-to-the-minute statistics that catches people's attention."

The pastor said, "We have done follow-up phone calls to parishioners who have not initially responded."

And he has sent personal thank you notes to each contributing family and individual.

In 1994, members of Nativity parish pledged \$40,267—or 108.8 percent of their goal of \$37,000—the most ever pledged at Nativity. But parishioners topped that in 1995.

"It's an in-house job," said Father Schwab. "We have few major contributors." He said that the parish's goal is to have larger numbers of people taking part in the appeal, even though they may only be able to contribute a small amount.

"We always talk in terms of the numbers—percentage numbers," he said. Last

year, the parish went up 5 percent in families and individuals participating.

Jim McNally is the co-chairman. He said the team presents the program at the Masses. "We try to do a follow up that goes with that. We spend some time, closer to the deadline, to put together a telephone campaign to try to get the stragglers back into the fold."

"Our success is more of a team effort. This has been the key," said McNally. "People respond to that well and they seem to appreciate our efforts."

Joe Doerr, treasurer said, "Father asked me to help 10 years ago. I just stayed. It's very important, and it has to be done." He said the follow-up calls are vital. "We want to hear from the people, even if the pledge is zero."

"After we had a parish renewal, the parishioners have always responded to

## Bethuram named associate secretary for leadership, pastoral formation

By William Bruns

David Bethuram, director of the Family Life Office, has been named associate secretary for leadership, pastoral formation, and services for the Archdiocese of Indianapolis. The appointment was announced by Suzanne L. Magnant, chancellor. The appointment is effective April 15.

In this newly created position, Bethuram, who will continue to direct the Family Life Office, will assist Magnant in her duties as head of the secretariat. As associate secretary, Bethuram will be responsible for secretariat planning and for the coordination of services provided by agencies within the secretariat—including family ministry; youth, young adult and campus ministries; the office for pastoral councils; lay leadership development; ecumenism; multicultural ministry; and ministry to the deaf.

According to Magnant, this new appointment will help her respond to the diverse and growing needs of her secretariat and to focus her energies on two priority areas: lay ministry formation and the revision of parish and deanery governance structures. Magnant estimates that her work as chancellor, which involves legal work and the maintenance of official archdiocesan records, currently occupies more than 60 percent of her time.

Bethuram has served as director of the Family Life Office since 1991. Prior to that, he was director of religious education and pastoral associate at Our Lady of the Greenwood Parish for 11 years. He holds a bachelor's degree in religious education from Marian College, Indianapolis, and a Master of Arts degree in personality theory and religion from Christian Theological Seminary and Butler University, Indianapolis.

In her announcement, Magnant said, "I am very pleased that David Bethuram has agreed to take on these additional respon-

anything we have—they contribute something.

Doerr said that team members talk at the Masses to "get a plug in from a 'civilian.'" A retired accountant, he has counted money for the parish for 30 years.

He said that, because parishioners are kept aware of the status of the appeal, several people are willing to give a second time to bring the parish over its goal.

Parishes that meet or exceed their United Catholic Appeal goals receive 25 percent rebates of their contributions.

Harry Kuhn, last year's co-chair, said that they followed up every pledge card they received with a phone call.

"I think phone calls will make it a success," he said. "People seem to respond pretty good in this area. A lot of people do contribute. Everyone takes a list so we make some kind of personal contact."

Asked why she decided to join the parish United Catholic Appeal team, Connie Covert quipped, "I got a tap on the shoulder!"

The new Nativity co-chair added in a more serious vein, "It's my turn. This is a good parish and a good community. It's my turn to do something."

### Correction

In a story about Roncalli High School's expansion and renovation campaign in the April 19 issue, Joseph D. Hollowell was incorrectly identified as the Roncalli principal. He served in that capacity for a number of years and is now the president of the Indianapolis South Deanery interparochial high school. Charles Weisenbach is the principal. *The Criterion* regrets the error.

## Magnant elected Damien Center board president; new members named

Suzanne Magnant, chancellor of the Archdiocese of Indianapolis, was elected president of the board of directors of the Damien Center.

Nine new board members were also selected in last week's meeting of the center's board.

Executive director Diana Gray explained that a difference process was used in selecting the new board members. It grew from the strategic plan the

board adopted in January of this year.

A nominations committee, headed by Father Rick Ginther, pastor of SS. Peter and Paul Cathedral, and Rev. Robert Giannini, of Christ Church Cathedral, recommended potential board members.

The new members came through a process of first deciding the priorities and needs of the board, Gray explained. A grid of candidates was made, so that new members could be selected to better represent clients or those who have experience in the areas of development or legal matters.

Gray said that Father Ginther gave a presentation to the board, demonstrating how the new method can help better to implement the nomination process.

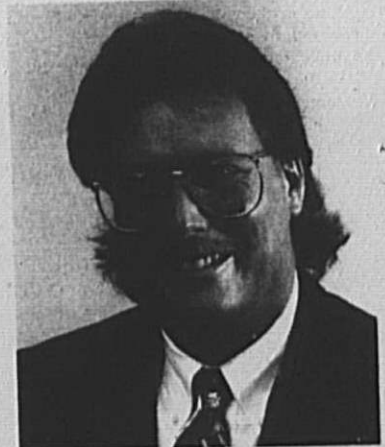
"We ended up with those nine folks. I'm really very pleased with how the process turned out this year," said Gray.

Newly-elected board members are Tim Alvarez, Bradford Bates, Anne Henning-Byfield, Audrey Goldwasser, Sheila Kennedy, Wayne Kreuscher, Mark McCarty, Michael Ratliff, and Linda Rogers.

New officers, in addition to Magnant, are Canon Robert Hansel, vice president; Frank Neese, treasurer; and Dean Black, secretary.

Other Catholic board members are David Coats, Magnant and Father Joseph Schaedel.

The 21-member board will hold its next monthly meeting on May 21. New board members will be welcomed by the staff and current members with a reception at the cathedral rectory. New members will receive a mini-orientation before that meeting and in-depth formation before the June meeting.



David Bethuram

sibilities in our secretariat. David brings to this new position many years of experience working with parish communities—as a pastoral associate and more recently as a member of the Family Life Office. He knows what our parishes need in the areas of leadership, pastoral formation, and services—and, perhaps more important, he knows the kinds of hassles and burdens that parishes don't need! I know that David will help all of us who work in this secretariat be as effective as we can be in serving the pastoral and leadership needs of people in all regions of our archdiocese."

Magnant's announcement also noted that Bethuram's appointment would not increase the total number of people working in her secretariat. "These days we are all conscious of the need to be good stewards of our human and financial resources," Magnant said. "That's why the vast majority of our personnel announcements are either replacements for individuals who have left the archdiocese or, as in this case, a realignment of responsibilities to meet changing needs."

### The Criterion

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From the Editor/John E. Fink

## Talks about migrants, refugees, justice



On Thursday, March 14, our group of Catholic journalists in Rome drove to San Callisto Palace in Trastevere for two meetings. This is one of the buildings, located away from the Vatican City State, that house offices of the Holy See.

The first meeting was with Archbishop Giovanni Cheli (pronounced Caley) and four other people from the Pontifical Council for Migration and Refugees. This council's field of activity covers two categories: migrants and itinerants. Sometimes these categories overlap and they include migrants, exiles, refugees, seafarers, flight personnel, those involved in highway transport, nomads (Gypsies and circus or fairground workers), pilgrims and tourists.

As usual with pontifical councils, this one works with bishops' conferences, not directly with the Gypsies and circus workers. It publishes a magazine titled *People on the Move* as well as a series of pamphlets on migration. There are 22 people on the staff.

Archbishop Cheli said that there are 23 million refugees accepted as such by the United Nations. However, there are actually 27 million to 30 million displaced people or those who try to escape from their countries. He said that the number of people who were born in one country and are now living in another is between 125 million and 150 million. These include both refugees and migrants.

One is defined as a refugee if he or she cannot stay in his or her country for one reason or another. But once danger is over in a country, there is a serious question about repatriation. Can one be forced to go back to a country when there is no longer any danger? This is a big issue because people often have established themselves in their new countries.

The church is always trying to answer the question of how to balance the right of a country to control its borders and the right of people to move in order to improve their lives. In principle, it is not right to force anybody to go back to his or her former country if there is a reasonable fear on his or her part.

The council's function is to stimulate bishops' conferences to get the church's message out. The U.S. bishops, we were told, are doing that, both as individuals and as a conference.

We were told that Africa is producing the most

refugees in our world today. Wars there have created refugees in Liberia, Sierra Leone, Burundi, Rwanda and many other countries. There is also the problem of internally displaced people in the Sudan—people who haven't crossed international borders.

Our hosts emphasized the prevention of refugees—the need to teach people to live with differences and to oppose all forms of nationalism. People in parishes have to be taught to deal with cultural clashes between immigrants and local parishioners.

Our second presentation was by Immaculate Heart of Mary Sister Marjorie Keenan on the work of the Pontifical Council for Justice and Peace. She said that her council was born at the direct request of the bishops at Vatican II in "*Gaudium et Spes*." The mission of the council, she said, is expressed in its title: it deals with whatever concerns justice and peace and tries to get across the church's doctrine of social justice.

This council publishes documents on various social issues: racism, the foreign debt, homelessness, the arms trade, etc. Sometimes, she said, the documents only ask questions, i.e., "Is it always wrong to arm those who are oppressed?" She said, "My work is simply to identify the questions. Then we turn to experts."

Sister Marjorie said that the U.S. bishops have picked up on the council's initiative with their own documents on the arms trade and land mines. They have also used council documents in their testimony before congressional committees. Senator Leahy of Vermont recently gave the U.S. bishops credit for passing Congress' resolution outlawing land mines. The bishops acted at the urging of the council, she said.

She said that her council is responsible for the social teachings of the church, particularly those on human rights and social structures that will improve human rights. She said that human dignity is a general principle that can never be abrogated, but practical problems in carrying out the general principle can be difficult.

She said there is constant concern about minority groups. Each continent has its own special problems, she said. Ethnic groups in the Balkans have much different problems from tribes in Africa or minority groups in the United States, she said.

Third World debt is a huge problem, she said. The countries cannot pay the debt because of high interest charges, although some of those countries have paid off the principle several times over.

Matters Liturgical/Sherie Berg

## May, Marian devotions and the liturgy

Devotion to Mary, Mother of Jesus, has been a part of our Christian tradition almost from the very beginning. While these devotions have changed over the centuries, finding an appropriate place for them in our public and private prayer is a goal for all Catholic Christians. As we seek to find this place, however, we need to keep in mind that what is appropriate in our private prayer is not always appropriate in our public and liturgical prayer.

In 1974, Pope Paul VI in the apostolic exhortation "*Mariialis cultus*" explained that when Marian devotions are prayed publicly they should be firmly rooted in Scripture and harmonize with the liturgy but not merge or replace it, and they should always lead toward the liturgy, and liturgical seasons.

Throughout the whole of the liturgical year, there are many days and seasons when the church draws our attention to Mary. No one other than Jesus has more solemnities and feasts. And we find rich references to the Mother of God in many of our liturgical celebrations, especially during the Advent and Christmas seasons. These are especially appropriate times for public and liturgical Marian prayer.

In popular tradition the months of May and October have been times for special Marian devotions. Since May falls within the Easter season when greatest emphasis is placed on the paschal mystery—the life, death, and resurrection of Jesus—public Marian devotions in May need special planning. One way parishes might do this would be the celebration of the optional Mass in honor of our Blessed Lady on the Saturdays of May when no obligatory memorial Mass must be celebrated. Also, references to Mary might be made in the General Intercessions, or special bulletin inserts about Mary's role could be prepared. Parishes could have a May crowning at a time separate from the Sunday liturgy. However, Marian hymns, special decorations at Marian shrines within the church, May crownings at Sunday liturgies, and other Marian references are less appropriate during the Sunday liturgies of the Easter season.

October falls in Ordinary Time and so there is greater flexibility for public Marian prayer. The memorial of Our Lady of the Rosary on Oct. 7 would be a good day to emphasize the rosary. October (or May) could be an appropriate time to pray the rosary communally at special services, at parish meetings, or in the family. These communal recitations of the rosary should be slow enough that those present are able to meditate on the mysteries. One caution, however: it is not appropriate to attach popular devotions, even the rosary, to the Sunday liturgy. If the rosary is prayed communally, it is better to do it in a place or time separate from the Sunday liturgy.

Private and liturgical prayer are both strong components of our spirituality. We need to foster them both, since together they add richness and dimension to our prayer life. And Marian devotions are an important part of our Catholic tradition. When they are prayed publicly, they should lead to the liturgy and harmonize with the liturgical year.

vision of what sexual love should be: the joyful, intimate and life-giving communication between a woman and a man who have committed their wholes lives to each other. That we will fall short of this ideal is a given. But the vision remains as something to be pursued constantly—while we carefully resist the temptation to be either two uptight or too loose about our failure to achieve it.

A View from the Center/Dan Conway

## Is teaching on sex out of touch with modern life?

It's not unusual to read—or to hear in everyday conversation—that the Catholic Church's teachings on sex are "out of touch with modern life." In fact, many people today take it for granted that, when it comes to sex, the church's expectations will be unrealistic or even unachievable. After all, this is the '90s. How can we really expect that contemporary men and women will take seriously the church's old-fashioned views on human sexuality?

What I find frustrating about this attitude is its unfortunate misunderstanding of what the church actually teaches about sexuality. I also think it reflects a very cynical view of what human beings can accomplish (with the help of God's grace). The Catholic Church views human sexuality as—first and foremost—a participation in God's creative love.

According to Pope John Paul II, in his apostolic exhortation "*Familiaris consortio*," sexuality "is not something simply biological but concerns the innermost being of the human person as such. It is realized in a truly human way only if it is an integral part of the love by which a man and woman commit themselves totally to one another until death."

Because human sexuality is seen as a powerful, creative force which involves the whole person (mind, body and spirit), sexual experiences can be either life-giving or destructive. There is certainly plenty of evidence in modern culture of the destructive power of misguided sexual expression. But sexual love is not viewed by the church as something negative. In fact, the teaching of Vatican II makes it very clear that "the acts in marriage by which the intimate and chaste union of the spouses takes place are noble and honorable; the truly

human performance of these acts fosters the self-giving they signify and enriches the spouses in joy and gratitude" ("*Gaudium et Spes*," 49.2).

There is no question that the Catholic Church's teachings on human sexuality represent an ideal that is foreign to modern culture. And it's also clear that very few of us ever completely live up to the ideal that the church sets for us. That doesn't mean that the church's teachings on sex are "out of touch." It means that they are difficult to put into practice—especially in a culture that values human sexuality primarily as a means of self-expression or self-gratification rather than as a form of self-giving.

(If you want a simple illustration of sex as primarily a means of self-gratification, look at any magazine rack. You'll find dozens of magazines with "tips for improving your love life." The common denominator in all of these is techniques for experiencing or increasing sexual pleasure. It is not tenderness, unselfishness or the openness to new life.)

As the church sees it, the creative, life-giving power of human sexuality is properly expressed in the selfless union of two people in marriage and in the generation of new human life. Is this ideal difficult to achieve? Absolutely. Is it "out of touch with modern life"? I don't think so. I believe that this simple, but very powerful, vision of the meaning and proper expression of human sexuality can speak directly to modern men and women provided that we avoid two equally destructive extremes: 1) the tendency to view church teaching on sex from a rigid, legalistic perspective, and 2) the tendency to "water down" church teaching in an effort to make it "politically correct." As I see it, both extremes trivialize the church's teaching. And both lead to a distorted view of what it means to be a sexual person.

The church presents us with a liberating (and challenging)



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The Criterion





## Point of View

### Church is political but not partisan

By John Carr

At the beginning of a presidential campaign, the Catholic community faces exciting opportunities and significant dangers.

While others are seeking for narrow advantage, we have to stand for principles and priorities which don't fit the partisan categories and political status quo. In our con-

Why I Became a Catholic /V. Brown

### The joy my faith brings spills over in everything I do

Last spring I told a friend I had thought about taking instruction in the Catholic faith. She told me about the RCIA program and offered to sponsor me. In late August, rather than go to the meeting for non-Catholic parents, I decided to go to RCIA.

Thursday, Sept. 7, I went to RCIA. We started the evening singing "Holy Ground." An emotion was stirred in me like nothing I had ever known. Every Thursday we learned about Catholic faith, Scripture and tradition. Thursday became the most important day of my week. After a few weeks I felt RCIA was my link to Scripture readings and the homily at Sunday Mass. It was like getting a new piece of a beautiful puzzle every Thursday.

By late November I knew in my heart I wanted to join the Catholic Church. I prayed about it and could see my prayers being answered. You could feel the Holy Spirit working in my life. Blessings came often and in great abundance.

Before you knew it Palm Sunday was here, one week to confirmation. RCIA was on Wednesday of Holy Week. We talked about the Easter Vigil and reflect-

gressional advocacy and political responsibility activities, we stand with the poor and the vulnerable and against whatever threatens human life and human dignity. We work for genuine welfare reform, but oppose welfare legislation which will hurt poor children—born and unborn. We urge putting the needs of poor families first in budget policies at home and urge fewer weapons and more development abroad.

This agenda tests both the political process and the Catholic community, especially at a time when pundits predict Catholics will decide the 1996 elections. Many candidates will be wooing Catholics

and already a range of interest groups are reaching out to our parishes and people. But photo-ops and papal quotes are no substitute for policies which protect human life, place a priority on the poor, or advance justice at home and peace abroad.

Some will seek our support without really dealing with our values. Republicans sometimes seem to talk about their anti-abortion position as reluctant remnants of the past rather than a future agenda. And Democrats seem to talk about the poor more as a banner to be waved than policies to be enacted. On the issues of great importance to consistent ethic Catholics, the politicians posture, but their priority is on other concerns and more powerful constituencies.

In the months ahead we need to chart our own course, not cheer for any particular party, challenging all candidates to stand up for human life and dignity, to work for greater justice and peace. We need to carry out our legislative advocacy, voter registration, or political education in ways that challenge voters and candidates, and stand up for unborn children, poor families, workers and immigrants.

This will not be easy in the polarized politics of 1996 when sound bites and attack ads overwhelm civil debate and dialogue. But the Catholic community is called to advance our principles, not partisan agendas. We need to challenge candidates, not cheer their often selective support for human life and human dignity.

We don't have to be partisan to be political. Let's keep our distance from those who veto even the most modest restrictions on abortion or suggest that mothers of children on welfare or immigrants are the source of our national problems. Let us debate those who believe more violence—in the form of abortion, euthanasia, capital punishment as well as other threats to life—can also solve our problems. Let us challenge those who undermine the national commitment to poor and other families by their economic policies and social priorities. We can help shape the debate without playing partisan games. We can encourage Catholics in both parties and no party to work for greater respect for human life and dignity, for greater justice and peace.

The bishops' political responsibility statement provides a guide and shelter, if not a home, for Catholics who seek to



share and act on a moral vision that transcends the current partisan games and challenges the political status quo. The bishops seek to advance human life and human dignity, not any party or ideology.

Some say why the constant and persistent focus on abortion—you're just helping the Republicans. Others say we love your defense of the unborn—it just helps the Democrats. Frankly, the bishops are more committed to the unborn than the Republicans and more concerned about the poor than the Democrats. The bishops' positions are not partisan, but a consistent commitment to human life and dignity. Their goals are not winning elections, but saving lives and protecting dignity.

Selective orthodoxy is a serious challenge for all of us. One temptation is to affirm the church's principled opposition to abortion, but to overlook other threats to human life and dignity. Another is to stand with the church's defense of the poor, but dismiss the protection of the unborn as a conservative remnant. The defense of life and dignity crosses ideological lines.

(John Carr is secretary for social development and world peace at the U.S. Catholic Conference.)

## To the Editor

### Questions on inerrancy of the Bible

With reference to the on-going debate being conducted by your readers on your letters page concerning Fr. Heft's comments about Scripture inerrancy, a number of questions come to mind that seem to have a bearing on the relevancy of the issue.

The first of these questions is: to which Scripture do they refer? As far as I am aware, none of the original texts are available today for us to study. Only translations and transcriptions now exist. Are these then to be regarded as the "books of the Old and New Testament [that] have God for their author"?

The second question is: which canon shall we follow? It is my understanding that the Babylonian Jews had a slightly different canon in Hebrew from the Jews in Alexandria where the Greek Septuagint was canonized.

Third, errors in translation (the only thing we have) have been found over the years and corrected, right up to the present time. How can we be sure that all of them are now taken care of?

Fourth, errors and interpolations by copyists are quite apparent and well known to scholars.

Fifth, scholars can point to ancient sources, both oral and written, used by the writers, especially in the Old Testament. Which then are inspired and error free, the source or the written piece?

As an example of the type of interpretive questions that can arise, I would like to use the Gospel story of "doubting Thomas" which was read to us at Mass on Sunday, April 14. The story ends

with the phrase, "Blessed are they that have not seen, and yet have believed." This seems to imply that those who have not seen, yet believe are on a higher plane than the others. The others seem to be second-class Christians.

However, according to the St. Jerome edition, New Catholic Study Bible, the phrase is translated as, "How happy are those who believe without seeing me!" To me it is quite obvious that these believers would be happy since they did not have to go through the agony of doubt and searching for the truth as some of us must, and the phrase seems to be an expression of sympathy on the part of Jesus, which makes a lot more sense to me. Both of these phrases are apparently official Catholic Church translations, but entirely different meanings can be derived from them, so which one is in error?

Harry F. Docke  
Indianapolis

### Here's address of The Family Rosary

In our April 12 issue we published a letter from The Family Rosary offering a booklet titled "The Story of the Rosary—With Ideas on How to Introduce It to Those You Love." A free copy was offered to each person who requests it. However, we inadvertently left out the full address of The Family Rosary.

The address is 4 Pine West Plaza, Albany, NY 12205-5520. The telephone number is 518-452-3082 and the FAX number is 818-452-3956.

## Light One Candle /Fr. John Catoir

### The two beggars did me a favor

The Pulitzer Prize winning author and poet Mary Oliver has a new book entitled "Blue Pastures"

(Harcourt Brace Publishers, New York, 1995). "Creative work needs solitude," she comments. "It needs concentration, without interruptions. It needs the whole sky to fly in, and no eye watching until it comes to that certainty which it aspires to, but does not necessarily have at once. Privacy then, a place apart—to pace, to chew pencils, to scribble and erase and scribble again."

How beautifully she captures the writer's dilemma, trying to find time and solitude. It isn't easy. For a busy person finding the solitude to write is always a challenge. My muse usually comes late at night, but recently I was struck by an idea for a column in mid-afternoon. I was in deep concentration when the door bell jarred me back to reality.

"Nuts!" I shouted. I was all alone in the rectory so the responsibility was all mine. I pushed myself away from the desk and went to the window to see who was at the back door. He was a tall stranger, shabbily dressed and he pressed the bell hard a second time.

"I'm coming, I'm coming." I went downstairs and opened the door slowly. I didn't know what to expect. His soft voice surprised me. "Father, do you have anything to eat? I'm hungry."

I was caught off guard. My mind raced. I wanted to help, but we literally had nothing in the refrigerator, and there was a policy

not to give money at the door. Every priest knows that giving cash handouts attracts beggars like moths to a flame. My emotions were now flying in every direction. What can I do? "There's nothing in the refrigerator," I said apologetically.

The stranger saw my quandary and quickly came to the rescue. "Father, I'm not alone." He turned and yelled, "Jim!" Out from behind the garage an old man appeared. He was smaller and more bedraggled looking. "We're both hungry," he pleaded.

That did it. I had to find something. "Wait here." I went back to the kitchen and scanned the cupboard. The rows of canned goods were of no use. Then I saw it. Tunafish. Small cans of tuna. I opened two, slapped on some mayonnaise and began mixing. There was bread in the freezer and I toasted four slices. Voila! Two tuna sandwiches and two cans of Coke. There was food after all. I needed the will and imagination to find it. The men left in good spirits.

"Thanks, Father," they chimed, "and God bless you!"

"God bless you," I replied.

I returned to my desk and sat silently. The muse was gone. I had no interest in writing any more. Instead I sat back and just laughed at my earlier annoyance of being interrupted. It taught me the lesson that it's much easier to write about charity than it is to actually do it. The beggars did me a favor. It's not good to live inside your own head too much.

(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

# Still waiting for the Messiah

During the 1960s, when authority was being questioned and every certainty was up for grabs, someone put out a book entitled "What to Do Till the Messiah Comes." Just in case we were all sitting around holding our breath. The idea was, since we couldn't be sure of anything anymore we should spend our

time relaxing and waiting for enlightenment. Until something meaningful turned up we could be busy massaging ourselves and others into some kind of self-realization, either literal or figurative.

Delightful as that idea seemed at the time, it doesn't bear much scrutiny. For one thing, some of us know that the Messiah has left us with instructions. So, end of search. For another thing, what will the second coming of the Messiah mean? These questions were reinforced for us recently when we attended some friends'

annual Easter picnic. Except for ourselves and the parents of the hosts, most of the guests were people who had grown up during the '60s and early '70s.

True to the "hippie" cliché, they were all well-educated, middle to upper-middle class whites still posing as peaceful non-consumers living in harmony with the earth. Several of them went so far as to carry in vegetarian casseroles and homemade beer wearing the prescribed waist-length hair done in braids, homespun clothing and sandals on a cool day.

If scruffy were a virtue these folks would obviously have been up for sainthood. On the other hand, their kids were wearing Oshkosh B'Gosh overalls and cute little name-brand numbers which were, to be charitable, possibly gifts from grandparents. No connection to earth here.

Although it was Easter day, it seemed that many of the guests were not aware that the Messiah had given us Good News the first time he came. They appeared to feel burdened with personal responsibility for everything happening in the world.

Much of their conversation centered on their approval of the host's efforts to be environmentally friendly in his care

of his rural property. They affirmed his use of recycled building products and employment of solar energy in the renovation of his old farmhouse.

At the same time they scorned local, state and federal politicians, bureaucrats, businessmen and church people whose ideas of environmental concern did not match theirs. Political and social problems were analyzed in much the same way, with teenage pregnancy, AIDS, U.S. intervention in Bosnia, balancing the federal budget, and Lord knows what summarily added to the white man's burden.

As they spoke, the human condition began to sound more and more depressing. They seemed to be saying, here we are, the ones with the power and the education, health, energy and means to solve the world's problems and it just ain't happening! We're the good guys, but maybe we shall not overcome.

The late afternoon sun shone on the lovely fields and woods stretching away down the hill. The kids were examining their Easter candy under the watchful gaze of a bunny scarecrow in the garden. But their parents, good, loving folks who really care for each other and for the earth, could focus on little else beyond human failures.

They'd forgotten what Easter is all about. They'd forgotten that the Messiah has come, that he has risen, and that he will come again. They'd forgotten the most natural thing in the world.



Photo by Mary Ann Wyand

Secena Memorial High School senior Jeff Lathrop reads a tribute to the late Larry Neldinger, longtime principal, teacher, athletic director and coach at the Indianapolis East Deanery high school, during an April 20 ceremony dedicating the school baseball field in Neldinger's name. Chris and Judy Neldinger (seated), athletic director Joe Therber, and seniors Jason Jacobs and John Neville listen to Jeff's words of praise. Neldinger's teams earned four sectional titles.

## Check It Out . . .

Artists and architects who design Catholic church structures and worship space environments will come to the Indianapolis Westin Hotel Aug. 17-20 for the national Form/Reform 1996 conference. Volunteers are needed: to help prepare materials before the event; to serve as hosts and hostesses at the hotel during the event; and to assist with the five bus tours of church buildings and renovation projects in the Indianapolis area. Those wishing to help in this way may write: Christina Blake; the Office of Worship; 1400 N. Meridian; Indianapolis, IN 46202. They may call: 317-236-1483.

St. Pius X Parish in Indianapolis will host a **blood drive** from 2:30-7 p.m., May 6 in Ross Hall at the church, 7200 Sarto Drive. Donors will also be given the opportunity to join the National Marrow Donor Program registry.

The Saint Agnes Academy All School Reunion is scheduled June 2, with 10:30 a.m. Mass at the SS. Peter and Paul Cathedral. A brunch will follow at the Marriott. The cost is \$15.50 by May 24. Make checks payable to The St. Agnes Academy Alumnae Association. Include maiden name, married name, phone number, and year of graduation on top border of check. Mail reservations to Ursula Schierenberg, 6703 Lowanna Way, Indianapolis, IN, 46220. For more information call 317-849-4603.

The St. Augustine Guild will host a **Spring Luncheon and Style Show**, "A Breath of Spring," at 11:30 a.m. May 1, at Ritz Charles, 12156 N. Meridian St., in Carmel. Lunch will be served at 12:30 p.m. Fashions by Ashley Ryan and Dann and Company will be featured. The cost is \$18

per ticket. Proceeds will benefit the Little Sisters of the Poor.

Holy Angels Parish will present a **city-wide rummage sale and flea market**, from 8 a.m. to 6 p.m. May 4, at 28th and Dr. Martin L. King Streets in Indianapolis. Spaces can be rented for \$20-\$25. For more information call 317-926-3324.

"Applying These Principles in all our Affairs," a **Serenity Retreat** will be held May 3-5 at Mount St. Francis Retreat Center in southern Indiana. The program will begin with registration at 7 p.m., May 3 and conclude after 12:30 p.m. lunch May 5. The cost for resident is \$85 per person and \$140 for couple. Commuter cost is \$60 per person and \$85 for couple. A non-refundable \$25 deposit is required. For more information call 812-923-8817.

"Angels and Apparitions: Faces of the Supernatural," a reflection for men and women will be held May 13 at Fatima Retreat House, 5353 E. 56th St. in Indianapolis. The presenter is Father Johann G. Roten, the president of the Marian Library at the University of Dayton. The program will start with registration at 9 a.m. and will conclude at 2 p.m. The cost which includes presentations, liturgy, and lunch is \$15 per person payable by May 3. Child care is available at \$3 for one child and \$5 for two or more children. For more information call 317-545-7681.

For those who are **HIV positive** a retreat will be offered May 10-12 at Mount St. Francis Retreat Center in southern Indiana. Participants will be given the opportunity to share their experiences, strength and hope with others living with HIV. The center is located off Hwy. 150 in Floyds Knobs. For more information call 812-923-8817.

## VOTE FOR JUDGE BRUGNAUX

### JUSTICE

- She knows the law and her record of judgments is firm, fair and decisive.

### INTEGRITY

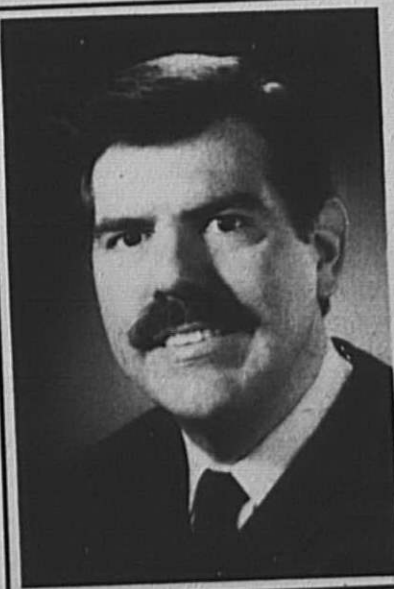
- Respected citizen and dedicated volunteer.
- Graduate of Saint Mary-of-the-Woods College and the Indiana University School of Law.

### EXPERIENCE

- Over 10 years as an attorney with extensive trial experience; 7 years as Vigo County Deputy Prosecutor.
- The last 2 years as Judge in Division 5, making the court more efficient and proposing the drug court concept to reduce the rate of repeat offenders.

**VOTE FOR JUDGE BRUGNAUX!**  
**VIGO COUNTY COURT DIVISION 5**

Paid for by the Committee to Elect Barbara L. Brugnoux, Judge • Phil Pencil, Treasurer



**Re-Elect**  
**Judge John F. Hanley**  
**Democrat**  
**Ballot 16E**

Cathedral High  
School - 1973

University  
of Notre Dame - 1977

Indiana University  
School of Law - 1982

**Vote May 7**

Paid for by the Hanley for Judge Committee, Richard J. Swanson, Treasurer, and presented with the approval of John F. Hanley, candidate for Superior Court Judge.

## VIPs . . .

Father John H. Luerman, pastor at St. Elizabeth in Cambridge City will celebrate his 40th anniversary in the priesthood May 3. An open house in his honor will be held from 2-5 p.m., April 28, at St. Elizabeth Catholic Center in Cambridge. He was ordained at St. Meinrad Seminary, St. Meinrad, May 3, 1956. A native of Richmond,

Father Luerman has served as assistant pas-

tor at St. Catherine Parish in Indianapolis, 1956; and St. Monica Parish in Indianapolis, 1959; Holy Family Parish in New Albany, 1968; and was pastor at St. Michael in Charlestown, 1969; and co-pastor at St. Luke in Indianapolis, 1978. He was also an instructor at Sacred Heart and Cathedral High Schools in Indianapolis. Father Luerman went to St. Elizabeth Parish July 9, 1980. He is the son of the late Henry and Hedwig Luerman, and the brother of Mary Maurer, Hilda Herold, Martha Jane Dickman, Carl, and the late Robert Luerman.



# What is the specific Catholic role in public life?

*Church should distinguish between issues of grave moral substance and those on which Catholics can disagree*

By Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON (CNS) — Do Catholics have a specific role to play as a church community in the nation's politics?

Are Catholic voters morally bound to support all the judgments on political issues made by the U.S. bishops?

What unique contribution does the Catholic Church have to bring to the political debate?

In this election year, those questions and others are arising more and more frequently, as the media and political leaders look to the estimated 30 million Catholic voters as a key swing vote.

But at a recent panel discussion in Washington on "The Catholic Role in Public Life," speakers reminded those politicians and journalists that they cannot look at Catholics strictly from a political point of view.

Documents from the Second Vatican Council, as well as the more recent "Catechism of the Catholic Church," tell Catholics that their role in public life should be guided by "love of God and love of their fellow human beings," said Helen Alvare, director of planning and information in the U.S. bishops' Secretariat for Pro-Life Activities.

Especially on such issues as abortion and euthanasia, "Catholics are treated like religion belongs (only) in the home," she said. Catholics must speak out on "the right not to be killed" because those life and death issues affect "the most vulnerable among us," Alvare added.

"How odd that in America now you can only legally kill people if they are related to you—your (unborn) children, your parents or grandparents," she added. Abortion and euthanasia "are no longer being called crimes, but rights. And people are demanding that the state assist in this."

Patrick Fagan, senior fellow in family

and cultural issues at the Heritage Foundation in Washington, agreed with Alvare on the primacy of life issues and the need for Catholics to support church teaching in those areas with their votes. But he said the U.S. Catholic Church sometimes dilutes its message by not distinguishing between issues "of grave moral substance" and those on which Catholics "are free to disagree and work against." He cited support for an increase in the minimum wage as an example in the latter category.

"It is an abuse of Holy Mother Church to bring her into specific political debate unless they are about grave moral evils" such as abortion and assisted suicide, Fagan said.

In the latest of their quadrennial political responsibility statements, the U.S. bishops outlined their positions on a wide range of issues that included crime, abortion, communications policy, peace, social and economic justice, health care, immigration and violence.

Robert Royal, vice president of the Ethics and Public Policy Center in Washington, said the U.S. Catholic community—like American society as a whole—is "in a kind of limbo" as a new form of government and politics is evolving.

Catholic voters who once looked to "the unions, the political machines and the chanceries" for their political guidance no longer have any institutions offering easy answers, Royal said.

"Catholic social teaching has to step to the fore and articulate some new solutions to American problems," he said. A key Catholic contribution might be based on the principle of subsidiarity, the idea that problems should be solved at the most local level possible, he added.

Royal predicted that the United States will soon experience "a tremendous cultural reconstruction that I believe the Catholic Church will lead." He said polls show that Catholics support third-party candidates by larger percentages than other voters do, raising the possibility of the formation of a

Christian Democratic Party in the United States sometime in the future.

Carl Anderson, vice president for public policy of the Knights of Columbus, said Pope John Paul II's encyclical "The Gospel of Life" offers a "blueprint for Catholic identity as a people of life and for life."

Saying that many Americans are on "a search for common moral ground," he said politics "cannot create this moral ground."

"Any moral consensus must recognize the incomparable value of every human being," Anderson added. "It is always a violation of human dignity to treat anyone as an object."

The most pragmatic of the panelists was Donald J. Devine, former director of the U.S. Office of Personnel Management and a consultant to Republican Bob Dole's presidential campaign.

Calling the Republican "block grant" approach on welfare reform a natural outgrowth of the Catholic principle of subsidiarity, Devine said the principle is "an important one, and one we've drifted too far away from."

Saying that "bureaucracy can't care," Devine said, "We have to get out of the structures of government in order to get to people who care."

And the Republican-led efforts in that direction, he said, are "a good thing on which to base your vote."

But Alvare warned that Catholic voters as a group can never ally themselves fully with one political party. "The last candidate that we could endorse wholeheartedly," she said, "was Jesus Christ."

## Politicians' stands must not violate conscience, cardinal says

WORCESTER, Mass. (CNS)—Public officials who feel an "irresolvable conflict between the demands of faithful discipleship and public service" should resign, Boston Cardinal Bernard F. Law said in an April 13 talk.

"If the price of election is to deny what is true and good, then that price is too high for any faithful disciple to pay," the cardinal said at a conference at Assumption College in Worcester.

Cardinal Law mentioned the issue of abortion, rejecting the claim of some Catholic politicians that their personal opposition to abortion does not obligate them to take a political stand against it.

"The public servant is not immune from the responsibility to have an informed conscience, nor is he or she permitted to act with impunity in violation of that informed conscience in matters of public trust," he said.

## Partners in Planning to preserve our Catholic heritage

*Dan O'Brien talks about how you can do more for yourself and us with an old life insurance policy.*



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This is just one of many creative ways to use life insurance in your gift planning. Some people may prefer to purchase a new policy to make a large gift on the "installment plan." Others may choose to use a new policy in a wealth replacement plan. Still others may simply want to name us as a beneficiary of an insurance policy.

For more information about how you might personally benefit from a gift of life insurance, contact the Catholic Community Foundation, or give Sandi Behringer a call at 317-236-1427 or toll free 1-800-382-9336.

*Daniel P. O'Brien, CLU*

Daniel P. O'Brien, CLU

Trustee of the Catholic Community Foundation, Inc.

## More than 100 attend Divine Mercy Sunday observance in New Albany

In New Albany, Divine Mercy Sunday (April 14) was celebrated at Holy Family Parish. More than 100 people attended the services.

The Knights of Columbus processed into the church with the banner of the Divine Mercy image of Christ, with rays emanating from his heart.

Father Gerald Burkert, pastor of Holy Family, blessed the image. He joined Father John Beitans of St. John, Starlight, and Franciscan Father Robert Bayer of St. Joseph Hill in providing opportunities for the sacrament of reconciliation.

The videotape, "What is Divine

Mercy?" by the Apostolate for Family Consecration, was shown.

It explained about Divine Mercy Sunday and how Sister Faustina said that the faithful can receive special graces by venerating the image, meditating on Christ's passion and death each day at 3 p.m., and praying the Divine Mercy chaplet on rosary beads. This devotion can also be expressed by being merciful to others and spreading the message of Divine Mercy.

Louis Peak led the Divine Mercy chaplet, beginning at 3 p.m.—the Divine Mercy hour.

Father Schaedel, who serves as general chairman of the implementation team, reviewed the goals and accomplishments of the Center City 2000 project. He also led team members through a review of the center city-plan's six action strategies. The goals are:

- Ensure vibrant parishes
  - Affirm, strengthen, and promote Catholic schools
  - Attract, train, and retain leaders for center-city ministries
  - Promote effective and efficient use of physical resources
  - Raise awareness of the importance of center-city ministries
  - Develop the financial resources needed to carry out center-city ministries.
- Team members divided into groups to address the future needs of each goal. The team will meet again May 30.

## CENTER

continued from page 1

task force was commissioned to develop a plan for our center-city ministries from the archdiocesan strategic plan," said Dan Conway, director of planning for the archdiocese. "During the past two years, this plan has been instrumental in helping us renew our commitment to this critically important area of our church's ministry. The most visible result has been our very successful 'Making a Difference' campaign for Catholic schools in the center city of Indianapolis, but we have also accomplished many of the plan's other priorities—especially in the areas of evangelization and multicultural awareness. Of course, we still have lots more to do in all of these areas."



# Parish Profile

New Albany Deanery

## St. Joseph Parish in Sellersburg continues to thrive

By Susan Bierman

Generations of committed families may be the reason St. Joseph Parish in Sellersburg has been thriving since its start in 1853.

"Some of the names that are out in the cemetery—the old names are still here," said Franciscan Father Richard Kaley, the parish administrator at St. Joseph.

Dedicated on Nov. 28, 1881, the 400-capacity brick church building stands tall upon the hill in which its cornerstone was laid Oct. 18, 1880. At the time of dedication there were 100 families.

Currently there are 442 registered households in the parish. Father Kaley said the number has increased about 45 households since he first came to St. Joseph in September, 1994.

"The parish is growing and we expect it to continue," he said.

Standing to the right of the church building on the hill is the old school house which was constructed in 1892 and 1893. For years, nuns taught at the school, which was a public school operated by the West Clark School System.

In the beginning, the school had eight grades. However, when it closed in 1981 with an enrollment of only 45 children, there were six grades.

Janet Rauck, who has been the coordinator of religious education for 12 years said the parish went through some changes after the school had closed.

"We became a parish that wasn't centered around a school," she said.

She believes that, since the school closing, St. Joseph has become more of a community-oriented parish, rather than school-oriented.

"It has been real good for our parish,"

Rauck said.

Now, the parish is again changing, Rauck said. She explained there are a lot of new residential subdivisions being built in the area surrounding St. Joseph. She said a lot of new people are moving in; before, a lot of the parishioners were related to one another.

Ruth Voignier, a parishioner for 34 years, said the parish is headed toward transition.

"I think right now we are probably in the middle of almost explosive change. The area where we live is booming and changing dramatically by the day," she said.

Voignier believes the parish is ready for such change.

"We have the buildings, the people, the pastor, and the resources to really take advantage of all the opportunities that this creates."

She said there are a lot of active families with young children who are moving into the parish from all over the world. "And that's going to create change—positive change," she added.

Bernice Kleeheamer, who has been a parishioner at St. Joseph for 47 years, also notices the newcomers in the parish. She said all the weekend Masses are full. "And that's only been in the last couple of years."

Kleeheamer said the Catholics who are

### St. Joseph Parish

Church capacity: 400

Households: 442

Mission: St. Francis Xavier, Henryville

Address: 2605 St. Joe Rd. West, Sellersburg, Ind., 47172

Phone: 812-246-2512

Administrator: Franciscan Father Richard Kaley

In residence: Franciscan Father Robert Bayer and Franciscan Father Kent Biergens

Parish administrator of religious education: Janet Rauck

Music director: Paul Ehringer

Parish council chair: Steve Graf

Parish secretary: Joyce Hagest

Masses: Saturday anticipation—5:30 p.m.; Sunday—8 a.m., 11 a.m.; weekdays—Tues. 7 p.m.; Thurs., Fri. 8 a.m.



Photos by Susan Bierman

moving into the area are coming to St. Joseph rather than going to the parishes that are located in the city.

"I don't know if they like something about this church setting on the hill. It's something about it that attracts them here," she said.

She said people have told her they come to St. Joseph because they like the way the people welcome them.

People pull you in "and say you are a part of us, come on in," she added.

Even with all the changes, some things still stay the same at St. Joseph.

"I think it has been a long standing, good Catholic parish," Kleeheamer said.

She said the people at St. Joseph are a very good group of working people that work together. The parish has always been blessed with good priests, she said.

"I think the continuity of the people and the faith community is very similar and the buildings have a permanence to them," Voignier said.

Father Kaley added that St. Joseph is a "stable parish, real family-based, with rural kinds of values."

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May 24, 1996



the religious education program. Currently there are 100 children enrolled in grades 1-8. The children meet on Sunday mornings between Masses. There are 14 teachers who volunteer for the program. Rauck said there is about 85 percent participation in the program.

The parish also has a Liturgy of the Word program for children, for those who are 5 years old to those in the fifth grade. In this program, the children are dismissed during Mass following the opening prayer to hear the same readings. "They are adapted versions of the Sunday's readings and then a reflection about those readings on their level," Rauck explained. The children then return to Mass during offertory.

Rauck believes this program is good for the adults and the children in the parish. She said the children are able to get something out of the readings for the day because it is written more in their language and the reflection is for their lifestyle. It also enables Father Kaley to address a more adult assembly "and not have to be concerned about the children getting something out of it," she said.

There are about 20 active members in the high school program at St. Joseph, however at this time, there is no youth group. Rauck said the parish is in the process of hiring a part-time youth ministry coordinator.

"We are really looking forward to good experiences for our youth in the future," she said.

#### St. Francis Xavier

St. Joseph's mission parish, St. Francis Xavier, established in 1869 is described as a rock solid parish with friendly, supportive, faithful parishioners.

Father Kaley, who is the parish administrator, said St. Francis Xavier is a completely different parish with a completely

different atmosphere.

"Because of the situation, the people are really taking ownership of the parish and are real responsible for it," he said of the 100-household parish.

A mission of St. Joseph since 1986, Father Kaley said there is a "warm family-type feel to the parish."

Sandy Furnish-Banet, a life-long parishioner and the coordinator of religious education at the parish for 10 years, said the church located in the town of Henryville is very much "a comfort zone."

"It's a close knit family community—it truly is," she said.

Mike Becher, parish council president, agrees the parish is very much a community. "Not only do you have your own family, but the church itself is just real close," he said.

In the religious education programs at the parish, there are 45 children in the pre-school through eighth grade. There are 13 volunteer teachers. In the high school youth program there are 10 active members. Banet believes the parish has one of the oldest adult education programs in the archdiocese. The RCIA program at St. Francis is shared with St. Joseph Parish.

At St. Francis Xavier, the people reach out beyond their parish family to the greater community. Tom Murphy, 68, a life-long parishioner, was the first baby to be baptized at the present church building which was built in 1927. Murphy said there are several services for the community that are held on the church property, such as senior meals, Alcoholics Anonymous meetings, three scout troops, and senior citizens gatherings.



St. Francis Xavier, which is located in Henryville, was established in 1869. The parish has 100 households. Franciscan Father Richard Kaley is the parish administrator.



Pictured from left are: Ruth Voigler, St. Joe parishioner; Father Richard Kaley, parish administrator at St. Joe and St. Francis Xavier; Janet Rauck, St. Joe Parish administrator of religious education; Joyce Hagest, St. Joseph Parish secretary; and Bernice Kleehamer, St. Joe parishioner.



Pictured from St. Francis Xavier Parish are (front, from left) Sandy Furnish-Banet, parish administrator of religious education; (back) Tom Murphy, parishioner; and Mike Becher, parish council president.

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# Nebraska Catholics facing interdict appeal Bishop Bruskewitz's action

Church law automatically suspends the effects of any penalty under appeal until the appeal is settled

By Jerry Filteau, Catholic News Service

WASHINGTON—Sixteen Catholics facing interdict for membership in Call to Action have asked Bishop Fabian W. Bruskewitz of Lincoln, Neb., to modify or rescind his legislation and suspend its effects.

Bishop Bruskewitz told Catholic News Service April 17 that he was not sure their request constituted a formal canonical appeal. But James McShane, a Call to Action member who met with the bishop for more than an hour April 11, told CNS the five-page request was a formal appeal.

Father James Coriden, a canon law professor at Washington Theological Union who has advised the group, said the group acted under the appeal procedure of Canon 1734.

That law says that before appealing to a higher authority against an action by a church authority, "a person must seek the revocation or emendation of the decree in writing from its author."

McShane said he does not consider himself under interdict because church law automatically suspends the effects of any penalty under appeal until the appeal is settled.

Bishop Bruskewitz drew national attention after he published extra-synodal legislation for the Lincoln Diocese March 22

declaring that Catholics belonging to any of 12 groups deemed "perilous to the Catholic faith" must quit those groups by April 15 or they would automatically incur the penalty of interdict. A person under interdict is barred from receiving Communion.

If they persisted as members of a banned group, he said, a month later they would be automatically excommunicated.

In the days that followed, several bishops said they did not consider the automatic penalties invoked as the best approach to deal with dissent. But at least one expressed support.

"Fidelity to the church's teaching is fundamental to building the unity of Christ's church," said Bishop James T. McHugh of Camden, N.J., in a statement issued April 15. "It is the bishop's prerogative to urge those who reject the church's teaching to re-examine and to change their public stance."

The banned groups the bishop listed included Call to Action, a national group of reform-minded priests, religious and laity that claims six bishops among its members, and its newly formed Nebraska chapter.

The others were five Masonic groups, Planned Parenthood, the Hemlock Society, Catholics for a Free Choice, the Society of St. Pius X and St. Michael the Archangel Chapel. The last two are

part of the movement started by the late Archbishop Marcel Lefebvre, who was excommunicated in 1988.

In a telephone interview April 17, Bishop Bruskewitz said that since he issued the new legislation a number of Catholics have informed him that they had left one or another of the banned groups. He would not say how many did so, commenting that he did not want to get into a "numbers game."

He said he and McShane had "a frank exchange of views" April 11 about points raised in the letter from Call to Action members.

"He indicated that he and the group did not accept 'Ordinatio Sacerdotalis,'" the bishop said. That is the Latin title of Pope John Paul II's 1994 letter saying the church's inability to ordain women to the priesthood is a teaching to be held definitively by Catholics.

McShane, an associate professor of English at the University of Nebraska, told CNS later the same day that he told the bishop "flat out that Call to Action (Nebraska) had taken no position whatsoever" on any issues. Its only decision since its founding in February was to notify the bishops of Nebraska that it was forming a state chapter and to ask to meet with them, he said.

"I told him I had some doubts about whether 'Ordinatio Sacerdotalis' was infallible teaching," he added. But he said their discussion concerned the level of authority of the teaching, not the content of the teaching.

"Interdict and excommunication are very serious matters. If I'm going to be sent into outer darkness, somebody better explain (the reasons) to me very clearly," he said.

McShane also said he stressed several times during the meeting that he could only speak for himself, not the group, on issues the group had not addressed or taken any position on.

Bishop Bruskewitz April 18 reaffirmed his recollection of the conversation about the papal document but said there was no recording or transcript of it.

Asked how he intended to respond to the group's letter in view of their position that it was a canonical appeal to modify or rescind the legislation, he said, "I certainly will respond, but when and how is still being formulated."

The bishop said the only instructions he gave his priests regarding the penalties was that "they should not allow people to be filmed or televised receiving Communion" because that would "interfere with the devotion" of those receiving the Eucharist.

He said if anyone who had been a member of a banned group came forward for Communion, the pastoral presumption would be that the person had repented and left the group in question.

He said if the priest had reason to believe the person was being "duplicitous and mendacious," he would expect that the priest would later "take the person aside quietly" to clear up the matter.

Father Coriden said he thinks the new legislation instituted by Bishop Bruskewitz is invalid, but he advised the group to appeal the bishop's action even before the date the law was to take effect because "I took the position that they were injured by the act of promulgation itself. . . . The action he has taken is injurious to their good name and standing."

## Vatican official says adults, too, must have religious education

By Cindy Wooden, Catholic News Service

ROME—When many adult Catholics are confused and filled with doubts about Catholic teaching, religious education for children cannot continue to claim all of the church's resources, a Vatican official said.

"Without a catechesis of adults, there will not be a true and profound renewal of Christian communities," said Archbishop Crescenzo Sepe, secretary of the Vatican Congregation for Clergy.

The archbishop, whose congregation is responsible for preaching and catechesis, spoke about religious education in preparation for the year 2000 during a meeting of bishops and the heads of national offices for catechesis in Europe.

Using the "Catechism of the Catholic Church" as its primary resource, religious education programs for adults should be modeled on the itinerary of education and conversion found in the Rite of Christian Initiation of Adults, the archbishop said at the meeting in Rome.

"Currently in our communities, the world of children and pre-adolescents absorbs the principal educational energies of the Christian community," he said.

While religious education programs for the young obviously must continue, the instruction of children should "not monopolize the attention and dedication of the community at a time of such profound social and cultural changes," he said.

Archbishop Sepe said that among adults in Europe and many other countries where the church has been established for centuries, Christianity is not seen as credible because the Gospel is not presented in an attractive, convincing and meaningful way.

Among the signs that adult catechesis is urgent, the archbishop cited:

- "The growing phenomena of religious indifference and nonbelief with the progressive abandoning of the faith and religious practice by many Christians."
- "A crisis of identity among believers."
- "The crisis of credibility in institutions, which in the eyes of some, have become more of an obstacle than an instrument of evangelization."

- "The divorce between faith and life, and faith and culture" which makes Christianity "ethically irrelevant" and "culturally sterile" for many.
- Serious problems in communicating the faith to new generations.

Especially with adolescents and adults, Archbishop Sepe said, a form of religious education is needed that "liberates their minds from a series of objections and prejudices which they receive at school, from the media and, in general, from the social and cultural environments in which they live."

Catechesis, he said, cannot be content with teaching prayers, historical facts and the moral positions of the church on a variety of topics.

Rather, the primary aim of religious education must be to help people live a Christian life, the archbishop said.

Archbishop Sepe said it was a shame that in Europe the Rite of Christian Initiation of Adults has been established only superficially.

The RCIA's process of introducing adults to the Catholic faith, involving the whole parish community in accompanying adults on a journey of conversion and bringing them to active participation in church life is a journey that even those baptized as infants must make, he said.

In publishing the "Catechism of the Catholic Church" and making it the centerpiece of religious education, he said, "the church wants to instill a true 'catechumenal spirit' in all its members, stirring in each one a desire to deepen their Christian identity, to rediscover the basics of faith and to revive the roots of evangelical life in response to baptism."

The archbishop told participants that his office has consulted with bishops and catechetical experts from around the world on a project to update the church's "General Catechetical Directory," a book of norms for religious education.

The first draft of the directory, he said, is being reviewed by the religious education committees of national bishops' conferences and is expected to be published in the second half of 1997.

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# Religious leaders urge a halt to violence on Israel-Lebanon border

*Pope says it 'is difficult to find acceptable justifications' for the Middle East's 'incredible violence'*

By Jerry Filteau, Catholic News Service

WASHINGTON — As religious leaders urged an Israeli-Hezbollah cease-fire along the borders of Israel and Lebanon, a U.S. bishop sharply condemned both sides for killing civilians.

"Hezbollah rocket attacks on Israeli settlements are abhorrent," said Bishop Daniel P. Reilly of Worcester, Mass., chairman of the U.S. bishops' International Policy Committee.

"The governments of Lebanon and Syria should put an end to these attacks and be held accountable by all people of conscience for tolerating and even abetting a guerrilla organization which targets Israeli civilians as a matter of course," he added. "It is utterly irresponsible to allow such independent military units to operate freely, thereby knowingly inviting reprisals on Lebanese civilians."

He said the initial Israeli response to the Hezbollah attacks "was narrowly targeted," but "that response has since grown to excessive and disproportionate levels."

"It is intolerable for military forces deliberately to target civilians and civilian neighborhoods of another country to deal with the unacceptable acts of guerrilla warriors," he said.

At a noon blessing April 21 in Rome, Pope John Paul II said that "it is difficult to find acceptable justifications" for the "incredible violence that has again shaken the Middle East."

"Real justice does not arrive through hatred and the violence of weapons," he said.

"Once again it has been the civilian population—especially the Lebanese—which has paid the price of the actions of war," he said.

Two days earlier, in one of its strongest criticisms of Israeli military action in recent years, the Vatican Secretariat of State expressed its "clear condemnation" of Israel's April 18 attack on a U.N. refugee camp near Tyre, Lebanon, that killed more than 100.

By April 22, the 12th day of renewed hostilities, more than 150 people had been killed and more than 300 wounded on both sides, most of them civilians.

U.S. Secretary of State Warren Christopher was shuttling between Israel and Syria, which has a large military force in Lebanon, to negotiate a cease-fire.

Israel's counterattacks were provoked by the shelling of several northern Israeli settlements by the Iranian-backed Hezbollah, a Shiite Muslim group leading resistance to Israeli occupation of southern Lebanon.

"There is no justification for military operations that seem not to take into account the humanitarian right and safety of the defenseless civilian population," the Vatican statement said.

"There are no political or military reasons that can justify such dramatic consequences," it added.

It called for an immediate end to hostilities under a cease-fire plan that would assure that similar attacks will not recur.

Pope John Paul also expressed his concern for victims of the hostilities during his visit to Tunisia April 14.

He met April 18 with Jerusalem Latin-rite Patriarch Michel Sabbah and presumably discussed the renewed violence and its impact on the Palestinian-Israeli peace process.

Patriarch Sabbah said April 17 that the conflict stemmed from the lack of a comprehensive Middle East peace agreement and the continued occupation of territories in the region.

He said Arab countries were ready for a comprehensive peace agreement and "it's up to Israel" to make it happen.

"Making peace means giving back all occupied territories—in Lebanon, in Syria—and settling the problems with the Palestinians," he said. "Once there is a total and definitive peace, we'll have total and definitive security for Israel itself and the whole region."

Even before the Israeli attack on the refugee camp near Tyre, some 400,000 Lebanese fled from southern Lebanon to the north, and several thousand Israelis fled from their country's northern border region to the south.

Lebanon's Maronite patriarch, Cardinal Nasrallah P. Sfeir, urged his people to "identify and express their solidarity with" the refugees. "Is there anything more cruel than people having to give up their homes and property?" he asked in a homily April 14.

Msgr. Robert L. Stern, general secretary of the New York-based Catholic Near East Welfare Association, said that damage just from the first few days of Israeli attacks in Lebanon will take years of work and millions of dollars to repair.

The association sponsors numerous relief and development project in Lebanon through the Pontifical Mission for Palestine, which Msgr. Stern also heads. He said he had been in daily contact with the mission office in Beirut and it has continued to function, despite severe restrictions on nonemergency travel in the city.

The World Lebanese Organization, formed by Christian Lebanese around the world, said that Hezbollah, which means Party of God, "is not a Lebanese resistance movement."

"It is a terrorist organization created, armed and financed by Iran" and protected by the "Syrian occupation forces in Lebanon," the organization said.

In a letter April 19 to Patriarch Sabbah, Bishop Reilly

condemned recent terrorist bombings of Israelis and urged "Palestinians and Israelis to repudiate the advocates of violence in their midst."

"We ask Israelis to treat Palestinians, and Palestinians to treat Israelis, as their neighbors in a new society and as their partners in building new relationships among the nations of the region," Bishop Reilly wrote.

While condemning Palestinian acts of violence, he also criticized Israel for "practices—such as the denial of medical care, the disruption of schooling, the confiscation of lands and the closure of Jerusalem—which have been applied with great severity in the present crisis."

Despite the new Israeli-Hezbollah hostilities, some 450 Palestine Liberation Organization leaders opened a summit in Gaza April 22, convened by PLO chairman Yasser Arafat.

Arafat called the summit to revise the PLO's 1964 charter, ridding it of language calling for armed struggle to destroy Israel and expel all Jews from Palestine.

(Contributing to this story were John Thavis in Rome and Judith Sudilovsky in Jerusalem.)



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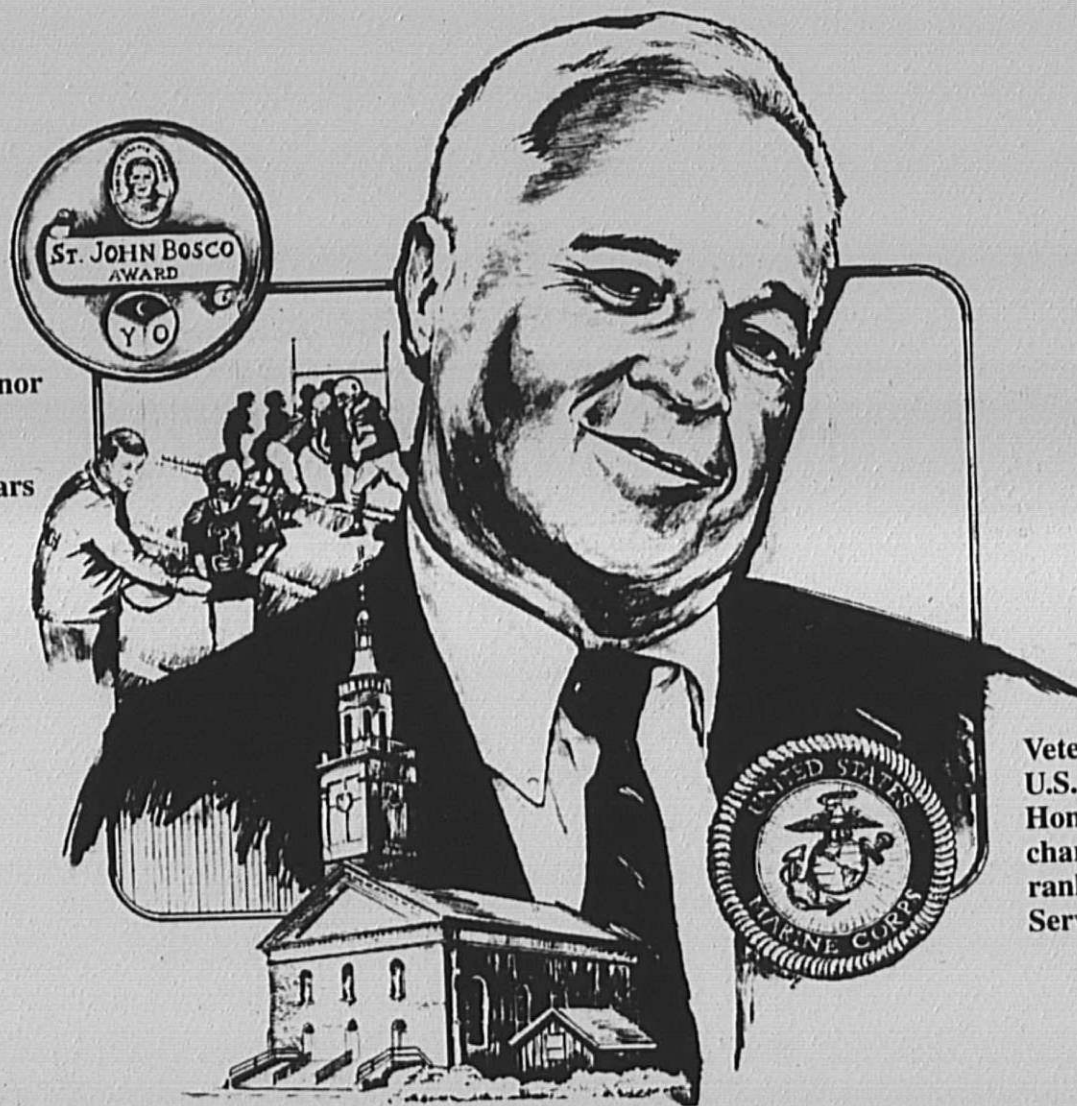
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# Theologian supports ban on women priests but he urges patience

*Fr. Dulles says pope called for 'firm assent' to the teaching but did not call for an act of divine or theological faith*

By Tracy Early, Catholic News Service

NEW YORK—The church's ban on women priests is supported by the Bible, tradition, theological reasoning and the "unwavering" teaching of the magisterium, and Catholics should give the assent Pope John Paul II has called for on the matter, said Jesuit Father Avery Dulles.

But he also said bishops "should be patient with Catholics who feel unable to accept the approved position," and "refrain from imposing canonical penalties on dissenters unless they show bad will or engage in disruptive behavior."

Although the pope has called for "firm assent" to the teaching, he has not called for "an act of divine or theological faith," Father Dulles said.

The status of the teaching as a matter of faith "has not been so clearly taught that one may accuse those who fail to accept it of heresy," he said.

The question of women's ordination was the theme of Father Dulles' annual spring McGinley Lecture at Fordham University April 10.

He discussed arguments against the church's current position and how he said they lack validity. At the end, he said there were still "legitimate questions" to be explored, but that the church's position restricting ordination to men had a firmer basis in Scripture and tradition than such dogmas as the Immaculate Conception, the Assumption and papal infallibility.

"The so-called 'iconic' or 'symbolic' argument... may be in need of refinement in order to increase its persuasive force," he said.

Father Dulles himself, in supporting the church's current refusal to ordain women, used the argument that the priest represents Christ in his role as bridegroom in relation to the church, but during a question-answer period a number of listeners in the audience seemed unpersuaded.

One man suggested that if the bridegroom-bride

symbolism required the priest to be male, it would also require the congregation to be entirely female. But Father Dulles said the congregation was itself the bride, not someone acting in a symbolic role like a priest, who serves as "both a sign and an instrument in performing the very action of Christ as bridegroom."

A woman asked why gender should be an essential part of representing Christ when other aspects of his human life, such as ethnicity or social class, were not. Father Dulles responded that the nuptial relation of Christ and the church was an essential datum of revelation, with background in the Old Testament revelation of Yahweh's bridegroom relationship to Israel.

In his lecture, he also said the male priesthood of the Old Testament was "shaped by divine revelation and stood in contrast with the practice of the surrounding peoples." But he said Christ broke with tradition when his mission required it, and so was not merely following Jewish custom when he chose only males as his apostles.

Father Dulles emphasized that the church supported the dignity and status of women, saying "it remains to be shown" how their talents can be utilized if they are not eligible for the priesthood.

"Further study may be needed to determine whether women can hold jurisdiction, and if so, under what conditions," he said.

In dealing with arguments in favor of ordaining women, Father Dulles first cited the contention that "Jesus did not ordain anyone" and besides there was no evidence that his naming only males as the 12 apostles was meant to bind future generations.

Father Dulles countered that it was in fact "authoritative teaching" of the church that Jesus conferred the ministerial priesthood on his apostles at the Last Supper.

He said the choice of males was similar to the use of bread and wine for the Eucharist in that Jesus might have done otherwise but the church had no power now to change what he in fact did.

Father Dulles challenged the argument that the question of ordaining women was itself new and therefore more time should pass before an authoritative decision was given. He said the issue had been before the church from the early centuries, when several heretical sects "introduced a female priesthood," and had also been dealt with by Catholic theologians of the Middle Ages in response to two groups of dissenters, the Cathari and Waldensians.

He also noted that Greco-Roman paganism and even earlier religions had priestesses, so the early church was not simply conforming to cultural patterns of the time.

To the argument that Catholic practice was damaging to ecumenism, Father Dulles noted that the Eastern Orthodox and some conservative Protestants do not ordain women. "The ecumenical argument therefore cuts both ways," he said.

## Six parishes to close in Davenport Diocese

By Steve Stewart, Catholic News Service

DAVENPORT, Iowa—Of the six parishes slated to close in the Davenport Diocese on June 30, five are more than 100 years old—including two pioneer parishes dating back to the 1840s.

Bishop William E. Franklin of Davenport announced the closings March 28 as part of one of the biggest realignments of parishes and clergy personnel in the history of the southeastern Iowa diocese.

Size played a big role in the closing decisions. The six parishes combined serve 288 families, while the diocese as a whole has an average of more than 1,000 Catholics per parish.

Besides the parish closings the bishop announced 26 new clergy appointments, including one pastor taking leave to explore Benedictine community life, another going to advanced studies and three retirements.

The changes will affect Catholics in at least 25 parishes. "It's like death and a funeral. You go through some of the same feeling," said Judy Sugars, secretary-treasurer of the parish council at St. Mary's Church in Augusta. Founded in 1846, it currently serves 36 families.

The oldest parish to close is St. Michael's in Holbrook, which was established in 1843 and has 57 families.

St. Bridget Parish in Nolan Settlement, which has 75 families, traces its founding to a first baptism there in 1859 and a first church building in 1863.

St. Bridget's present brick church was completed in 1894. Within the past two years six different groups have used it to produce classical music recordings because of its excellent acoustics.

"The closing is very bittersweet," said Tom Wall, parish council president. "My relatives helped start the parish and I guess I'll be here to close it. It's the end of a six-generation legacy."

"We've been on the chopping block for 10 years, so this is no news to us, but it doesn't make it easier," he said.

The other churches over 100 years old to be closed are Sts. Peter and Paul in Solon, with 31 families, and Sacred Heart in Valeria, with 52 families.

The only closing parish less than a century old is Sacred Heart in Kinross, with 37 families. It was formed in 1905.



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# Cardinals write to Clinton about veto of partial-birth abortion ban

*They say Clinton's action moves the United States one step further toward acceptance of infanticide*

The following is the text of a letter to President Clinton from the cardinals of the United States and the president of the National Conference of Catholic Bishops concerning the president's veto of legislation that would ban partial-birth abortions:

Dear President Clinton,

It is with deep sorrow and dismay that we respond to your April 10 veto of the Partial-Birth Abortion Ban Act.

Your veto of this bill is beyond comprehension for those who hold human life sacred. It will ensure the continued use of the most heinous act to kill a tiny infant just seconds from taking his or her first breath outside the womb.

At the veto ceremony you told the American people that you "had no choice but to veto the bill." Mr. President, you and you alone had the choice of whether or not to allow children, almost completely born, to be killed brutally in partial-birth abortions. Members of both Houses of Congress made their choice. They said NO to partial-birth abortions. American women voters have made their choice. According to a February 1996 poll by Fairbank, Maslin, Maullin & Associates, 78 percent of women voters said NO to partial-birth abortions. Your choice was to say YES and to allow this killing more akin to infanticide than abortion to continue.

During the veto ceremony you said you had asked Congress to change H.R. 1833 to allow partial-birth abortions to be done for "serious adverse health consequences" to the mother. You added that if Congress had included that exception, "everyone in the world will know what we're talking about."

On the contrary, Mr. President, not everyone in the world would know that "health," as the courts define it in the context of abortion, means virtually anything that has to do with a woman's overall "well being." For example, most people have no idea that if a woman has an abortion because she is not married, the law considers that an abortion for a "health" reason.

Similarly, if a woman is "too young" or "too old," if she is emotionally upset by pregnancy, or if pregnancy interferes with schooling or career, the law considers those situations as "health" reasons for abortion. In other words, as you know and we know, an exception for "health" means abortion on demand.

You say there is a difference between a "health" exception and an exception for "serious adverse health consequences." Mr. President, what is the difference—

legally—between a woman's being too young and being "seriously" too young? What is the difference—legally—between being emotionally upset and being "seriously" emotionally upset? From your study of this issue, Mr. President, you must know that most partial-birth abortions are done for reasons that are purely elective.

It was instructive that the veto ceremony included no physician able to explain how a woman's physical health is protected by almost fully delivering her living child, and then killing that child in the most inhumane manner imaginable before completing the delivery. As a matter of fact, a partial-birth abortion presents a health risk to the woman. Dr. Warren Hern, who wrote the most widely used textbook on how to perform abortions, has said of partial-birth abortions: "I would dispute any statement that this is the safest procedure to use."

Mr. President, all abortions are lethal for unborn children, and many are unsafe for their mothers. This is even more evident in the late-term, partial-birth abortion, in which children are killed cruelly, their mothers placed at risk, and the society that condones it brutalized in the process.

As Catholic bishops and as citizens of the United States, we strenuously oppose and condemn your veto of H.R. 1833 which will allow partial-birth abortions to continue.

In the coming weeks and months, each of us, as well as our bishops' conference, will do all we can to educate

people about partial-birth abortions. We will inform them that partial-birth abortions will continue because you chose to veto H.R. 1833.

We will also urge Catholics and other people of good will—including the 65 percent of self-described "pro-choice" voters who oppose partial-birth abortions—to do all that they can to urge Congress to override this shameful veto.

Mr. President, your action on this matter takes our nation to a critical turning point in its treatment of helpless human beings inside and outside the womb. It moves our nation one step further toward acceptance of infanticide. Combined with the two recent federal appeals court decisions seeking to legitimize assisted suicide, it sounds the alarm that public officials are moving our society ever more rapidly to embrace a culture of death.

Writing this response to you in unison is, on our part, virtually unprecedented. It will, we hope, underscore our resolve to be unrelenting and unambiguous in our defense of human life.

Sincerely yours,

Cardinal Joseph Bernardin, Archbishop of Chicago;  
Cardinal Anthony Bevilacqua, Archbishop of Philadelphia

Cardinal James Hickey, Archbishop of Washington  
Cardinal William Keeler, Archbishop of Baltimore  
Cardinal Bernard Law, Archbishop of Boston  
Cardinal Roger Mahony, Archbishop of Los Angeles  
Cardinal Adam Maida, Archbishop of Detroit  
Cardinal John O'Connor, Archbishop of New York  
Most Rev. Anthony Pilla, President, National Conference of Catholic Bishops

## Vatican supports position of the U.S. cardinals

By Cindy Wooden, Catholic News Service

VATICAN CITY—President Bill Clinton's veto of the bill banning partial-birth abortions "in practice amounts to an incredibly brutal act of aggression" against the unborn, the Vatican said.

"The fact that this presidential decision legalizes this inhuman procedure morally and ethically imperils the future of a society that condones it," said Vatican spokesman Joaquin Navarro-Valls.

In its April 19 edition, the Vatican newspaper printed an Italian translation of the April 16 letter written by eight U.S. cardinals and the president of the National Conference of Catholic Bishops condemning Clinton's veto of the bill.

"The Holy See completely supports the position taken by the cardinals of the United States and the National Conference of Catholic Bishops," Navarro-Valls said April 19.

"As has already been stated by the American cardinals, this presidential decision is 'more akin to infanticide than to abortion,' and thus it is not surprising that 65 percent of those who call themselves 'pro-choice' are opposed to partial-birth abortions," he said.

Navarro-Valls explained to reporters at the Vatican that the bill vetoed by Clinton would have banned a procedure used in late-term abortions. The spokesman, who is a medical doctor, said the procedure involves the partial delivery of the fetus before surgical scissors are stabbed into the base of its head. The brains are removed by suction, allowing for easier delivery of the rest of the fetus.

Clinton's decision to veto the bill passed by Congress is "shameful," the spokesman said, and "in practice, amounts to an incredibly brutal act of aggression against innocent human life and the inalienable rights of the unborn."

"Naturally, this situation makes even more urgent a greater solidarity in defense of the life of the unborn who cannot speak for themselves," he said.

Navarro-Valls said the fact that the United States will hold a presidential election in November played no part in the Vatican's decision to comment on Clinton's veto.

"The Holy See cannot say nothing," he said. "This is an ethical and moral problem which is very clear and very serious."

The same day the Vatican issued a statement condemning the Israeli bombing of a refugee camp in Lebanon, killing many civilians, he said. "We must also say something about this attack on defenseless, unborn babies."

Raymond L. Flynn, the U.S. ambassador to the Vatican, said he was informed April 18 "of the Holy See's disappointment with the president's veto."

He also heard from U.S. Catholic leaders about it the night before, he said. Attending a dinner at Rome's North American College, the U.S. seminary in Rome, Flynn was seated next to Cardinal James A. Hickey of Washington, one of the eight cardinals who wrote to Clinton.

Flynn said he was asked at the dinner what he would do if he were a member of Congress. The ambassador responded he would vote to override the veto.

The Vatican's response to Clinton's veto was not surprising, Flynn said.

"It was so predictable that the veto would be met with outrage by Catholics and non-Catholics alike," he said. "That's why I wrote to the president" before the formal veto, asking the president to reconsider.

## Obstetrician says partial-birth abortions are never needed

NEW YORK (CNS)—The "partial-birth" abortion procedure is never needed to deal with problems women encounter in pregnancy, according to a leading professor and practitioner of obstetrics in New York.

"I can't think of any situation where you would have to carry out a specific, direct attack on the fetus," said Dr. James R. Jones in an April 19 interview at St. Vincent's Hospital.

Jones is chairman of the department of obstetrics and gynecology at the New York Medical College, an institution related to the Archdiocese of New York, and head of obstetrics and gynecology for the hospital.

In treating pregnant women who have life-threatening diseases, he said, an obstetrician might use some procedures that could result in the fetus having a minimal chance for survival. But he said it was never necessary to attack the fetus directly.



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Associates at work picked up some of the work in my absence. Our older children offered assistance and emotional support.

We were in a terrible mess in some ways, but were doing quite well under the circumstances.

A friend whose home was ravaged by flood waters told me two years later that her family had never been closer, stronger, or more faithful to each other than during the aftermath of the flood.

If "doing well" doesn't mean life is running smoothly, what does it mean? What factors affect a family's wellness?

Is it health, or money, or how family members get along? Is it a family's stress level or the level of support or acceptance it receives from the community? All these factors contribute to some extent.

While looking through a family album recently, I realized that we've had some years when we seemed to be "more well" than others. Wellness isn't something a family achieves once and for all; there are some "sick" times for all of us.

Voices from every direction assert that this or that is essential for a family's wellness. Parents tend to be pretty hard on themselves, often comparing their family to others who appear so much better, smarter, richer, more talented, or popular.

icky baby is nurturing life. Joining together to clean up after a flood is building community. Raising responsible citizens sometimes means holding a belligerent teen to the consequences when she has done something wrong.

Parents may not feel all is well with their family during the teen years because of the conflict that accompanies adolescents' efforts at emancipation. But a family is most healthy and successful when it is doing its job of guiding and disciplining its young.

It is helpful for families to do a wellness checkup on themselves, but not during times of crisis or transition. Some families have family meetings each week where they take an honest look at how they are doing. Others seek counseling now and then when an issue causes their family to get stuck.

A checkup might be as simple as a nightly prayer for forgiveness said before bedtime.

In some places, families gather annually for a "Growing Strong in Family Weekend Retreat." It is a one-and-a-half day event, put together by families themselves to look at family strengths and limitations in a format of fun and prayer combined.

Family success in the eyes of Christians



CNS photo by Mimi Forsyth

If "doing well" doesn't mean life is running smoothly, what does it mean? While looking through a family album recently, Mary Miller Pedersen realized that, "We've had some years when we seemed to be 'more well' than others. Wellness isn't something a family achieves once and for all."

has to do with becoming what we are called to be: "intimate communities of love and life," as Pope John Paul II put it.

That means sticking with each other in the good times and also when everything stinks.

It means being able to negotiate differences and eventually forgive each other for what we are not.

It means not letting society's measuring stick of looks, popularity and self-gratification get in the way of loving each other unconditionally.

(Mary Miller Pedersen is the coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

## Discussion Point

# Love and respect nurture family life

### This Week's Question

Name two essential "ingredients" of a satisfying homelife.

"Love and communication. You need communication so that you know what other family members are feeling and thinking, but you also need to know that love is going to be there even when family members disagree or say something hurtful." (Jacqueline Prendergast, State College, Pa.)

"Love and trust, because that's the foundation of marriage—and marriage is the foundation of the family." (James Palmer, Wrentham, Mass.)

"Love, for one. And respect. . . . If you love someone, you treat them with respect even when you disagree with them." (Jeanenne Leven, Manhattan, Kan.)

"Love and patience. You have to love one another to be happy in the home, and all family members have to learn to be patient with each other because we all have shortcomings." (Vickie Corrales, Portales, N.M.)

"Treat your husband and children as you would your best friend. It's surprising the effect it has." (Veronica Fries, Sioux City, Iowa)

### Lend Us Your Voice

An upcoming edition asks: What is your prayer as you receive the body 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 The Crosiers



## Entertainment

Viewing with Arnold/James W. Arnold

# 'A Family Thing' looks at interracial issues

The taboo subject in popular culture, probably when we need it most, is interracial relationships: blacks and whites—now, in the 1990s, not in some remote past—"getting along" or at least talking to each other, aside from criminal or police transactions.

The integrationist dream can't long survive in a separatist, tribal society where there are few models, even in our entertainments, of dialogue, much less understanding and friendship.

That's one of the reasons I've been praising "Grand Canyon" (whites and blacks trying to talk in Los Angeles) for five years. It's in a class almost by itself. Another good try, "The Long Walk Home," directed by Richard Pearce, was set during the Montgomery bus boycott in the mid-1950s, practically ancient history for young people today. Now Pearce tries again, in the new Robert Duvall-James Earl Jones movie "A Family Thing."

It's a story about a white man who suddenly "becomes" black—that is, by learning, in his mid-60s, that he is actually the son of a black woman, the offspring of his irresponsible father's brief indiscretion. In fact, the film originated in actor Duvall's desire to play the role of a contemporary man faced with a change in racial identity.

It's not a new idea, of course, and usually results in the character's enlightenment, whether in drama ("Black Like Me") or comedy (the Goldberg-Danson film "Made in America"). One of the classic comedy transformations was in the 1968 musical, "Finian's Rainbow," when a racist white Southern politician became, as a black man, both a better person and an advocate of human rights.

In "A Family Thing," Earl (Duvall) is a

garage operator in a sleepy Arkansas town. While not an overt racist, he's shocked when he learns the truth from a note received from his 85-year-old mother after her death. His real mother, a friend and employee, had died in childbirth. Since Earl looked white, she'd raised him as her own.

But the real plot-driving revelation: he has an older half-brother, black, who moved away long ago. His mom's dying wish is that Earl find his brother and "know him as your family." If this isn't symbolism for a larger searching out of one race by another, for making a small start on burying the past, then we're brain-dead.

When Earl travels to Chicago in his pick-up truck and locates Raymond (Jones), a career police officer who works at city hall, it's far from filial love at first sight. Understandably, Ray resents Earl and hates his father. "When I look at you," he says, "I see him." (See that symbolically, too.) He also laughs: "How does it feel, being colored?"

It's not clear how crusty-edged Earl plans or hopes to get past this hostility. He's also looked upon with semi-comic disdain by Ray's busdriver son, Virgil (Michael Beach), an unhappy divorced father. But Earl manages to get beat up and have his truck stolen by some toughs in the hood, so has to stay with them a few days longer.

This gives a chance for elderly, blind but rambunctious Aunt T. (Irma P. Hall), their mother's sister, to bring her nephews together. (She's also something of a metaphor, since being blind, she no longer has "the blessing of telling people apart by lookin' at 'em.") She succeeds by mocking their macho feistiness and explaining how much their mother loved them, and just what happened at Earl's birth. (Pearce shows the event in a convincing, underplayed but powerful sepia-toned flashback.)



CNS photo from Metro Goldwyn Mayer

Several canine heroes help a runaway boy find his way in the world in the animated adventure "All Dogs Go to Heaven 2." The U.S. Catholic Conference classifies the cartoon A-I as suitable for general patronage.

So the film ends up being both a description of, and a plea for, reconciliation among brothers, on several levels. If that seems unusual for a 1996 movie, consider also that the heroes are elderly by most standards (Duvall and Jones were actually born within 12 days of each other in 1931), and that three elderly women (the two moms and Aunt T.) serve as the agents of grace.

The credibility of the premise will nag at some viewers. Earl seems naive in plunging into Chicago's inner city and carelessly pushing hard where most whites would be more reserved. It also boggles that this secret could have been kept for 65 years. Worse, it's also probable that today's suburban filmgoers are likely to perceive the film in personal rather than social or moral terms. What they'll remember is Earl's bravery in entering the "scary" unknown culture, and not what he learned there.

But director Pearce ("Country" and "Leap of Faith"), who began his career in documentaries, makes the settings, both country and city, very real. A nice touch:

the trains that rush by both their homes, oddly uniting them.

The script and actors also make it clear that these brothers, even when finally together, are still feeling their way. The final sequence, at their mother's overgrown, neglected Arkansas grave, and their resolve now to "break the news" to Earl's family, is simple, poignant and true.

(Well-acted comedy-drama of moral significance; language; generally recommended for mature youth and adults.)

USCC classification: A-III, adults.

## Film Classifications

Recently reviewed by the USCC

Fear	O
James and the Giant Peach	A-II
Kids in the Hall Brain Candy	A-IV
Mrs. Winterbourne	A-III

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

# 'In Search of the Oregon Trail' explores migration west

By Henry Herx and Gerri Pare, Catholic News Service

The great migration of westward-ho pioneers comes under historical scrutiny in the three-hour documentary "In Search of the Oregon Trail" airing Monday, April 29, from 8 p.m. until 11 p.m. on PBS. (Check local listings to verify the program date and time.)

Producer-director Michael Farrell weaves a fascinating account of the rigors of the "overlanders," who basically walked 2,000 miles across plains, deserts and mountain ranges to reach the Oregon territory during the trail's peak years of 1843-57.

The program re-enacts a covered wagon trip on the original trail, setting out from Westport Landing, Mo., with evocative location shooting in Kansas, Nebraska, Wyoming, Idaho, Oregon and Washington.

Using the original writings of the pioneers, and with commentary from noted historians of the American West and Native American scholars, a different portrait of the experience emerges than that painted by Hollywood movies for generations.

The simplistic notion that the heroic white emigrants were routinely attacked without provocation by Indians gives way to a more accurate examination of the tense but usually nonviolent encounters between the two groups of peoples.

The settlers believed the Indians were holding the land captive so taking it back was their right. The Native Americans felt they were the ones under attack.

During the May-through-October march, the pioneers were to discover the real enemies were time, geography and nature as winter approached and the harsh desert and mountain terrain often proved deadly.

Also addressed is the often overlooked role of women during the long tedious march. One-quarter of the women were pregnant and gave birth along the way.

The program also covers the fate of several Indian tribes

once the government got involved in land management. Individual stories from pioneer diaries bring the era to life.

It is a significant chapter in American history, and this program—with its generous three-hour time frame—is able to dramatize and analyze it in a manner that should prove of considerable interest to viewers.

## TV Programs of Note

Tuesday, April 30, 8-9 p.m. (A&E cable) "Mata Hari: Eye of the Dawn." From the "Biography" series, this documentary profiles the life of the fabled dancer and seductress who indulged in espionage for the Germans and then for the French, ending in her execution, which the program questions as a possible miscarriage of justice.

Tuesday, April 30, 9-10:30 p.m. (PBS) "The Pilgrimage of Jesse Jackson." A "Frontline" documentary examines the nearly 35 years in public life of the charismatic and controversial minister and civil rights activist who speaks out on behalf of the poor and persecuted.

Tuesday, April 30, 10:30-11 p.m. (PBS) "A Man and a School: The Providence-St. Mel Story." Demonstrating that getting an education depends on hard work, self-discipline and people who care is this documentary about a Catholic high school located on the west side of Chicago. Formerly owned and operated by the Sisters of Providence, the secondary school now is a private institution serving low-income inner-city students. Under the management of principal Paul Adams, the school fosters academic excellence and continues to have a 99 percent college acceptance rate for its students despite the impoverished neighborhood's rising crime rate.

Wednesday, May 1, 9:30-11 p.m. (ABC) "Barbara Walters' 20th Anniversary Special." This program chronicles the work of television journalist Barbara Walters, one of the best-known female broadcasters in America. During the past two decades, Walters reported on some of the world's more important events and interviewed a host of celebrities highlighted in this special.

Thursday, May 2, 8-9 p.m. (CBS) "Smithsonian Fantasy Journey." In this special, CBS News correspondents explore remote and exotic places where Smithsonian Institution scientists and researchers test the limits of human knowledge to explore the unknown.

Thursday, May 2, 10-11 p.m. (PBS) "Sex, Teens and Public Schools." Hosted by broadcast journalist Jane Pauley, this program examines the growing controversy over sex education and school health clinics. Of the more than 1 million teen-age pregnancies a year, the program reports, half that number become teen moms and 70 percent of those girls remain single parents.

Friday, May 3, 9-11 p.m. (PBS) "Who Plays God? Medicine, Money & Ethics in American Health Care." This special focuses on how the current health care system allocates resources. It also examines underlying assumptions that determine, implicitly or explicitly, who will live and who will die.

Friday, May 3, 10-11 p.m. (ABC) "Baby, Oh Baby: The Six-Pack Turns Three." An "ABC News Turning Point" special in which Diane Sawyer visits the Dilley sextuplets and their exhausted parents in Indiana, spending an entire day with the fairly unique family.

Saturday, May 4, 10 p.m.-midnight (cable Family Channel) "Skylark." A turn-of-the-century farm family grows closer while toughening out a drought in this "Hallmark Hall of Fame" sequel to "Sarah, Plain and Tall." Starring Glenn Close as Sarah and Christopher Walken as Jacob, the sequel picks up the original story two years later, with the couple's marriage prospering but their Midwestern farm languishing for lack of rain. Sarah takes the children to her family home in the Northeast, where the youngsters get to know her relatives and see the Atlantic Ocean.

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



Fourth Sunday of Easter/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, April 28, 1996

- Acts of the Apostles 2:14, 36-41
- 1 Peter 2:20-25
- John 10:1-10

As has been the case for the past three weeks, the first reading this Easter weekend is from the Acts of the Apostles. Once again Peter is presented not only as the spokesman for the apostles, but also as the spokesman for the Risen Lord.

The event recalled this weekend by Acts occurred on the feast of Pentecost. It happened in Jerusalem, and surely the city was filled by worshippers and with pilgrims from many places abroad.

For the contemporaries of Jesus and the apostles, the feast of Pentecost was an ingathering of Jews from all places. An important Jewish feast, Pentecost had its origins in the agricultural setting of God's people. As the feast evolved, however, it came to be an occasion to celebrate the identity and cohesiveness of the Jewish people.

Peter was forthright, calling the people to repentance and to baptism. In return, God would send the Holy Spirit. A new life would vivify the believer. Obviously, though unstated at this point in Acts, this new life would be one, the life of God, but shared by all who believe. Thus, it would draw all into one body, one community, one nation, just as the Jewish nation was one.

The early chapters of Acts are filled with occasions on which Peter spoke to crowds. Such events were not unusual. After all, word of mouth was the principal way by which people communicated. Most were illiterate. There was no mass communication. So to stand on a corner to announce some particular idea was not uncommon.

It especially was not so in Jerusalem. While hardly as great a city as Rome or Corinth or Ephesus, Jerusalem was surely a metropolis for its time and its small place in the world. Outpost though it was, it still was cosmopolitan. There would have been many people, and an exchange of thoughts by speech.

Religion certainly would have been a major interest, since religion so fascinated the Jews of the time, and since Jerusalem was ultimately a city of religious importance.

The First Epistle of Peter provides this weekend's liturgy with its second reading.

This reading is a magnificent testimonial to the Lord Jesus. The epistle salutes the Lord, the crucified, the

Redeemer. The reading is a prelude to the Gospel, extolling Jesus as Lord and Savior. The reading even acknowledges Jesus as the shepherd, the guardian of souls.

St. John's Gospel furnishes the Gospel reading. Jesus was reared in Nazareth, in the home of a carpenter. Yet the Lord's words are full of agricultural imagery. One Scripture scholar sees in the Gospels a suggestion that Joseph, and Jesus, made yokes for oxen. Such yokes were painstakingly crafted, virtually made to fit a particular animal.

If this indeed was the case, then it explains how Jesus, a resident of a town and a skilled worker, would have had such contact with the fields.

In any event, the Lord's reference to the shepherd is breathtaking in its eloquence. Understandably, it has drawn devotion and attention from Christians for 2,000 years.

Only by following Jesus can people enter the divine kingdom of eternal life.

## Reflection

The church's liturgy always exclaims the glory and majesty of God as revealed in the person and in the life, death and resurrection of Jesus. The readings of the Easter season are particularly evident in this regard.

And among the Eastertime readings, this series for this weekend is splendid in its proclamation of Jesus.

In God's mercy Jesus lives in our times and in our lives. He alone is the true guide. He alone leads to eternal life. He is the shepherd and the sheepgate. All people, limited as they are, impeded as they are by their sins, need the Lord.

But, as Peter once assured, the Lord is with us—if we repent and turn ourselves to God.

In the most priceless of gifts, God offers us life in the salvation effected by the Son of God. However, the choice belongs to us. Individually we accept Jesus, or we reject Jesus.

The church calls us to wisdom and to life. Accept the Lord! He is life. He is everything. He is our holy, good shepherd.

## Readers may submit prose or poetry for consideration

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

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

## Daily Readings

Monday, April 29  
Catherine of Siena, virgin,  
doctor of the church  
Acts 11:1-18  
Psalms 42:2-3; 43:3-4  
John 10:11-18

Tuesday, April 30  
Pius V, pope, religious  
Acts 11:19-26  
Psalm 87:1-7  
John 10:22-30

Wednesday, May 1  
Joseph the Worker  
Acts 12:24 - 13:5a  
Psalm 67:2-3, 5-6, 8  
John 12:44-50

Thursday, May 2  
Athanasius, bishop,  
doctor of the church  
Acts 13:13-25  
Psalm 89:2-3, 21-22, 25, 27  
John 13:16-20

Friday, May 3  
Philip and James, apostles  
1 Corinthians 15:1-8  
Psalm 19:2-5  
John 14:6-14

Saturday, May 4  
Acts 13:44-52  
Psalm 98:1-4  
John 14:7-14

## The Shaping of the Papacy/John F. Fink

### Pius VII survived imprisonment by Napoleon, restored respect to papacy

Pope Pius VII, who was pope for the 23 years between 1800 and 1823, survived imprisonment by Napoleon Bonaparte and restored a respect for the papacy that it did not have when he became pope. Along the way, he also restored the Society of Jesus (the Jesuits), which had been suppressed since 1773.

When Pope Pius VI died while in Napoleon's prison in Valence, France, it appeared that the Holy See had finally been destroyed. But Pius VI had left instructions for the holding of the next conclave in emergency conditions.

The conclave could not be held in Rome because it was occupied by troops from the kingdom of Naples. However, the Holy Roman Emperor Francis II of Austria encouraged the cardinals to meet in Venice, then controlled by Austria, to elect a pope. They met there between the Doges' Palace and the Old Library.

The conclave was a difficult one. For 14 weeks, the cardinals were deadlocked, with the Austrians refusing to accept Cardinals Bellisomi or Gerold and the others vetoing the Austrian candidate, Cardinal Mattei. Finally, they agreed on a compromise candidate, Cardinal Luigi Barnaba Chiaramonte, a Benedictine monk who had become Bishop of Imola. He took the name Pius VII.

Once pope, he immediately asserted his independence of Austria by moving to Rome. Emperor Francis II wanted him to go to Vienna first, but Pius felt that it was important for him to go to Rome. Finally, the Austrian emperor, to avoid a triumphal journey over land, arranged for the pope to go from Venice to Rome by sea. Because the ship provided was in such bad shape, a trip that should have taken 24 hours took 12 days. The pope landed in Pesaro and then proceeded by land to Rome.

During the time the pope was traveling from Venice to Rome, the whole balance of power in Europe changed. The Austrian troops of Emperor Francis were defeated by Napoleon's troops at the Battle of Marengo in northwest Italy on June 14, 1800. From then on, the pope's biggest problem was Napoleon, who was then first consul of France.

Pius named Cardinal Ercole Consalvi his secretary of state, and the two of them began negotiations with Napoleon to try to restore Catholicism in France. In 1801 Consalvi and Napoleon negotiated a concordat that recognized that Catholicism was "the religion of the great majority of Frenchmen." After it was published, though, Napoleon added what were called the Organic Articles which asserted the

state's domination of the French church and restricted papal intervention.

Hoping that he could improve relations with Napoleon, Pius VII agreed to go to Paris in 1804 to crown Napoleon emperor. He thought that he might be able to convince Napoleon to modify the Organic Articles and to restore papal territories still held by France. Napoleon, though, seemed intent only on humiliating the pope, even refusing to have the pope crown him; he placed the crown on his own head and another on his wife Josephine.

During the next few years, Napoleon waged war throughout Europe. By 1809, he was master of the continent. Rome was occupied and the papal states were annexed to the French Empire. The pope's reaction was to excommunicate all "robbers of Peter's patrimony," without mentioning Napoleon by name.

On July 5, 1809, the pope was arrested and moved in an exhausting month-long trip over the Alps to Grenoble, and then back again to Savona on the Italian Riviera. There he remained for three years, passing the time in prayer, reading and meditation while the regular business of the church came to a halt. He refused to cooperate with Napoleon.

Then Napoleon got tough. He had Pius moved to Fontainebleau. It was a horrible ride for the pope, who was suffering from a urinary infection and was thought to be dying. Then Napoleon personally browbeat him to such an extent that the pope finally signed a draft of the Concordat of Fontainebleau which implied the surrender of the papal states. Three months later, though, the pope retracted his signature.

By this time, Napoleon was tasting military defeat. In March 1814 Napoleon released the pope from prison and he returned to Rome in triumph. Napoleon abdicated on April 12, 1814.

At the Congress of Vienna, held to redraw the map of Europe, it was recognized that Pius VII was the only ruler to stand up to Napoleon. Cardinal Consalvi had no trouble recovering all of the papal states. The pope was hailed throughout all of Europe as a champion against tyranny.

Pope Pius VII was 72 when he was released from prison and he lived another nine years. He used those years to repair the damage that the church had suffered for so many years. He reinstated the Jesuits in 1814 and negotiated concordats with several countries.

He also implored the English not to imprison Napoleon on the island of St. Helena, and he allowed Napoleon's mother, uncle and two brothers to live quietly in Rome.

## My Journey to God

### My Easter

Bunnies on the ground:  
Easter eggs all around.

Birds in the sky  
singing as they fly.

Miracle rainbows appear  
from the raindrops that are near.

The sun is warm and bright,  
bringing happiness with its light.

Jesus growing in my heart.  
We will never be apart.

By Jaclyn Joy Duemler

(Jaclyn Duemler is a member of St. Charles Borromeo Parish in Bloomington. She is 8 years old.)



CNS photo by Ernest Myette







## The Active List, continued from page 18

pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

## May 2

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.

## May 2-5

Sacred Heart Parish, Terre Haute, will hold its annual Spring Fling featuring dinners, raffles, rides, food, crafts, and a free dance.

## May 3

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 held before Mass. Everyone is

welcome.

St. Lawrence Parish, Indianapolis, Singles Group will hold a video night in the Fire Room in the parish office. For time and more information, call Bill Stansfield at 317-894-8792.

St. Susanna Parish, 1212 E. Main St., Plainfield, will hold its 22nd Annual Kentucky Derby Raffle and Pig Roast from 5-8 p.m. in the church hall. Adults are \$6, children are \$3. For more information, call Theresa Sabo at 317-839-4175.

Ss. Peter and Paul Cathedral's Council and Court #191 of the Knights and Ladies of St. Peter Claver will sponsor the first Friday rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All are welcome.

## April 4

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Peoni at 317-784-9757.

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

Holy Angels Parish, Indianapolis, will have Exposition of the Blessed Sacrament from 11 a.m.-noon. All are welcome.

St. Michael Parish, 30th and Tibbs, Indianapolis, Home

School Association will hold its annual garage sale from 8 a.m.-2 p.m. in the school cafeteria. For more information, call Lisa Barks at 317-334-9607.

St. Mary Parish, Rushville, will hold a carnival from 4-8 p.m. in the school gym. An all you can eat chicken fry will be held at the Rushville Knights of Columbus from 5-8 p.m. Adult dinners are \$5.75, children are \$3. Proceeds from both will benefit St. Mary PTA. For more information, call 317-932-3639.

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.

## May 5

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. Louis Parish, Batesville, will hold a Natural Family Planning class from 9 a.m.-noon in room B-16 of the school. Fee is \$15. For more information, call 317-934-3338.

St. Nicholas Parish, Sunman, will hold a Sausage and Pancake Breakfast from 7:30 a.m.-noon in St. Nicholas Hall. A free will offering is suggested.

## Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437,

1305 N. Delaware, 5:45 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m.

SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

## Christopher News Note promotes 'The Value of Volunteering'

NEW YORK (CNS)—In an effort to promote "The Value of Volunteering," a new *Christopher News Note* features individuals who are helping their communities and includes a checklist for finding interests, personality and goals with the right project.

The free brochure, published by The Christophers in New York, also suggests outlets where an interest volunteer can help.

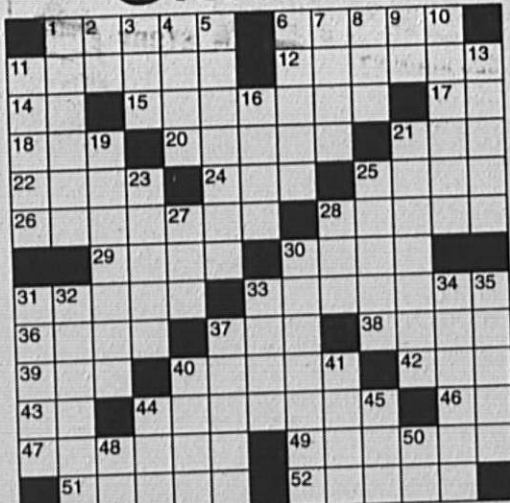
Among volunteers mentioned in the publication are a teen-ager who feeds the hungry at shelters; a retiree who repairs junked bicycles and gives them to new immigrants; and a woman who refurbishes statues in local churches.

"Talents and blessings that the heavenly Father gave you were not meant for you alone," the brochure says. "Volunteering is a good way to share them with your brothers and sisters, with the world."

The Christophers, founded in 1945, has as its motto: "It is better to light one candle than to curse the darkness."

Free single copies of "The Value of Volunteering" are available by writing The Christophers, 12 East 48th St., New York, NY 10017, or calling (212) 759-4050. Multiple copies are available for \$5 per 100 or \$40 per 1,000.

## Catholic Crossword



## ACROSS

- 1 Poker strategy
- 6 Oohed and —
- 11 Certain carpenter
- 12 Sarcastic
- 14 "And, —, I am with you" (Mat 28:20)
- 15 Clergymen
- 17 "There shall be — more death" (Rev 21:4)
- 18 "Be not wise in thine — eyes" (Prv 3:7)
- 20 "They had but — set the watch" (Jud 7:19)
- 21 "There is but — God" (1Co 8:6)
- 22 Previously owned
- 24 Maiden name precursor
- 25 Reproduced
- 26 "Give thy — to another" (Dan 5:17)
- 28 Head coverings
- 29 "I went down into the garden of —" (Sol 6:11)
- 30 Large ice mass, for short
- 31 Swimming bird
- 33 "They break forth into —" (Isa 14:7)
- 36 Loch — monster
- 37 Droop down
- 38 Ahira's father (Num 10:27)

## DOWN

- 39 Radio spots
- 40 Small towns
- 42 Health resort
- 43 "Forgive us our debts, as — forgive our debtors" (Mat 6:12)
- 44 "Bring it out piece —" (Ezek 24:6)
- 46 Country singer Oslin
- 47 Calm and composed
- 49 City in Asia Minor (Rev 3:4)
- 51 Alma —
- 52 " — up a child in the way he should go" (Prv 22:6)
- 1 Window shop
- 2 Musical note
- 3 Baseball official, for short
- 4 Forest plant
- 5 "I have called you —" (John 15:15)
- 6 Theater passage
- 7 Nickname for Arthur
- 8 Book that follows Dan.
- 9 Printing measure
- Answers on page 22.

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## Youth News/Views

# To find peace, speaker urges youth to offer it

By Mary Ann Wyand

Second of two parts

"Increase the Peace."

"Be a Piece of the Peace."

"Peace the World Together."

Familiar slogans, catchy phrases, popular lyrics all speak of the urgent need for peace in society, Archdiocesan Youth Conference keynote speaker Mike Patin of New Orleans told more than 625 youth and adult leaders on April 14 during his closing address at the Ramada Inn in Indianapolis.

But, he asked, what can one person, one teen-ager, anybody do to help achieve peace?

The answer is simple, Patin explained. Turn to God in prayer for peace within yourself and seek God in others to nurture peace in the world.

"In the world in which we live, there are a lot of people who are different," the diocesan youth ministry coordinator from the Archdiocese of New Orleans noted. "And they think that because they are different—and maybe some of us are in that category—that they are ruined. Somebody must have put in our heads that being different is bad. And because we don't understand each others' differences, or at least tolerate each others' differences, in your own school, in your own family, we see a lot of that pain, that feeling of being ruined, that feeling of being different."

Differences prompt us to assign names and categories to others, he said, which is judgmental.

"We see it and it gets all kinds of names," he said. "Sexism. Age-ism. Racism. Religious discrimination. We see it in loneliness, if you aren't popular, if you don't dress right, if you don't look like the models or the studs. We see it in poverty. I'm OK dealing with you as long as you're pretty and you're cute and you put a nice picture of Jesus up. But if you're standing underneath a roadway overpass with a sign that reads 'Will work for food,' I don't know if I can deal with you because you're different."

The world is hurting, Patin said, and that fact is pretty obvious by reading daily newspapers and watching television news reports.

"And I'm not talking about just the big globe," he said. "Sure the globe is hurting. You can look at the news. You can look in your own school. Look in your own house. Look at the people sit-

ting in this room. The world is hurting. Your Youth Council picked the theme 'Peace the World Together' for this conference. It's a real nice thing. 'Increase the peace.' Real nice slogan. Cute. All of you have come from wherever it is you come from to spend some time here, to have some fun, to celebrate church, to celebrate peace, to celebrate 'We can make a difference.'"

And now that the conference is nearly over, he said, "you're getting ready to go home, and I have one simple question for you: 'So what?' You had a good time. Me too. It's been so cool. But there are people who believe the devil's message of 'You are by yourself. Nobody is willing to listen. Nobody cares.' There's not enough people who believe (God's message) I shared with you yesterday: 'You are not alone.'"

"Increase the Peace" and "Peace the World Together" are not just slogans, Patin said. "Archbishop (Daniel) Buechlein stood at this podium and read from the Gospel, from the story of Jesus Christ, that we say we want to base our life on, and he read that Jesus appeared to his disciples . . . after he was in the room . . . and he greeted them and said, 'Peace.' And then, the Gospel says, he showed them the wounds in his hands and in his side."

It's easy to relate to Jesus when he says "Peace," Patin said. "But I've got a real problem looking at Jesus when he's hurt. And I want to tell you what I'm seeing with my eyes right now. I'm seeing Jesus and he's hurting. There are people here in this room who don't feel accepted and loved. Jesus also said, 'Blessed are the peacemakers.' Peace isn't going to happen if we sit on our hands. Peace is—as I said yesterday—the message 'God believes in me and I am not by myself.' There's a lot of people who don't know that message, and who don't believe it. And you and me, as imperfect as we are, we're the only way they are going to find it out. We really are the only way. And it doesn't have to be grandiose."

Some of us may be called to be Mother Teresas, Pope John Pauls, Archbishop Buechleins, teachers, social workers, he said, "but no matter what you are called to, even as a high school student, you are called to be a peacemaker. And how are you a peacemaker? You let people know you care about them even though they are different, even though you don't understand them fully."

Working for peace means including others, he said, not excluding them.

"The people at school who are not in

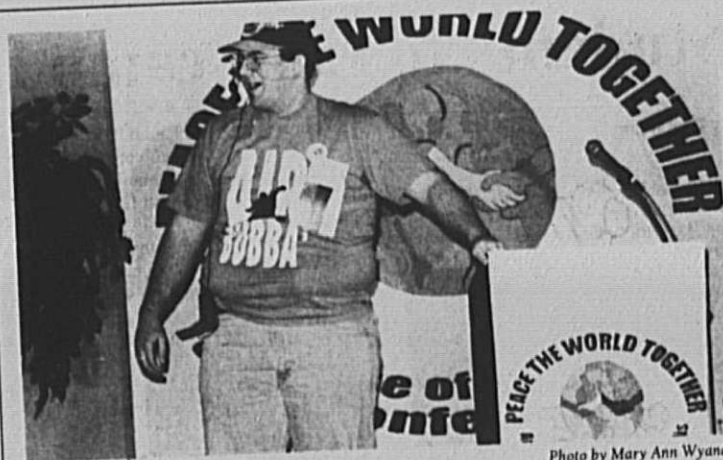


Photo by Mary Ann Wyand

St. Gabriel youth group member Nathan "Bubba" Rowland of Connorsville, the Region VII youth representative to the National Federation for Catholic Youth Ministry, welcomes teen-agers to the Archdiocesan Youth Conference during the opening ceremonies on April 13 in Indianapolis.

the clique," he said, "instead of judging them just by the way they dress or who they hang with, Jesus tells us we have to care about them."

Unfortunately, he said, "many of us have gotten so busy, as a people, as a human race, that we have forgotten how to care. I'm not saying we're not caring people, but we're so busy that care goes on the back burner."

Remember that "Jesus said 'Blessed are the peacemakers,'" Patin explained. "He said that in the Beatitudes. You want to know who the peacemakers are? You want to know who is hurting? In the Beatitudes, he lists them. 'Blessed are the poor.' Let them know they're not alone. Go and be with the poor. Now I know that's scary. It means taking a risk."

"Blessed are those who mourn." I don't want to embarrass the young man, and I apologize in advance for doing it, but it is obvious to me, although I did not know (St. Gabriel youth ministry coordinator) Joyce (Rowland from Connorsville, who died recently from cancer), it is obvious to me in meeting (her son) Bubba for just a short period of time, that there are people who have been with him and his family. That tells me Jesus is alive. That tells me there are peacemakers."

It is hard to be with someone when they are broken, Patin said, because we want to cure it and fix it now.

"We don't want inconvenience," he said. "We don't want pain. We don't want messiness. We don't want the crucifix. But there's a difference between curing something and caring. Many of us believe peace is curing the world. No. Peace is caring for the world, laying down my life to show you that you are not alone. 'Blessed are those who hunger and thirst for justice,' who want things to happen, who advocate for things to change in the government, for

national and state policy to change.

'Blessed are the pure in heart.' Jesus calls us to be peacemakers."

On the night before Christ died, he said "Peace I leave with you. My peace I give to you," Patin reminded the youth. "But it's not peace the world gives. It's not a quick fix. It's not a cure. God gives us peace. It's knowing that God is with you" even in the hard times.

But there is a cost for the followers of Jesus, he said. "The cost is we don't look cool. Jesus never promised that following him would be cool. It takes a risk. Jesus stuck it out even when it wasn't cool. But there's a price tag. Archbishop Buechlein said yesterday that Pope John Paul said, 'There is no love without sacrifice.'"

In order to be a follower of Jesus, he said, "you are going to have to walk through the pain of knowing what it's like not to be accepted for doing what is right to make sure that everybody has what they need to get by. If you and I are willing to open our lives to Jesus, I am going to make one promise to you. You will never have another boring moment in your life. There will be people who will cross our paths and they will enrich us and we will see the body of Christ with flesh on it."

To be a peacemaker is a challenge, Patin said. "But you're young and you have energy and you have gifts. And you're not like some of us who have gotten older and are trapped in our own fear of reaching out to what's different. You all are more open than we adults are. Don't lose that. What is it you've got to do when you go back home? Do you want to follow Jesus? Do you want to walk through the fear? It's in your hands. The choice is up to you. Is there going to be peace in this world and peace in all of our lives? I don't know. It's in our hands. The choice is up to us."

## Roncalli's musical features magical adventures in the land of fairy tales

Roncalli High School's performing arts department is venturing "Into the Woods" on April 26-27 for the second weekend of a musical about magical adventures in the land of fairy tales.

However, everyone does not live "happily ever after" in this play which intertwines enchanting music with life lessons experienced by a variety of memorable characters.

Curtain time is 7:30 p.m. each night in the school auditorium. Reserved seats are \$6 each and general admission seating is \$5 a person. Dinner performance tickets for the 6 p.m. buffet and play on April 27 are \$15 for adults and \$12 for children. Youngsters under age 4 are free.

Tickets will be available for sale in the lobby before the performances.

The Roncalli Jazz Band and members of the choral department will provide entertainment during the meal before the 7:30 p.m. production this Saturday. For

more information about the dinner or the productions, call the Roncalli office at 787-8277 by Friday afternoon.

The production is in the experienced hands of Karin Stratton, artistic director, and Lynn Starkey, musical director.

Student assistant directors are senior Sara Karn, freshman Joe Kinney, and sophomore Carrie Claycomb. Senior Matt Oskay and his father, Gene, designed the set.

The cast includes a talented group of Roncalli theater and choral students.

Three students also have appeared in community theater performances. Junior Nick Shannon has acted at the Theater on the Square and the Civic Theater. Senior Shaun Ancelet has performed at the Civic Theater and other community theaters in more than 30 musicals. Senior Emily Dwenger has appeared at Footlite Musicals, with the Buck Creek Players, and at the Junior Civic Theater.



Photo courtesy of Roncalli High School

Roncalli High School sophomores Kara Kogoris (from left), senior Tony Mascari, senior Emily Dwenger, and senior Maria Tebbe are members of the royal family in the school production of the musical "Into the Woods" this weekend at the Indianapolis South Deanery Interparochial high school.



## Young Adult Scene

## Students to raise camp funds for kids with HIV

By Pam Huber

DAYTON, Ohio — Put seven college students on a month long 300-mile hike in Vermont this summer and you'll get more than sweat and mosquito bites. You'll get smiles and trips to summer camp for kids with HIV.

Seven University of Dayton students from around the country are accepting donations for their "Hope In Vermont" hike. The money will be used to send children

Young Adult Forum/Tom Ehart

## Video voyeurism

When I go out and give talks to young adult groups on sexuality and chastity, I like to offer the audience the following proposal: Go to your neighbor's house one night, look in their bedroom window and watch what they are doing, say, for an hour or so. You may get arrested for being a "Peeping Tom," but I'm sure you'll be entertained and aroused.

Most people find my proposal absurd, offensive, and downright ridiculous. They also probably think I'm some kind of sicko pervert for suggesting such a thing in the first place.

So I ask them, "if you wouldn't go to someone's house to watch their bedroom behavior, why would you bring other people's bedroom behavior into your own house?"

Huh? They don't get it. Most people don't. We've become comfortably numb to the reality of what's happening in our homes.

What I'm talking about is "Video Voyeurism." No need to go from house to house to watch our neighbors' live romantic interludes. We just flick on the tube and catch them on video 24 hours a day. Like it or not, we've become a nation of voyeurs.

From soaps to sitcoms, dramas to decadent talk shows, we've allowed other people's lusts and passions, from the most subtle to the most blatant, into our living rooms and bedrooms. And with the rental of video tapes, we have even more access to watch and stare as other people, those bold and beautiful babes and buffs of Celluloidland, perform every kind of visual and physical eroticism imaginable.

What's the difference? None, except for the fact that video voyeurism takes place in our own homes and isn't legally a crime. Video voyeurism is the socially acceptable way to kindle the hidden fires of our desires.

Our excuse? It's not our fault, because we can't help that all the excessively seductive programs are on TV. Right? They're just there. And TV is a mode of communication that we simply can't live without. Right?

I don't think so. If we're to be responsible young adults, then we need to look at what these shows do to us. Whether we're willing to admit it or not, they do affect us. They affect our attitudes towards sex, self image, real love, respect for our bodies and the bodies of others (especially the opposite sex) and they confuse us into believing that any number of bizarre sexual behaviors are good, normal, and worthy of being sought after, when in reality, they're not.

Being video voyeurs numbs us out. We get numbed out to what is morally responsible. We become numb to the difference between what is good and what is perverted. It doesn't seem to matter anymore that most of the relationships on TV are adulterous and/or unmarried, or even people in multiple relationships or in alternative lifestyles. It doesn't seem to matter that watching this stuff could tempt us into doing similar acts. We've become numb to all that, and just keep on watching.

Whatever happened to "avoiding the near occasions of sin?" We used to say that in our Act of Contrition. It used to be that reading lustful books like romance novels was considered scandalous and an occasion of sin. That's not because the leaders in the church were censoring people, but because they knew what the effects would be on our physical, moral and emotional lives.

Now that we live in the video age, the same can be said for TV and videos. Christ knew all about this 2000 years ago, even when there weren't TVs. In the Gospel of Matthew (15: 10-20), Jesus talks about how impurity comes from within our minds, resulting in all sorts of sinful behavior. He knew how our minds and memories can wreak havoc on our moral lives if we don't avoid those near occasions of sin and seek activities that are positive and morally uplifting.

If we wouldn't stare into our neighbors' bedroom windows, and if we wouldn't go out and watch other peoples love lives being displayed, then maybe we should re-evaluate our video viewing habits and change the channel. Better yet, turn off the tube.

to Camp Heartland, a summer camp for children ages 5 to 16 who are living with HIV or AIDS. So far, they nearly have enough to sponsor three kids.

Matt Dougherty, a junior from St. Clement's parish in St. Louis, is organizing the trip. He learned of the camp through a TV documentary about a 10-year-old with AIDS and her family's decision to go public with her diagnosis. The movie mentioned Camp Heartland and Neil Willenson, the 22-year-old college student who founded the camp.

"I always wanted to do something for others when I got out of school," said Dougherty, "but this guy made me see there's no reason I can't do something now."

Donors can sponsor one hiker or the whole bunch for a specified sum per mile, so that a donation of a penny per mile for the whole group raises \$24 toward a camp stay that costs \$1,250 per child per week. Camp Heartland runs sessions in St. Louis, Milwaukee and Malibu, Calif., each summer.

Beneficiaries of the money that Dougherty and his friends are raising will include some Dayton-area patients of Sherman Alter, a pediatrician who specializes in infectious diseases.

"Children account for less than 2 percent of all AIDS cases," Alter said, noting that he's treating about 23 children who are infected with HIV and another seven or so who haven't been officially diagnosed yet. "With a lot of babies, you can't tell if they're infected early on," he said.

One reality of his practice is that he rarely gets to diagnose one case at a time. Since children with new cases of HIV today are so often infected at birth, "you diagnose three people at once — the child and the parents." The family members usually have the same thing as the kids.

Alter expects that the trip to summer camp will affect more than his patients' attitudes. "Even though a lot of the kids are asymptomatic, the specter of knowing that they have the disease is there. Any time you can give them a positive thing, it can help the whole family. Their mental state affects the physical state."

The four-week hike will take place from July 12 to Aug. 11. The group will travel on the Appalachian Trail

for about 75 miles and then branch off onto the Long Trail, which leads to the Canadian border. Three-sided shelters are located along the trail, and they plan to make use of them for overnight camps.

Gary Alder, a UD junior from St. Benedict parish in Terre Haute, is looking forward to testing himself with the 12-mile-a-day pace the group hopes to set. "We'll spend six days hiking, carrying all of our food, cooking over the stove and purifying water," he said. "Then we'll spend a day in town to relax — and shower," he said.

Senior Kara Nealon, from Our Lady of Mercy parish in Dayton, is concentrating on the spiritual potential of the hike. "I feel a call to deepen my relationship with God, and I think this hike and the people on the hike — who are so reflective and spiritual — will draw that out," she said. Following her May graduation from UD and the summer trip, Nealon plans to volunteer with an agency that supports people with HIV and AIDS.

Graduate student Conor McIntyre, a theological studies student from St. Chris parish in Rocky River near Cleveland, is the experienced backpacker who's giving practical advice to the group. He's recommending they buy hiking boots a bit larger than normal to accommodate the amount their feet will swell on the hike, for example.

A veteran of a five-month hike along the Appalachian Trail, McIntyre expects the UD hike to pose some challenges. "The elevation change in Vermont is pretty drastic," he said. "There are a lot of 4,000-foot peaks, and we'll be walking over the ridges instead of with them." He's planned a weekend of practice in Kentucky in April to help the hikers get comfortable with their equipment.

"I'm not at all worried," he said of the less experienced hikers. "We'll take it one step at a time, and we'll be fine. As long as the members of the group are supportive of one another — slowing down for someone with blisters or realizing that walking for three or four days in the rain can bring your spirits down — we'll be fine."

Donations to support the hike can be directed to Hope In Vermont, c/o Matt Dougherty, 830 Kings Cliff Road, St. Louis, MO 63122. Checks should be made out to Camp Heartland.

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# Question Corner/Fr. John Dietzen

## Is a baptized baby rebaptized?



Q Some friends recently had a baby who became dangerously ill shortly after birth. A nurse baptized her at the time.

Now the baby is to be taken to church for another baptism ceremony. We and the baby's parents are converts to the Catholic faith, and don't quite understand this.

We thought that once baptized, always baptized. Could you explain? (Texas)

A I understand this practice can be confusing, but actually it has a beautiful and logical purpose.

First, there is no second baptism involved at all. You are correct in that once an individual is baptized a Christian, there is nothing to "add" to it except, of course, living out that commitment.

A second baptism would do nothing the first valid baptism didn't already do.

About 600 years ago the church began the practice of

"supplying the ceremonies" of baptism. As you know if you have attended a Catholic baptism, the liturgy for this sacrament involves many important prayers and symbolic actions.

In the constraints of an emergency baptism, most of these other parts of the rite obviously must be omitted. All there is time for are the essentials, pouring the water and saying the words of baptism. The ceremony for your friends' baby will provide all that was missed.

Your concern is a valid one, however, because people frequently misunderstand this ceremony.

For example, the old form for supplying baptism ceremonies included what is called the exorcism, a graphic exorcism directly addressed to the "accursed devil," ordering him to depart from the children being baptized.

Consequently, it was not uncommon for people to believe that emergency baptism was not really effective and that children remained "under the power of Satan" until the exorcism was pronounced later.

In the present full baptism ceremony, this "exorcism" has become a prayer addressed to God, asking him and thank-

ing him for the victory over sin and the powers of darkness, which we share with Christ through baptism.

At the request of the bishops at Vatican Council II, the Congregation for Divine Worship in 1969 issued a revised Rite for Bringing a Baptized Child to the Church, which makes clear throughout that the child is already a fully baptized member of the church.

The whole tone of this new ceremony is different.

There is no exorcism. At the beginning, parents are asked, "What do you ask of God's church now that your child has been baptized?" The answer: "We ask that the whole community will know that he/she has been received into the church."

In other words, everything—the anointing, giving of the baptism candle, and so on—is designed to announce and rejoice over the public reception of this new member.

Far from superfluous, it is a wonderful way to acknowledge and celebrate an aspect of this sacrament that is easily overshadowed in the usual celebration of this sacrament.

By baptism we become, and are accepted as, members of a community of believers, the body of Christ on earth.

(Questions should be sent to Father Dietzen at Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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## Rest in peace

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

**ARMBRUSTER, Anna M.**, 93, St. Lawrence, Lawrenceburg, April 12. Wife of Thomas Louis Armbruster; mother of Robert, Jerome Armbruster, Mary Ann Lowe; grandmother of 18; great-grandmother of 30.

**ARMBRUSTER, Nellie**, 87, St. Lawrence, Lawrenceburg, April 11. Mother of Walter, Paul, John, Donald, Dale Armbruster; sister of Ed Barry; grandmother of 10.

**BANET, Emma**, 86, Holy

Family, New Albany, April 12. Mother of Ronald J., John A. Banet, Ruth Watson; sister of Adam Stumler; grandmother of nine; great-grandmother of 10; great-great-grandmother of one.

**BYRNE, Mary Catherine** (Coulter), 95, SS. Peter and Paul, Indianapolis, April 14. Step-mother of Robert W. Jr., Kerry Byrne, Anne B. Rust, Jennifer Shull, Cynthia Schick; grandmother of 12.

**CARBON, Camilla M.** "Mimi," 88, St. Patrick, Terre Haute, March 10. Mother of Patricia Etling, Albert J. Jr., Camilla Carbon; grandmother of 16; great-grandmother of 36.

**COOK, John T.**, 42, Our Lady of Perpetual Help, New Albany, April 2. Husband of Shelly Cook; father of John and Anne Cook, Jessica Franken; son of Victor, Helen Cook; brother of Victor Joe Cook, Jeanne Stevensen.

**DENNING, Theodore Sr.**, 97, St. Meinrad, April 7. Father of Patricia LaGrange, LaVerne Miley, Theodore Denning Jr., Thomas Denning; brother of Henry U., Esther Denning; grandfather of 19; great-grandfather of eight.

**FELDMAN, Clara M.**, 94, Immaculate Conception, Mill-houses, April 16. Step-mother of James, Alfred Feldman; sister of Franciscan Sister Alma Scheidler; step-grandmother of nine; step great-grandmother of eight.

**FISCUS, Helen J.** (Stefanko), 81, St. Christopher, Speedway, April 14. Wife of Lewis S. Fiscus; mother of Carole Ann Fuller; sister of Frank Stefanko; grandmother of four; great-grandmother of four.

**GIORGIANI, Frank J.**, 90, SS. Peter and Paul, Indianapolis, April 12. Father of Dr. Kathryn Schetz, Jacqueline G. Jean, Lucille G. Heavey; grandmother of 11; great-grandmother of five.

**GUDORF, Edmund A.**, 85, St. Meinrad, April 12. Brother of Josephine Kleiser, Lorine Meyer.

**HERBERT, Marie M.**, 78, St. Maurice, Napoleon, April 9.

Mother of Margaret Dickman, Elizabeth Johnson, Dorothy Krieg, Patricia Severs, Diana Young; sister of Loretta Wolf, Bernadine Brinkman, Helen Strasser, Genesee Merkel; step-mother of Thomas, Paul Herbert, Rose Brinkman; grandmother of 21; great-grandmother of 11; step-grandmother of 18.

**HESS, Georgiann**, 84, St. Paul, Tell City, April 13. Sister of James Hess, Beatrice Schoenenberger; aunt of several nieces and nephews.

**HOLDEN, Cecil**, St. Simon, Indianapolis, April 15. Husband of Lorraine Holden; father of Cindy Hurt, Theresa Edwards, Paul Holden, Sue Druly, Barbara Horan, Mary Smith; son of Marie Holden; grandfather of 15.

**KEATING, Robert**, 86, St. Christopher, Speedway, April 11. Husband of Helen Keating; father of James Keating, Jane Anderson; brother of James Keating.

**KING, Carolyn A.**, 35, Prince of Peace, Madison, April 9. Wife of Terry L. King; mother of Courtney, Hailee, Zachary King; daughter of Mary Jane Furnish; sister of Tom, Steven, Tim, David, Chris Furnish; granddaughter of Rosella (Kasper) Cox.

**KRESS, Dena M.**, 60, St. Paul, Tell City, April 10. Wife of Edward Kress; mother of Kena L. Baur, Kevin M., Kip E. Kress; daughter of Frank L. Petrie, Lorena Ducret; sister of Dennis Petrie, Gail Enright.

**MAPLE, Melvin L.** "Bud" Sr., 77, St. Louis, Batesville, April 18. Husband of Rita (Goldsmith) Maple; father of Melvin L. Jr., Donald Maple, Nancy Ollier, Brenda Booser; brother of Walter Jr., Roger, Robert Maple, Mildred Wells; grandfather of 13; great-grandfather of three.

**McCAULEY, Corean B.**, 95, Little Flower, Indianapolis, April 10. Mother of Charles B. McCauley; grandmother of four; great-grandmother of six.

**NICKOL, Ann**, 34, St. Christopher, Indianapolis, April 12. Daughter of Martha Nickol; sister of Thomas, James, Michael Nickol, Mary Brown.

**PAVEY, Geraldine K.**, 76, St. John, Bloomington, April 9. Mother of Shirley Schooley, William "Bud" Pavey; sister of Robert Douthitt, Mary Ilene Morris, Barbara Crow, Peggy Parks, Maxine Cardwell; grandmother of six.

**RALSTON, Berniece Odella**, 67, St. Philip Neri, Indianapolis, April 10. Wife of Ralph T. Ralston; mother of Tina Hughes, Amber Ralston, Bernard Durman; sister of Betty Schussler, Levernne McCurrio, Marcella O'Hara; grandmother of 21; great-grandmother of eight.

**RENN, Eugene "Gene"**, 52, St. John, Starlight, April 1. Husband of Barbara Lega; father of Tom, Ryan, Craig

Renn; son of Norb and Adelaide Renn; brother of Stanley, Leslie, Randy, John, Linda, Charlotte, Barbara, Polly, Laura, Carol and Joy Renn.

**ROSS, Aileen**, 77, St. Joseph, Indianapolis, April 6. Mother of Sharon, Jody Ross; grandmother of five.

**SCHAEFER, Martina C.**, 90, St. Meinrad, April 11. Mother of Tom, Jim Schaefer; sister of Laura Wilhelm; grandmother of four.

**SCHUTTE, Viola R.** (Wagner), 71, St. Anthony, Morris, April 18. Mother of Linda Schmidt, Roger, Melvin Schutte; grandmother of eight.

**SCHWINDEL, Edwin H.**, 75, St. Meinrad, March 29. Husband of Cyrilla Schwindel; father of Mary Lou Vaal, Mildred Lewis, Kathy Spurlock, Brenda German; brother of John Schwindel, Amanda Hoffman; half brother of Carl Schwindel, Viola Langebrake, Patty Neyenhaus; stepbrother of Kathy Friedman; grandfather of 14; great-grandfather of three.

**SMITH, Ester C.** (Yowell), 59, Holy Angels, Indianapolis, April 9. Mother of William C. Jr., Wayne D. Smith, Mary Catherine Terrell, Teresa Douglas; sister of Frances McClinic, Barbara Holland, Mary Hendricks; grandmother of 10; great-grandmother of one.

**SMITH, Rose Marie**, 68, St. Mary, New Albany, April 18. Wife of Kenneth L. Smith; mother of Kenneth S. Smith, Kimberly S. Bieber, Lindsey S. Ferguson, Lori D. Hodges; sister of Freda Doughty, Anne Lee; grandmother of eight; great-grandmother of four.

**SOUVINER, George E.**, 71, Holy Spirit, Indianapolis, April 13. Husband of Phyllis J. (Durbin) Souviner; father of Jay A. Souviner, Julie A. Robertson, Jenny A. Hallett; brother of Fayette Ballard; grandfather of eight.

**TATE, Mary Beth**, 35, Holy Spirit, Indianapolis, April 8. Daughter of Curtis and Mary Lasher; sister of Brian Lasher.

**TUMILTY, Evelyn G.**, 71, St. Mary, Greensburg, April 17. Mother of Fred C. Tumilty, Jonita Gosnell, Doris J. Bruner; daughter of Lula (Burkett) LeMasters; sister of Jean Jones; half-sister of Marion Burke, Marilyn Voiles; grandmother of five; great-grandmother of six.

**YUNKER, Ann**, 93, Prince of Peace, Madison, April 12. Mother of Anne Marie Yunker.

**ZABOGA, Carl**, 77, St. Michael, Indianapolis, April 9. Father of Louis C., Thomas J. Zaboga; grandfather of six; great-grandfather of nine.

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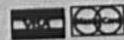
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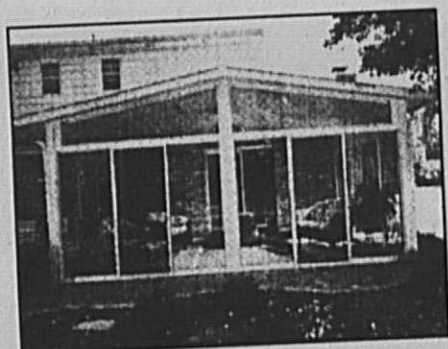
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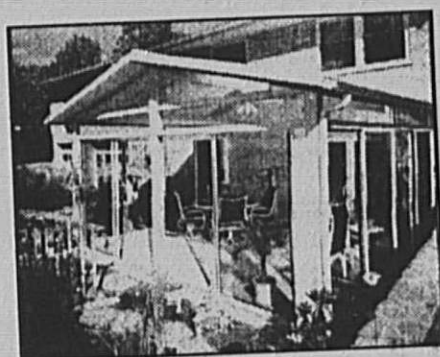
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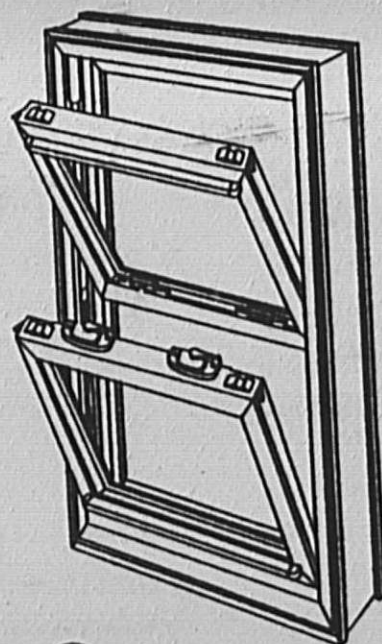
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