

Seeking the Face of the Lord

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



Lessons my mom taught me

I can't let Mother's Day come and go without comment. Celebrating our mothers strikes a chord, especially in these times when family values and the beauty of motherhood are often denigrated. We need to lift up the wonders of motherhood. The older I get the more I realize the many dimensions of challenge mothers face through life and what a profound influence they have on us for life.

We all think of our own mothers and the older we get the more we appreciate them. Mine has been deceased since July of 1982. I still miss her, but the sorrow has turned to a sweet sorrow. I have no doubt that she is in heaven and I relate to her in the communion of saints, a doctrine of our faith that has come to mean so much to me since her death.

Even in my youth, including the teen-age years, I considered my mom to be a wise and even-keeled person. Rarely did I see her lose her calm and steady approach to any question or problem. I considered her a reliable counselor even when, as rector, I tried to lead St. Meinrad Seminary in the turbulent years of the 1970s and early 1980s.

Mom would never interfere, nor would she offer me unsolicited advice. But when I did ask, I got a straight answer and I would be hard put to name an instance where she was wrong. Those decades after the Second Vatican Council were difficult and confusing for everyone, especially seminaries, because so many changes were launched and there was little guidance for those of us in charge.

My mom was a traditional, dedicated Catholic who loved the church. She was also a teacher, in fact she was the first lay teacher in the Catholic school of my home parish in Jasper. Because of the programs of in-service education for teachers I guess she had more opportunity than most parents to see what was happening in the post-conciliar church. She didn't like some of it and she disapproved of some, but she never became hostile or judgmental in her manner. Nor did she set herself above the leaders of the church. Like many of us, she was disheartened when priests and religious (for example, her friend, the principal of her school) set aside their religious commitments.

She worried about St. Meinrad and

the responsibility of the seminary for the formation of future pastoral leaders. What was clear to me was that she never lost her faith in the Holy Spirit's guidance through those troubled times. She taught her elementary students the basics of the faith and she witnessed her love for the church. They express their gratitude to this day.

I have a pretty good idea about how my mom would react to some of the issues and crises of the church in the 1990s. I often ask myself what she might say about the concerns of our day. I have thought of her especially in the last year or so as St. Meinrad Seminary has weathered some storms caused by one or other faculty member and reminiscent, perhaps even a residue, of the 1960s and 1970s.

In the early post-conciliar years mom had her questions and concerns about changes in the seminary, but she remained a loyal supporter of St. Meinrad. I was studying in Rome when many of the changes occurred and she would comment on her perceptions in her weekly letters to me. There was always a measured balance. It would be the same today. Why? Because in her wisdom she knew that no school or no seminary just as no parish or no family is bad because of the failings of one or other individual member or members.

Nor would she tolerate exaggerated generalizations about evil; she would not brook rash judgments based on speculation or hearsay. If she taught me anything, it was how despicable gossip is in all of its forms. She would have no part of it.

Underlying the even-temper and calm approach of my mother was a deep faith in God and a steady habit of prayer. I would not call her prayer-life dramatic, but she was steady and it gave her peace of mind. I learned from her that too often an intemperate and anxious reaction to the troubles and concerns of our society and our church is rooted in a shallow faith.

No mistake about it, deep faith is not naive. Nor is it uncritical of the times. Yet a person of deep faith and steady prayer does not judge rashly nor does he or she undercut those vested with the responsibility for pastoral leadership. It is a lesson my mom taught me more in action than in words.

Exhibit shows development of St. Mary of the Woods

The development of St. Mary of the Woods as home of the Sisters of Providence is explored in a new exhibit in the Heritage Room at Providence Center, St. Mary of the Woods.

"From Logs to Limestone" begins with the founding of the Sisters of Providence in 1840 and continues to 1896, a span of years that saw construction of many of the existing buildings at St. Mary of the Woods. The exhibit features sketches, photographs and stories.

"From Logs to Limestone" will be featured through Dec. 16. The Heritage Room is open from 8:30 a.m. to 4:30 p.m. Monday through Friday, and from 11 a.m. to 3 p.m. Saturdays and Sundays.

Providence Center is five miles northwest of Terre Haute off Highway 150.

Editorial Commentary/John F. Fink, Editor

Here's what we mean by partial-birth abortion

Archbishop Buechlein has asked that a pastoral letter he has written on the subject of partial-birth abortions be read this weekend at all Masses in our parishes. Despite the news stories about the bill to outlaw these abortions, and President Clinton's veto of that bill, some people still don't understand what all the fuss is about. The archbishop wants to make sure that Catholics in this archdiocese understand what we're talking about.

There is a part of that letter, though, that pastors, or others who read it at the Masses, might not want to read. That's a description of the procedure itself since it is so brutal. The archbishop said that this may be deleted for pastoral reasons and priests have expressed a reluctance to read it if children are in the congregation.

We have also received phone calls from people wondering why *The Criterion* has never described the partial-birth abortion procedure when, indeed, we have done so frequently since the bill was first introduced in Congress. Such descriptions were most recently in articles in our April 19 and 26 and May 3 issues.

We will do it again:

A partial-birth abortion requires a physician to extract a near-term fetus, feet first, from the womb and through the birth canal until all but the head is exposed. Then the tips of surgical scissors are inserted into the base of the skull and a suction tube is inserted to remove the baby's brain. Then the rest of the baby is extracted.

If those who read the letter in the parishes don't believe it would be wise to read that description of the procedure in church, they can refer to this editorial.

That is the procedure that President Clinton defended when he vetoed the bill that would ban it. It's a procedure that even most pro-choice people oppose. And it's easy to see why. The whole procedure resembles infanticide much more than it does abortion.

Pro-choice Democratic U.S. Sen. Daniel Patrick Moynihan of New York, in explaining why he would vote to override the veto, said, "I think this is just too close to infanticide."

Why kill the baby at the last moment instead of delivering it the last few inches and then treating it as a premature baby? Surely it is even safer for the mother to complete the delivery rather than to have the baby killed while it is only partially delivered.

Although the U.S. cardinals and bishops have been in the forefront in efforts to override the president's veto, this is not just a Catholic issue. Rev. Billy Graham has said that he met with President Clinton and personally told him that he was wrong to veto the bill.

House Speaker Newt Gingrich has said that he plans to have the House of Representatives vote to override the veto in early June. So if you haven't yet written to your representatives in Washington about this issue, now is the time to do so.

Political advertising is discussed by Criterion's board of directors

Political advertising was one of the topics discussed at the regular meeting of the board of directors of *The Criterion* on Wednesday, May 9.

Editor John F. Fink told the board members that a large number of complaints were received because of an ad from the Marion County Democratic Party that endorsed, among others, President Clinton. (A sampling of the letters received is on page 5.)

Board members reminded the staff of the legal requirement for tax-exempt organizations not to engage in partisan politics. It was emphasized that political ads must be accepted from all candidates without discrimination and that the advertising department may not reject ads from candidates whose views might not agree with those of the Catholic Church.

During discussion of the topic, it was suggested that, in the future, all political ads carry the words "paid political advertisement" at the top of the ad rather than in small type at the bottom of the ad.

A committee was appointed to review the newspaper's current policy and how it was followed and to recommend possible changes. The committee will make its recommendations at the board's next meeting in August.

In other matters brought before the board, a proposed breakeven budget was approved for the fiscal year that will begin July 1 and reports were received from the newspaper's various departments.

Associate Publisher Dan Conway told the board members that a review of the business activities of *The Criterion* will be overseen by Scott DeNardin, archdiocesan controller. He said that the archdiocese's auditors will conduct the review.

Advertising Director Reed Yadon reported that the present fiscal year has been the best in the newspaper's history so far as advertising revenue is concerned. The board noted that this is important since subscription rates are frozen and it is, therefore, up to advertising to pay for

increases in the cost of paper, printing, postage and salaries.

Yadon reported that *The Criterion's* present circulation is 67,819, which is 95 percent of the registered households in the archdiocese. Conway noted that, because of the mobility of parishioners, 95 percent is full coverage.

Fink told the board that people who entered the Catholic Church at Easter have been invited to write about why they became Catholics. These responses have started to appear on page 5.

He also reported that the Tribunal will contribute a column beginning this fall and that he would like to start a column by priests of the archdiocese.

Conway told the board that a communications audit now being conducted shows that more people than ever say that *The Criterion* is their primary source of information about religious matters. However, he said, the data also show that the readers wouldn't necessarily be willing to pay to receive *The Criterion*.

Yadon reported that the TV Mass, sponsored by *The Criterion*, is now being broadcast at five different times. He said that efforts are still being made to place the TV Mass on a cable system that serves the southern part of the archdiocese.

He also said that articles and columns from *The Criterion* continue to receive an increasing number of "hits" on the Internet.

This was the final board meeting for Father Anthony Volz and Grace Lang. Their successors have not yet been selected.

Official Appointment

Effective July 3, 1996

Rev. Herman Lutz, currently pastor of St. Paul Parish, Sellersburg, appointed pastor of St. Philip Neri, Indianapolis.

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



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CYO gives volunteer awards at combined ceremony

By Mary Ann Wyand

Catholic Youth Organization volunteers help young people "read the right signs" along the roadways of life, Father Joseph Schaedel, vicar general, told honored guests, family members and friends during the first combined CYO volunteer awards ceremony on May 7 at SS. Peter and Paul Cathedral in Indianapolis.

During the ceremony, the archdiocese honored eight distinguished volunteers with the St. John Bosco Medal and 24 dedicated youth workers with the Monsignor Albert Busald Award. Thirteen outstanding teen-age volunteers were recognized with the Spirit of Youth Award.

"The world today is full of signs," Father Schaedel said. "Quite a few are misleading. The majority of signs along the road of life are contrary to those of Christianity. Tonight we celebrate people who are trying to read the right signs. We honor some folks who are doing more than that. They are trying to get other people to read the right signs too. They are people of all ages" who "are doing a remarkable job of listening to the voice of Jesus and his church, to the prompting of the Holy Spirit."

God calls people to generous service in his name, the vicar general said, and asks that we uphold "the values, the priorities, the ideals proclaimed by Jesus through his church."

Christians need to "read the right signs"



Photo by Mary Ann Wyand

Catholic Youth Organization St. John Bosco Medal recipients honored by the archdiocese on May 8 are (front row, left to right) Holy Spirit parishioner Joseph Minatel, Little Flower parishioner Peggy Pfau, Mary Kay Hahn from St. Mark Parish, and St. Malachy parishioner Paul Whalen, and (back row, from the left) St. Malachy parishioner Devin Meunier, Our Lady of Lourdes parishioner Dennis Davis, Nativity parishioner Tony Agresta, and Jack Vannice from Immaculate Heart of Mary Parish.

and "help other people do the same," he said. "Then heed what they say: Jesus Christ needs to be the 'living stone,' the cornerstone, the foundation stone of everything we do. Jesus as the cornerstone of our life is a comfort, a guide, a rock to lean on. He is precious in the eyes of God. So are we."

Honored with the St. John Bosco Medal,

the highest CYO service award, were St. Malachy parishioners Devin Meunier and Paul Whalen of Brownsburg, and Mary Kay Hahn from St. Mark Parish in Indianapolis, whose father, Albert Herbertz, earned the coveted medal in 1978.

Other Bosco recipients from Indianapolis were Holy Spirit parishioner Joseph Minatel, Little Flower parishioner Peggy Pfau, Jack Vannice from Immaculate Heart of Mary Parish, Our Lady of Lourdes parishioner Dennis Davis, and

Nativity parishioner Tony Agresta.

Recipients of Monsignor Albert Busald Awards for distinguished service to youth were Good Shepherd parishioner Jeanette Warholak, William Silvey from Immaculate Heart of Mary Parish, and Holy Spirit parishioners James McNulty, Mark Kolbus and Tony Matthews.

Other Busald recipients were Little Flower parishioners Stephen Crays and Thomas McAndrews, Nativity parishioners Mark Bohnert, Joseph Gault and Peggy Hannigan, St. Luke parishioner Anthony Walter, St. Matthew parishioner James McHugh, and St. Barnabas parishioners Robert Carver and Terry Kriner.

Also earning Busald Awards were Michael Stahl and Kathy Keyler from St. Jude Parish, St. Monica parishioner Terri Bolles, St. Mark parishioners Cade Verner, Diana Bauman and Kathy Able, St. Rita parishioners Paul Guynn and Tawanna Montgomery, St. Simon parishioner Timothy McGrath, and Edward Seib from St. Thomas Aquinas Parish.

Spirit of Youth Awards were presented to Andrew Dishman from Holy Cross Parish, Christy Schnell and Matthew Oskay from Nativity Parish, St. Gabriel parishioner Ricky Lile, and St. Jude parishioner Julie Lynch.

The youth award for outstanding church and community service also went to Michael Petro of St. Lawrence Parish, Lynne Riley from St. Mark Parish, Brian Stroup of St. Pius X Parish, Kelly Dunn from St. Philip Neri Parish, Jason Flagg from St. Rita Parish, Phil Strack from St. Roch Parish, and St. Monica parishioners Melissa Bartley and Jason Barnes.

Doris S. Parker to facilitate planning for multicultural ministry



Doris S. Parker

Doris S. Parker, a former Indianapolis resident, and a former member of St. Lawrence Parish in Indianapolis, will direct a strategic planning process for the recently formed archdiocesan Multicultural Ministry Commission.

The group will work to promote an increased awareness of the ethnic strengths and diversity of the archdiocese. It also will assist parishes in developing services to meet multicultural needs.

The appointment was announced by Suzanne Magnant, chancellor of the Archdiocese of Indianapolis.

The 14 members of the archdiocesan Multicultural Ministry Commission were commissioned by Archbishop Daniel M. Buechlein during a December 1995 prayer service. The commission was formed as result of input from focus groups led throughout the archdiocese by Carmen Hansen Rivera and Joseph Smith, both of Indianapolis. The results of these focus groups also contributed the core issues and concerns that the commission will address throughout its planning process.

In addition to the commission, a group of lay leaders serves on separate committees that will prioritize plans to meet the needs of the African-American, Asian, and Hispanic communities.

The first task of the multicultural com-

mission is to develop a strategic plan. Members will meet on the Saturdays of June 22, July 27, and Aug. 10 to begin work on this plan.

Magnant said Parker, who currently is foundation administrator for Alpha Kappa Alpha Educational Advancement Foundation in Chicago, has a rich background in working with parish and civic groups.

"Doris has been involved with a diverse group of organizations in Indianapolis—and now in Chicago—for more than 30 years," Magnant said. "Catholics in central and southern

Indiana will benefit greatly from her professional experience and eventually from the work of the Multicultural Ministry Commission."

Since Parker's move to Chicago in 1987, Magnant added, she has kept an active relationship with her former parish and also with local groups, including the Indiana Advisory Commission to the U.S. Civil Rights Commission.

Parker is a member of St. Felicitas Parish in Chicago. Her involvement in the Chicago community includes work as a literacy tutor.

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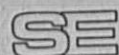
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on Saturday, June 1, 1996

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at the

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Reception immediately following at Assembly Hall,
Archbishop O'Meara Catholic Center, 1400 North Meridian Street

From the Editor/John F. Fink

Vatican finances: from deficits to small surpluses



Affairs of the Holy See. I happened to see the cardinal the night before our briefing when he was principal celebrant for a memorial Mass for Cardinal John Krol of Philadelphia and he told me then that he had a 40-minute presentation prepared for us.

It was quite a presentation. First he passed out copies of his 15-page talk so we could read along with him for better comprehension. He gave us four attachments to explain the organization of the Holy See as regards finances, a statement that he gave when he presented the financial statements of the Holy See for 1994, another statement that he gave when he presented the budget of the Holy See for 1996, and the budget for the Holy See for 1996. The budget alone was 18 pages.

The so-called Vatican Bank (*Istituto per le Opere di Religione*) is not part of the Holy See's accounting because it does not really belong to the Holy See, Cardinal Szoka said. It belongs to the depositors, most of whom are the international religious orders, such as the Jesuits. It was at the Vatican Bank where there were scandals some years back.

I believe that Cardinal Szoka, the former Archbishop of Detroit, has done a fantastic job in the six years he has been in Rome. He has modernized the management (there were no computers in his office when he arrived and only three accountants), took the Holy See from 22 years of deficits to surpluses the last three years, and has opened up the Holy See's financial information to the world. The cardinal has no authority over the expenditure of funds, but he does control the budget process and the various congregations, councils and offices have learned to get their proposed budgets in on time.

The cardinal said that he is a firm believer that "nothing succeeds like success," that success breeds success. He also believes firmly that the more people know about the church's finances the more willing they are to contribute. He said that the more successful a diocese is financially the more it will continue to be because people are more willing to contribute to a successful organization than to one that is always in finan-

cial trouble. This is borne out by successful fund raising in colleges and universities. He also said that he believes that openness about Vatican finances has eliminated the negativism and skepticism that once existed in the press about them.

I have written about Vatican finances before, after an interview I had with Cardinal Szoka on June 30, 1993 (published in the July 16, 1993 *Criterion*). At that time I was able to report that the Holy See's deficit had fallen from a record high of \$87.5 million in 1991 to \$2.75 million in 1992. Since then there have been three years of surpluses—\$1.4 million in 1993 and \$411,000 in 1994. The cardinal said that the audit for 1995 hadn't been completed yet, but "I am reasonably confident that we will again have a small surplus."

In his remarks to us, Cardinal Szoka told something about his struggles to change the culture that he found at the Holy See six years ago. "After my first year in Rome," he said, "I felt that I had not accomplished very much. In fact, I didn't think I had really earned my salary." He said, "I can tell you that we did not have all the financial reports for 1990 by Feb. 28, 1991. It took a great deal of tugging and pulling to get all of them by May. . . . However, I can also tell you that the following year all the entities in the Consolidated Statement had their financial reports in by the end of February or the first week of March. We had no trouble receiving the budgets by Aug. 1."

Another sign of progress: "The Consolidated Budget used to be received by the Council of 15 Cardinals in March, three months after the fiscal year had begun. They now receive it in November before the beginning of the fiscal year. The bishops of the world receive it in December or January at the latest."

The cardinal arranged for a professional management study of his prefecture (the first time that had ever been done at the Holy See) and he put in a modern computer system. Sister Del Marie Rysavy, an American who was teaching computer science at a university in Minnesota, came to Rome to teach the staff how to use the system. Two more full-time accountants were added to the staff. In other words, he tried to get the Holy See to operate like a modern business.

I liked Cardinal Szoka's closing paragraph: "Whether I have accomplished anything worthwhile in Rome is for others to judge. The only thing I can say with some certainty is that they know I'm here."

The Human Side/Fr. Eugene Hemrick Not all the changes in the church's current statistics are negative

Current statistics indicate that the church continues to experience changes that are challenging. Some of the statistics are regarded as alarming by some people. That shouldn't obscure the fact, however, that some statistics and some current changes are very positive.



Researchers recently reconfirmed projections that predict we will have far fewer and much older priests in the United States in the next 10 years.

Many dioceses are now in double digits in the number of parishes being closed or consolidated, and 10 percent of all U.S. parishes now do not have a resident priest.

Within the last 15 years, Catholic primary and secondary schools, which traditionally have fostered vocations to the priesthood and religious life, and have been a big feeder of students to Catholic universities and colleges, have dramatically decreased in numbers. And they now have a ratio of approximately 90 percent lay teachers to 10 percent religious teachers.

One noted researcher says that these kinds of statistics are indicators that the church in the United States has entered a "crunch time" in which a diminishing number of priests, religious and schools are encountering a growing and even crushing demand for the very services they provide.

As true as this is, not all statistics on contemporary church life are preceded by a minus sign. There are also many pluses.

The permanent diaconate has doubled in the United States, for example. The country now has more than 11,000 deacons, and when we add that most wives of deacons work with them in ministry, we learn that we have a new force of vital ministers.

There is also a sharp increase in parish lay administrators whose roles range from managing the entire parish plant to organizing its ministries. And just as the laity now more and more run our Catholic schools, so too the laity are now tremendously important to the running of most parish ministries.

In fact, Catholic universities and colleges are creating new programs aimed at preparing future church lay leadership, and lay sabbatical programs reflect a new effort of the lay movement to grow in healthy ways.

Current statistics point in a variety of ways to the vital role of the laity as a "new guard" in church life.

The laity are people who in special ways symbolize a union between the best of the secular world and world of religion. This "new guard" in the church is very spiritual, but its spirituality is formed more by everyday life situations than by the spiritual exercises of any religious community.

There are differences in the way priests or religious and the laity approach ministries, but there also are similarities, common bonds and great opportunities for a new era of cooperation and collaboration.

Yes, there are some problems. As much as lay people work within church circles, they as yet never feel they are a part of the church's inner circle.

Emphasizing the differences can sound divisive. But it need not be. As in a marriage, the better the partners understand both their differences and what they appreciate about each other, the better they will work together in unity and become one.

That's why I believe that in this crunch time, the new role of the laity is a plus factor in church life.

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A View from the Center/Dan Conway

Dioceses and parishes struggle with 'bureaucracy'

Several months ago I wrote about the tension that exists in Catholic dioceses between parish leaders and diocesan staffs who are frequently accused of "bureaucracy."



This tension is particularly evident in the larger archdioceses which have many different offices and agencies, but it is no less real in smaller dioceses—even those whose structures are known to be "lean and mean."

What is it about the nature of a diocese that causes people to perceive it—correctly or incorrectly—as a large, inefficient bureaucracy?

In my work as a planning consultant for Catholic dioceses, I have observed several factors that help to create the generally false impression that the diocese is a bureaucracy.

First, most Catholics do not understand what a diocese is or why it is necessary to have offices or agencies that are separate from the parish. While diocesan structures vary according to this size, history and local circumstances, virtually all diocesan agencies can be grouped under one of the following general headings: (1) pastoral ministry, (2) education, (3) social services, and (4) administration and finance.

The primary purposes served by diocesan agencies are: (1) to serve as a resource to parishes and (2) to offer a specialized ministry that is beyond the scope of any individual parish. In addition, the diocesan office serves as a central administrative unit for the many diverse parishes, schools and agencies which are directly accountable to the local bishop.

So what's the problem? Many things contribute to the tension between parishes and their diocesan administration, but here are two of the major factors: First, the work

of diocesan offices and agencies is frequently invisible to ordinary Catholics and even to pastors or other parish leaders. Even agencies that serve as a resource to parishes (for example, the Office of Worship) will be known by the pastor and perhaps one or two others in the parish. To the rest of the parish (including other parish staff), the purpose and activities of this agency will be largely unknown. Multiply this experience by five or 10 or 20 diocesan agencies (including the school office, Catholic Charities, finance office and a variety of pastoral service agencies), and you have the makings of a large network of offices and agencies whose contribution to the life of the church is invisible to most Catholics.

A second source of tension is the fact that many diocesan offices are responsible for developing rules and regulations for parishes to follow. (Sometimes these are mandatory, but more often they are in the form of guidelines.) Most everyone agrees in the abstract that this is a necessary function of diocesan administration. But when parish leaders start receiving separate sets of instructions from five or 10 or 20 different agencies, their circuits are quickly overloaded.

Is there any solution? Two obvious responses are: (1) to raise awareness about the good work that is being done by the diocese and (2) to control the urge to regulate, assist or survey parishes. Even more important, I think, is the need to help both pastoral leaders and diocesan staff members come to a deeper appreciation of the proper role of the diocesan office in carrying out the mission of the local church.

This will not happen overnight, but it is essential if we ever hope to eliminate the nearly universal perception of bureaucracy in diocesan offices throughout the United States.

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The Criterion



have been the better option.

I would hate to think that there was just too much money involved to turn it down.

The point is, do we confirm our Catholic beliefs in the Catholic press, or just make sure the press keeps running, at all costs? So why even bother to call it "Catholic"? It seems like a real compromise of values.

Rita A. Schoentrup
Greensburg

In your May 3 issue is an excellent, articulate teaching column by Archbishop Daniel Buechlein about the disastrous veto of the partial-birth ban by President Bill Clinton. Our archbishop cites several examples of President Clinton supporting abortion instead of making it "rare" as the president has stated. Archbishop

totally opposed to Catholic beliefs and way of life?

We request that our name be removed from your mailing list. We have lost all respect for such a newspaper.

Dick and Ann Rust
Indianapolis

In the May 3 issue of *The Criterion*, I read Archbishop Buechlein's column titled "We Can't Ignore This Issue." It addressed President Clinton's veto of the ban on partial-birth abortions.

However, an institution (the Catholic Church) does not begin to challenge Clinton's veto by publishing a full-page ad endorsing President Clinton and members of the Indiana Democratic Party, a party whose political platform embraces abortion and its illegitimate child, assisted sui-

I attended church irregularly between different religions from high school until I met my future wife on July 14, 1994. I have always had a strong belief in the church and the Lord, but I had never found a place where I felt I belonged.

After meeting my future wife, I accompanied her to a few Catholic Masses. At first I was very confused and did not understand the Mass, but I could see it was very special with great pride, faith, tradition and love.

A year later, we were engaged and scheduled for a wedding preparation appointment with Father Dan Mahan of St. Luke's Church in Indianapolis. I had many questions about the Catholic faith and a force inside of me grasping for answers. While meeting with Father Mahan, he suggested that, if I wanted to learn and understand about the Catholic Mass, Eucharist, and faith, the Rite of Christian Initiation of Adults (RCIA) was starting the following Monday for orientation.

I was a little hesitant, but Father Mahan assured me that whenever I wanted off the train of Catholic faith, I could get off. Also, for our wedding preparation, Father needed to know if I had been baptized. I thought I had been, but found out otherwise. Inside, I was really hurt and lost. I felt as if I had no family—I was an outsider.

Orientation went very smoothly on Monday and the force inside told me to continue. The next seven months were the best train ride I had ever taken. My sponsor (my wife) and I attended the RCIA class together to learn and understand the faith. Each Sunday, my train's force grew stronger and stronger. My thirst for more knowledge and understanding greatly increased. I could not wait for the next Sunday to share Scripture and learn about the Catholic way of life.

As each Sunday passed, I was reaffirmed that I belonged and I had found my home and family of faith. By the end of November, I started the countdown to Easter Vigil when I would be baptized and confirmed into the Catholic Church. I had learned so much that I can never compare its value.

The Catholic faith taught me how to read Scripture and what the Scripture was saying. The key to Scripture is within ourselves because Scripture can have different meanings as well as depend on the mood when they are read. I learned about the

glorious tradition of the Catholic Church, the sacraments, the parts of the Mass, and the beauty and the love of the Eucharist. It took 27 years, but I found out the real meaning of Christmas and Easter. These two special celebrations should be celebrated throughout the year, not just one day. I have noticed how these seven months have put the love in my heart and brought out the Lord inside of me. This experience has taught me an infinite amount of knowledge about life.

Now it was Palm Sunday and the Holy Week was upon me. I was going to be baptized and confirmed into the Catholic Church. It was such an emotional week for me. I looked back at how wonderful the past seven months had been and then looked ahead to how better I can enjoy life with the Lord. It was a week to pray, to reflect, to be thankful, to be happy, and to remember.

The day I had looked forward to was finally here. The Easter Vigil service was so spectacular and wonderful from the light of the great fire to the Scriptures, from singing to being baptized, from standing before the church to taking part in the Eucharist, and from the sign of peace to the wonderful reception afterwards. I was so proud to stand before my fellow RCIA classmates, the church, my mother, my wife and her parents, and the Lord to profess my Catholic faith. I felt like I belonged and had a new family. I realized that these past seven months was only a beginning of my Catholic faith. The next journey I look forward to is the one my wife and I will take together. It was so wonderful to meet others who were on a similar train ride searching for their faith identity. It was such a privilege to share my heart and faith with the others in the RCIA class. I look back and thank my wife, Dawn, for coming into my life, bringing the Catholic faith into my life, for taking the journey with me the last seven months, and for all her love. I know the Lord and the Holy Spirit were that force that brought me to the Catholic faith. I feel it was inside of me all the time, but needed a guide, the Lord.

(We invite other recent new Catholics to share their faith journey with our readers. Tell us why you became a Catholic. Send your faith stories to *Why Catholic?*, The Criterion, P.O. Box 1717, Indianapolis, IN 46206.)

Light One Candle/ Fr. John Catoir

Appreciate joy that comes our way

We all experience frustrations and disappointments. Anne Lindbergh, for instance, was frequently dejected because she couldn't find time to write.



In her book, "War Within and Without," she tells of overcoming this problem which robbed her of her joy. She resolved to think about some of the moments of inner satisfaction she experienced during the day;

moments of joy provided by her family and friends. "Every day has moments of pure joy," she told herself, "even on the dullest and saddest day."

Her advice is worth pondering. When we allow ourselves to appreciate the joy that does come our way each day, we begin to relax. When we learn to treasure these joys and take pleasure in them, we are counting our blessings. Some blessings are so subtle we miss them unless we deliberately think about them—little things like the memory of a special smile, or a beautiful flower in full bloom, or a welcome letter from a friend. Many things that lift the spirit can be savored for days and weeks; the list is limitless.

Counting your blessings is an art which requires a deliberate decision—a decision to . . .

Think of the love you've received, not the hate.

Think of the smiles you've seen, not the frowns.

Think of the praise you've been given, not the hurts.

Think of the healing that's taking place, not the wounds.

Think of the good you've done, not the bad.

Think of the prayers you've offered, not the distractions.

Think of God's forgiveness, not your guilt.

Think of the laughter, not the tears.

It's amazing how you can clear away the cobwebs of doubt, suspicion and disappointment if you take the time to think positively when your spirit begins to droop. If it doesn't work for you, if you are caught up at the moment by some dark force that weighs heavily on your heart, don't despair and don't give up trying. Turn to the prayer of thanksgiving. Thank the Lord for the very feelings which weigh you down. Every cross has a purpose, and brings a hidden blessing.

The secret of joy is found in a grateful heart.

(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

Where's Noah when we need him?

Some of us think of animals as furry people. Others think of them, if they consciously think of them at all, as creatures put here strictly for humans to exploit any old way they want. It seems to me the truth lies somewhere in between.



One of my friends and her husband have never taken a vacation longer than three days because they don't want to traumatize their dogs by putting them in the kennel. You can imagine how

long that's been, since she's a friend from high school!

If you ask me, this is a case of the dogs wagging the masters' tails. On the other hand, maybe dog psychiatry isn't covered by their health insurance. And we probably have no room to talk, since we cater shamelessly to our own pets.

We've been known to mash canned cat food for the elderly, hide dog antibiotics in fancier meat than we eat ourselves, and provide padded window ledges for felines who like to see out. The used bird feeders, scratching poles, monogrammed food dishes, contour pet beds and cat litter containers we've contributed to rummage

sales have supported charitable organizations for weeks.

We also have perfectly nice friends and relatives who hunt deer, pheasants, ducks, quail, elk, wild turkeys, rabbits, and squirrels, with gun, bow, blinds, scaffolds, mating call devices and other paraphernalia too complicated to describe. They fish, too.

There are even folks who hunt elephants for their ivory tusks, whales for oil, ostriches for feathers and endangered species just for the hell of it. Some of these hunters are from other cultures, but that's no excuse!

Most of the people we know, including ourselves, complete the animal eradication situation by eating meat which comes from domesticated animals. Domesticated means they're not naturally mean or smart enough to avoid being caught and kept for food.

This includes cattle, hogs, poultry, sheep and, in exotic places, goats, eels and surprise species we're not familiar with in Indiana. Even fish and shellfish are not exempt from this practice, since some de-

lectable types are bred and stocked in ponds, or "harvested" by humans.

At any rate, as reported in Genesis, God said on the sixth day of creation, "Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds." Only then did he decide to make man, who was given "dominion" over the fish, the birds and "all the living things that move on the earth."

So here we are, somewhere between having dominion over, and being an afterthought to animals in the chronology of creation. Try telling this to the pileated woodpecker and his girlfriend who've been licking their chops over our wooden house, as they do every Spring.

Or to the blacksnake who loves to surprise us by sunbathing on the apron of the garage just when we want to use the car. Or to the feral male cat in the neighborhood who refuses to believe that our two female kitties are surgically impervious to romance.

Yup, it's hard to figure people rights vs. animal rights nowadays. It seems we exist together in an uneasy relationship, complicated by the philosophical differences of the people involved. The animals couldn't care less.

Makes you want to return to the old days when all Noah worried about was rising water, doesn't it?



From left, Benedictine Sisters Mary Anne Kruer, Mary Xavier Mueller, and Mary Constance Kleeman, will celebrate the 60th anniversary of their religious profession of vows May 25 at Our Lady of Grace Monastery in Beech Grove with an 11 a.m. Mass followed by dinner with their sisters, families, and friends. The three sisters entered the Convent of the Immaculate Conception at Ferdinand in 1934 and pronounced their first vows in 1936. They are founding members of Our Lady of Grace Monastery. Each of the sisters taught in the dioceses of Evansville and Indianapolis. Sister Mary Xavier, a native of Evansville, taught 49 years; Sister Mary Constance, a native of Clinton, Ill., taught 46 years; and Sister Mary Anne, a native of Navililton, taught 34 years before becoming a nurse's aid and companion for 24 years. The sisters are retired and reside at Our Lady of Grace Monastery.

Check It Out . . .

St. Paul Catholic Center in Bloomington is sponsoring a coffee house to raise money to support Tami Zeman, who will leave in July to become a missionary in Guatemala, at 7:30 p.m. May 31 at St. Paul Catholic Center's gathering space. The cost, which includes food and entertainment is \$5. For more information contact Carl or Lisa Minor at 812-332-6155 or Sister Mary at 812-339-5561.

Father Kevin Barrett, chaplain of the Apostolate for Family Consecration, will celebrate a "Healing the Family Tree" Mass this Friday, May 17, at 7 p.m. in St. Martin's Church, 639 S. Shelby St., in Louisville. For details call Bob or Phyllis Burkholder at 812-948-2003.

gious is scheduled June 23-28, at the Fatima Retreat House in Indianapolis. Father Keith Hosey, co-director, John XXIII Center is the presenter. The cost is \$225, which includes a \$75 deposit payable by June 1. For more information call 317-545-7681.

The Carmelites of Indianapolis have published their book titled "Hidden Friends: Growing in Prayer." The 100-page book is a collection of original art and spiritual reflections from the Carmelites of Indianapolis. The cost of the book is \$9.95.

A Wholistic Directed Retreat is scheduled June 9-15 at the Beech Grove Benedictine Center. The program is a week of prayer, recreation and relaxation intended to nurture the whole person, body, mind and spirit. The cost is \$350. For more information call 317-788-7581.

"Sacraments: Windows to the Mystery of God," a preached retreat for women reli-

The Christ in us ministering to the Christ in them

United Catholic Appeal
1996

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+Daniel M. Buechlein, S.

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



St. Mary Parish in Mitchell, recently collected 30 bags of groceries and \$378.32 for L.I.F.E. (Lawrence Interfaith Endeavor), a food pantry and emergency services ministry of Lawrence County Ministerial Association. From left Father Bernie Cox, pastor, and servers Joe Lynch and Tony Brinkman stand with their collection.

VIPs . . .

Holy Cross Father Anthony J. Lauck, professor emeritus of art at the University of Notre Dame, will celebrate the 50th anniversary of his

ordination to the priesthood. He was ordained in Sacred Heart Church, University of Notre Dame, June 24, 1946. He and his ordination classmates will offer a Mass in celebration of their anniversary at 4 p.m. May 24, in the Basilica of the Sacred Heart of Jesus on the Notre Dame campus. A reception and dinner will follow. Father Lauck will offer a Mass in celebration of his anniversary at St. Matthew the Apostle Church, in Indianapolis, at 11:30 a.m., June 30. A reception will follow in the

Lawless Room of the parish after the Mass.

Indiana State Council Knights of Columbus has announced its new officers for the 1996-97 year. The new officers are: State Deputy Charles Maurer Jr. of Richmond; State Secretary Robert W. Wilcox of South Bend; State Treasurer Robert Lynch of Indianapolis; State Advocate Dale Hager of Greensburg; and State Warden Carl Yurechko of Crown Point.

Roncilli High School science teacher Stan Hall of Indianapolis has been honored by the Lilly Research Institutes and invited to participate in a Science Education Coordination Committee summer study program. He will join three other area science teachers for eight weeks of instruction in endocrine research.

Alumni celebrate Universal Notre Dame Night

By John F. Fink

Francis L. (Mike) Layden, an All-American football player at the University of Notre Dame in 1935, received the Award of the Year from the Notre Dame Club of Indianapolis during Universal Notre Dame Night at the Indianapolis Athletic Club May 8.

Holy Cross Father Edward (Monk) Malloy, president of Notre Dame, was the featured speaker at the annual event.

In a show of bi-partisanship, Indianapolis Mayor Stephen Goldsmith welcomed Father Malloy and presented him with a "key" to the city. Later, Lt. Gov. Frank O'Bannon, on behalf of Gov. Evan Bayh, pre-

sented Father Malloy with the Sagamore of the Wabash Award. O'Bannon also introduced Father Malloy. Goldsmith and O'Bannon are campaigning for the office of governor.

During the dinner Ronald E. Renner assumed the club's presidency, succeeding John I. Bradshaw.

Rick Valdiserri announced the winners of the scholarships to Notre Dame given annually by the club. Honorary award winners went to three students at Indianapolis Cathedral High School—Kathryn Hammel, Kyle Hughes and Eric Jackson—and to Stephen Brunson of Perry Meridian and Zach Kulsrud of Carmel. Monetary award winners were David Chamberlin of Southport, Matthew Lord of Secacina, Rachel Lustig of Alexandria-Monroe and Ryan Thompson of Hamilton Southeastern.

Layden, who was graduated from Notre Dame with honors 60 years ago, was introduced by Francis S. (Mike) Connelly. Connelly noted Layden's athletic feats at Notre Dame, his 40-year career as a Big Ten football official, and a long list of civic organizations in which he has been involved.

Layden was a right halfback on the Notre Dame teams of 1933-35. He scored one of the three touchdowns Notre Dame scored in the fourth quarter to beat Ohio State in 1935 and also scored both touchdowns in Notre Dame's 14-0 victory over Southern California that year.

Layden was president of the Monogram Club at Notre Dame in 1935-36 and president of the Notre Dame National Alumni Board in 1958.

During his officiating career, he worked more games

than any other official in Big Ten history from 1936 to 1976. He also officiated in more than 300 high school and college football games in Indiana and was inducted into the Indiana Football Hall of Fame in 1977.

His volunteer activities include the Catholic Youth Organization, for which he received the Msgr. Busald Award in 1973. He is a member of St. Luke Church in Indianapolis where he has been an usher for more than 30 years.

Other community activities in which Layden was involved include the United Way, the Chamber of Commerce, the Indianapolis Zoo, Boy Scouts, Girl Scouts, Red Cross and the Cancer Society. Connelly said that the list of such organizations runs several pages.

In his talk, Father Malloy said that "higher education is at risk" because of escalating costs that require ever-higher tuition. Next year's tuition at Notre Dame, he said, will be \$18,600 and total costs for room, board and tuition will be \$23,000. However, he said, about 70 percent of students at Notre Dame receive financial aid in one form or another.

He said that Notre Dame is fortunate in being able to receive \$100 million revenue over a period of 10 years from its TV contract with NBC to broadcast its home games and from marketing the Notre Dame logo. This has paid for all athletic programs at Notre Dame, including intramural, he said, and has added to the scholarship fund.

He said that it is discouraging when the best potential students can't go to Notre Dame because of the expense. "Education is expensive," he said, "but we are making progress in narrowing the gap."



Photo by Mike Connelly

Mike Layden with his wife Mary Ellen after he received the Award of the Year from the Notre Dame Club of Indianapolis May 8

VETO

continued from page 1

Congressional rules require that the first vote on the veto override take place in the chamber where the legislation originated—in this case, the House of Representatives.

Insiders don't expect a House vote until after the Memorial Day recess, scheduled for May 27-June 4. Pro-life lobbyists hope opponents of the legislation—especially those facing re-election—will get an earful from their constituents who support the bill when they are at home during the recess.

One strategy is to stress the medical facts about partial-birth abortions and to dispute what Douglas Johnson, federal legislative director of the National Right to Life Committee, calls "the extraordinary amount of misinformation" disseminated by opponents of the Partial-Birth Abortion Ban Act.

"There's no need to be in a hurry" for the override vote, said Johnson. "The more the public is allowed to debate about partial-birth abortions, and how they are performed and why . . . that will work to our advantage."

"The truth is on our side," he added. "But there's been a lot of disinformation, and it takes some time to dispel that."

The U.S. Catholic bishops also will be launching "a major grass-roots campaign" urging a veto override, according to Helen Alvare, director of planning and information for the bishops' Secretariat for Pro-Life Activities.

But contrary to a report in the May 9 *Wall Street Journal*, it will not necessarily be a letter-writing campaign and it is not likely to begin the week of May 13.

"We're not sure whether it will be postcards, letters or phone calls," Alvare said. But informational materials will be sent to every diocese, asking them to mobilize Catholics "to respond in some form to their representative and their senator" on the partial-birth abortion issue and urging priests to speak out from the pulpit in favor of the veto override, she said.

To those who might see the effort as primarily aimed at Clinton in an election year, Alvare responds that it is just like the bishops' response to the threat of the Freedom of Choice Act and the inclusion of abortion in national health care legislation.

"We have activated grass-roots campaigns on major pro-life issues in season and out of season, year in and year out," she said. "How can we do any less with partial-birth abortion?"

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Parish Profile

Indianapolis South Deanery

Nativity is young, growing parish with rich heritage

By Margaret Nelson

The Church of the Nativity of Our Lord Jesus Christ in Indianapolis has a rich heritage. But the 49-year parish seems to be beginning to fully realize its potential. "I think in a lot of ways this is a parish that's in transition—at least in the sense that it is growing," said Father Steven C. Schwab, the pastor. The 620-family parish has been growing by 30 to 35 new families a year. "How fast the parish grows depends on how fast Franklin Township grows," he said, explaining that the last area of Indianapolis to be developed has seen "a lot of subdivisions" recently.

Father Schwab said that the city has voiced plans to have city sewers and water throughout the entire township. "If they do that, the size of this parish could easily double within the next decade." Nativity is the only Catholic Church in the southwestern Marion County township and it is not centrally located.

"Franklin Township is a very stable part of Indianapolis compared to other parts of the city. There is a pretty significant amount of movement into the township," he said, adding that not many people move out.

"We're surprised at the number of people who are now sending their kids to our grade school who went to the grade school themselves," said Lois Weilhammer, principal of the school for the past 21 years.

One graduate of the school is now parish council chair—Joan Jacobs, who has lived in the parish 35 years. "Age-wise, it is a comparably very young parish," said Father Schwab. "That's kind of obvious if you walk around the school or attend one of the liturgies," he said. "Because of that, the school plays an important role."

Weilhammer said that many people come to the parish because of sports. If fact, founding pastor Father Louis Gootee insisted that there be a trophy case in the hall when the school was built in 1955.

The school's groundbreaking shovel was kept above that trophy case until April 21, when it was brought out to start a multipurpose activity center—dubbed by parishioners as "The Big Room."

"The trophy case has been well filled all those years," said Weilhammer. She related an impressive number of current academic and sports honors, including high scores in Cathedral High School's Academic Olympics and Roncalli's Quest for Excellence this year.



Lois Weilhammer, principal at Nativity School, reads a prayer during the April 21 groundbreaking for The Big Room, a \$962,000 multipurpose addition to the school that will include a gymnasium and meeting rooms. Watching (from left) are: Ed Tindler, archdiocesan director of the CYO; Father Joseph Schadel, archdiocesan vicar general; and Father Steven Schwab, pastor of Nativity Parish.

In 1995-96 sports: Nativity had semi-finalists in 4th-grade, and 56A girls' volleyball; league semi-finalists in Cadet C boys' basketball, Cadet A girls' basketball and Cadet football; and post season tournament semi-finalists in Cadet A and Cadet C boys' basketball.

But Nativity's Cadet B boys' basketball team earned trophies as league champions, as well as holiday tournament and post-season tournament champions this year. Weilhammer said that the religious training of students stresses prayer, service and sacrifice. "They are blessed with dedicated, sacrificing parents who are deeply involved in their children's activities."

She said, "We have probably amassed world records in miles driven for field trips." And the parish has a large number of Monsignor Busald and St. John Bosco award winners, given for volunteer ministries to young people.

Father Schwab calls Lucious Newsom "an honorary member." Newsom, a retired Baptist minister who cares for the poor on the streets of Indianapolis said, "This is one of the best parishes for feeding and taking care of the poor. Last year, the people here had a garden. Out of that little spot of ground, I had over 300 families get food. It is the most blessed piece of ground I've ever seen."

He said, "The people of Nativity make you feel like you're in the midst of Christians. I blend in real well out here." He suggested that he might become a member of the parish.

"I came to Indianapolis and I had a hard time finding somebody who wanted to help the poor. Then I found the Catholic Church," Newsom said. "I especially like the pope we have now. He stresses taking care of the poor and children."

"If any Catholic Church in the city is doing what the pope said, you're at that church right now," Newsom said. Food and clothing are collected the first Sunday of each month.

The staff agreed that most parishioners work in Indianapolis or Greenwood. Weilhammer added, "You have to go someplace else to shop."

But Father Schwab called a local establishment, Mr. Bill's, "a Franklin Township landmark." Jacobs said, "Some of our biggest, major decisions were made there."



The Nativity Parish Center is a renovated 1939 mansion, which once served as residence for the Sisters of Providence. In 1994, it was converted to a parish center, with two large meeting rooms, a library, a resource center, offices for the business manager, the part-time secretary, the director of religious education, coordinator of liturgy, and the pastor. The sisters' chapel was remodeled for daily Masses.

Photos by Margaret Nelson



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The pastor explained that Jacob's predecessor as parish council chair, Laura Cook, started a long-term planning committee. The members studied possible relocation deeper in the township, but costs were prohibitive. "Out of the study, the decision was made to build onto the school so that we could maintain long-term viability of the school and parish. We decided that we needed space to do what we are supposed to do." One of the reasons the parish needs the new building is that the gym rental cost is about \$5,000 a year.

Dr. Mark Bohnert, also a graduate of Nativity, chaired the campaign, which raised \$962,000 in pledges. Besides housing the gym, kitchen, and offices, the addition will enable before and after school care and an all-day kindergarten.

Susan McClard is business manager. Father Schwab said, "She's the brains of the operation—the person who is here day-by-day. She's got everything on the computer. This is a very clean operation. I think this day and age the pastor ought to be on top of a lot of things."

Father Schwab is the fourth pastor for Nativity. Father Gootee was there until 1978; Father James Bonke from 1978-87. Father Donald Schmidlin (1987-93) led the parish to become one of the first with a stewardship program.

Rosalie Hawkins is director of religious education. Nativity has about 115 in religious education classes. About 25 to 40 youngsters take part in the Liturgy of the Word. This will continue in the summer, thanks to two college-age parishioners who have volunteered to help with it. There are 25 in the pre-school religious ed program.

Older grade school children study religious education between the Sunday Masses. Their parents are invited to a "Time for Us" coffee, at which family religious education materials are available. The high school religious education students meet on Sunday evenings. The parish is in the process of hiring a part-time coordinator of youth activities.

Nativity began a Christ Renews His Parish program last fall. The Little Rock Scripture program is used for adult Bible study. A spiritual life committee was formed in 1994, in which Hawkins is involved. Eleven adults went through the RCIA process in the parish this year, as well as five children in their families.

Though Nativity has had Vacation Bible School for many years, it will have to skip it this year because of construction—even on Saturdays. Hawkins said, "We were running around 100 kids—in more ways than one."

The Big Room construction is behind three weeks because of the rain and moisture level of the ground, but the staff still hopes it will be ready by the end of October.

The parish has many who volunteer their talents. Weilhammer said that, though most of the school volunteers are parents, "some of our finest volunteers don't send their children to school. They all work very hard here."

One unique custom centers around the 35 plots of ground Nativity families have "adopted," promising to keep them filled with flowers.

The veteran school staff is unusually skilled and dedicated, said Father Schwab. It still has three religious sisters

teaching: two Providence nuns—Sisters Theresa Clare Carr and Marie Grace Malone, and Benedictine Sister Renee Wargel, who teaches music in the school and coordinates parish liturgy.

One thing parish staff people think is unusual is that there are "no factions" at this parish of 2,225 souls.

Father Schwab said, "People have different views, but I'm not trying to keep the peace."

Weilhammer said, "I'm sensitive to how hard the parish tries to include all the children. Those who don't go to school are included in everything. There is no 'second class.'"

Father Schwab said, "There's a lot of team play here."



Nativity staff members, looking at the new school yearbook, include (seated, from left): Benedictine Sister Renee Wargel, principal Lois Weilhammer, and director of religious education Rosalie Hawthorne; business manager Susan McClard; and the pastor, Father Steven Schwab.

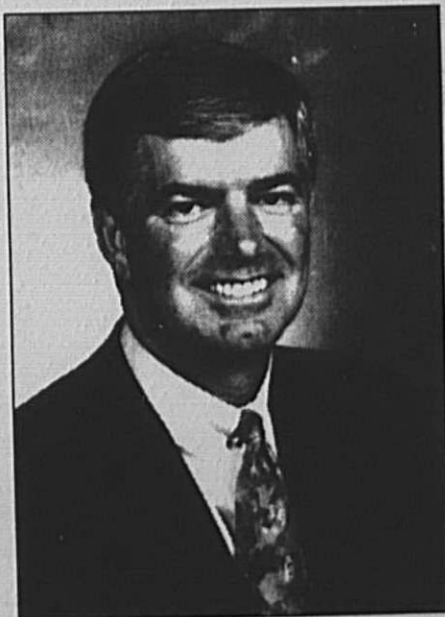
Photos by Margaret Nelson

"Start to build. That's all I ask."

The Spire
William Golding

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The Sisters of St. Benedict announce the awarding of contracts for the St. Paul Hermitage expansion project.



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Parish council chair Joan Jacobs and Food Link coordinator, Rev. Lucious Newsom pose with a reminder of an important ministry at Nativity—the Food Link, which provides food and clothing for the homeless.



Nativity School eighth-grade students demonstrate a Hebrew dance during the school's Passover celebration.

Governing bodies changed in New Albany Deanery

By Cynthia Schultz

On April 30, religious and lay people involved in the New Albany Deanery Board of Total Catholic Education gathered at Sacred Heart of Jesus Church in Jeffersonville for an evening of prayer and reflection.

The programs included a Scripture passage: "Behold, I make all things new."

And New Albany Dean Father James Farrell called the occasion a "birth of two new bodies." The 24-year-old Deanery Board of Total Catholic Education would cease to exist.

Father Farrell was referring to the governing bodies. One would be the board of directors of Our Lady of Providence Junior/Senior High School.

The other would be the New Albany Deanery Board, which will coordinate youth ministry, catechetical ministry, and be a "forum for exchange of ideas and common issues concerning elementary schools," according to Bob Leonard, director of catechetical ministry at the Aquinas Center, a resource center for the deanery.

"This division will allow us to focus on the particular ministry," Leonard said. "It's a growth step."

"It was long needed," Mary Koopman said of the board's decision. A parishioner of St. John in Starlight, she was a board member for six years.

"Providence had grown to the size that it needed a separate board of directors," said Koopman, who currently serves on the new New Albany Deanery Board.

The Clarksville school, founded by the Sisters of Providence in 1951, has grown in the past few years. The junior high school was added in 1990. Recently, the school has been expanded to include additional classrooms, an activity center and a catechetical ministry office.

Leonard reminisced with the assembly, drawing laughter when he recalled the days when it cost "11 cents a gallon for fuel oil for the schools."

He remembered how the parishes rallied around the Sisters of Providence in 1972 and decided to purchase the school when they "could no longer afford to operate" it. Later, Leonard said the board, which was then being formed, actually "started out of crisis" when the Providence dilemma arose.

"We have built and expanded," he said, referring to the various ministries that have since evolved in the deanery.

Father Farrell, who led the prayer service that evening, commended the original board members for "24 years of service to

the people" in the deanery. And several people responded when he asked for comments.

"It took a lot of courage and prayer to get things done," said one. "We realized we were doing it for God," said one woman. Another said, "We've come a long way."

Daniel Elsener, executive director of Catholic education for the archdiocese, praised the group for putting its youth ministry and adult education "out in front."

Elsener said that the board is simply being "refined" in order to accomplish more in the future. He added that board members had "made a difference in the life of the church."

Later, the members of the two boards were called toward the altar for installation by Father Farrell, who presented each with a crucifix.

"Some people said we wouldn't last five years and here we are 24 years later and still growing," said Leonard.



Photo by Cynthia Schultz

Father James Farrell, dean of the New Albany Deanery, congratulates Ron Carroll, chairman of the new board of directors of the Our Lady of Providence Junior/Senior High School.

'Be Not Afraid' conference to focus on the pope's priorities for families

Jerry Coniker, the founder of the Apostolate for Family Consecration, will be one of the speakers at a "Be Not Afraid" family conference this Saturday at St. Louis de Montfort Parish in Fishers. The conference will begin with 8 a.m. Mass and conclude with 5 p.m. Sunday anticipated Mass.

The conference is sponsored by S.A.C.R.E.D., which is headquartered in Sunman. S.A.C.R.E.D. is an acronym that stands for Sacrifice, Advocate of life, Christ-centered, Roman Catholic, Evangelization, and Defender of the faith.

The conference will be focused on Pope John Paul II's priorities for families by the year 2000.

Also participating in the conference will be Father Kevin Barrett of the Family Apostolate.

The conference will include the official launching of the weekly "Be Not Afraid Family Hours," a video series which has been produced by the Family Apostolate.

The suggested registration donation for the conference is \$15 per person.

Second Collection — June 2, 1996

Education of Future Archdiocesan Priests

Prayer for Vocations

Father, in your plan for our salvation you provide shepherds for your people. Fill your church with the spirit of courage and love. Raise up worthy ministers for your altars and ardent but gentle servants of the gospel. Grant this through Christ our Lord.

Amen.

Artwork by Rev. William Stumpf
Archdiocese of Indianapolis

"The harvest is rich but the labourers are few, so ask the Lord of the harvest to send out labourers to his harvest."

Matthew 9:37

Faith Alive!

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Eucharistic ministers bring body of Christ to others

By Stan Konieczny

"Did you bring me Jesus?"

Those words never were addressed to me before I became a eucharistic minister for the sick and aged of St. Martin of Tours Parish in Washington Park, Ill.

But over the past few years I often have heard that exact question.

"Did you bring me Jesus?" Frances asked me as I paused at the top of the stairs of her home, which she and her husband, Al, built 60 years ago.

"Did you bring me Jesus?" Sister Guadalupe inquired when I knocked at the door of her room in the convalescent center where she is recovering from surgery.

The question is valid, although it startles me. Yes, I have brought Jesus in the

Eucharist, I have brought Jesus in the word, and I have brought Jesus in the guise of the caring community of 125 families which has commissioned me.

It is a sobering, humbling realization.

After the basics are established during these visits, we find a few easy moments to greet one another and to inquire about our health and our lives. Then small talk gives way to the more important business at hand, this special encounter with Jesus.

Special prayers, readings and sometimes a song complement these folks' reverence and devotion. In a very real world of barking dogs, neighbors' radios, nurses' pages, we create a sacred space. We connect with the sacred through prayer and a reading from the Sunday Scriptures, preferably a passage which parallels the shut-ins' current experiences of pain, loneliness, and waiting.

A nod or faint smile can indicate if a connection is made with the reading. On one occasion, Ann, an elderly widow, listened attentively to a Gospel account of one of Christ's healing miracles. She shook her head in agreement and said to me, rather matter-of-factly, "That Jesus is really something."

After meeting Christ in Scripture, we seek him in prayers of thanks and petition. Health concerns dominate our prayers. Patients confide to Jesus their fears, their aches, their concerns over upcoming tests and procedures. They commend their caregivers and loved ones to the Lord's care.

Since suffering is often a big part of life for the people I visit, they empathize with others in pain and frequently request prayers for "someone who's really sick." Parish and neighborhood issues as well as concerns taken from the news also may drift into this pre-Communion dialogue.

Then the wait is over. The pyx is opened. The host is given. Indeed, Jesus has come here and is welcomed with murmured prayers and sometimes tears.

When she has the energy, Clarice likes to close the prayer service by playing a hymn on the organ that her children bought for her.

Ann does not have to be asked twice to play a tune on the old upright which

fills one wall of her cramped living room.

In spite of age and pain, Julia still loves to sing the songs of her native Poland after Communion.

Yes, I brought Jesus, but it is not a matter of a few pious words and a speedy "go in peace." After the last "Amen," we begin a second, significant encounter with Christ, meeting him "in community" during our visit after Communion.

In this special time, which can last a few minutes or on a rare occasion an entire hour, our visit serves to connect the homebound with their faith community.

First, the shut-ins take their parish bulletin and tuck it away to catch up on the official news later, and they inspect the items that often are sent along with crosses on the First Sunday of Lent, palm fronds on Palm Sunday, or souvenir prayer cards after the parish banquet.

Now the conversation begins in earnest. How is the new priest doing? How is the retired pastor getting along? How are the parish finances?

Perhaps there is an inquiry about another shut-in's condition, or a greeting may be passed along for the person at my next stop. During holidays, nursing home residents express their gratitude for greeting cards from parishioners.

Then the talk may turn closer to home. The people share their concerns for their future, their frustration at being "imprisoned," or their anger at being unable to keep up with expenses.

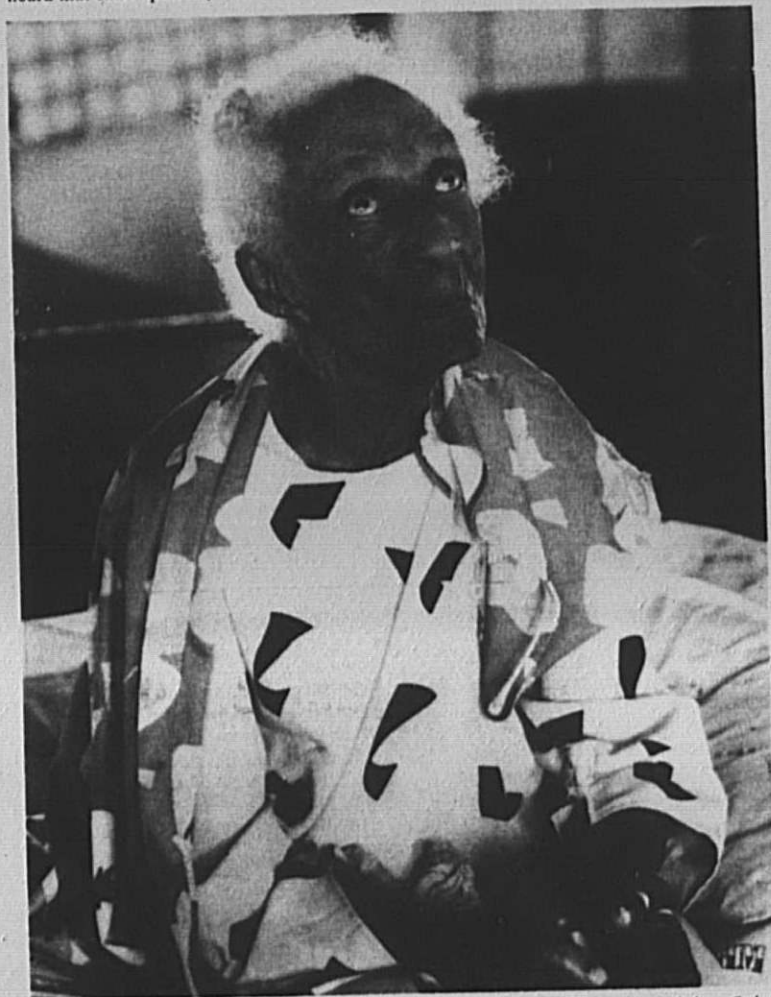
Long-term care patients wonder aloud who is paying for all this care. Sometimes this is the gifted moment when an agency or an outreach ministry can be suggested as a means of help. Often it is enough just to listen.

St. Martin's eucharistic ministers traditionally have worked together as a team planning surprise parties to mark shut-ins' milestones of life or discretely delivering a few holiday food baskets.

Yet the original question remains, "Have you brought me Jesus?"

Is it a question that the sick and aged should ask of me? Or should it, in fact, be my question to them?

(Stan Konieczny is director of communications for the Adorers of the Blood of Christ in Ruma, Ill.)



CNS photo by Karen Callaway, The Northwest Indiana Catholic

This elderly woman prepares to receive the Body of Christ.

Discussion Point

Communion visits inspire ministers

This Week's Question

What is your favorite memory of serving as a parish minister to the sick?

"Let me kiss the hand that brings me Jesus," said the 83-year-old man whom I take Communion to as he touched my hand to his lips. I will never be able to receive our Lord again without the humbling awareness of how we bring the Almighty to each other in the way we treat them." (Jan Hoffbauer, Tiffin, Ohio)

"My wife and I take Communion to the sick, and about three-fourths of the people are in a nursing home. Part of what they want is to share their life story, and so we listen. My favorite is the 89-year-old lady who reports she has had angels appear to her, and after a visitation she always feels better!" (Jim Bowen, Boise, Idaho)

"I distribute Communion in the hospital. I think my wife and I get more from it than the patients. The patients are very grateful. We visit them in their room. I say a short prayer, and we end with the Our Father. I've also gone to people's homes. Some people are

very matter-of-fact about it and some are very emotional." (Ed Fahey, Chicago, Ill.)

"One lady, after she had received Eucharist, would always take my hand and say, 'I just feel so much better.' I give Christ to them, and they give Christ to me in their person." (Sister Nancy Flamm, SSND, Mound City, Ill.)

"When I was visiting patients in a nursing home, I entered the room of an elderly man whose name was not on the Catholic list. However, I observed a picture of the sacred heart of the Lord over his bed. I notified the priest. Father was able to administer the sacrament of the sick. (The man) died a few days later. From the obituary notice, he had a need to return to the church." (Nora M. Kampmeyer, Sioux City, Iowa)

Lend Us Your Voice

An upcoming edition asks: Is it really as difficult as people suspect it will be to talk about sexual values with one's own children? 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 Mimi Forsyth

Entertainment

Viewing with Arnold/James W. Arnold

Memorable 'Anne Frank Remembered' is powerful

A German guard dressed in a fur coat, talking to a Jewish male prisoner at



Auschwitz, who is standing naked in the bitter cold weather: "Cold, huh?" the guard asks. "You won't survive, but in case you do, no one will believe what we've done to you."

Memory of a witness from "Anne Frank Remembered"

It's probable that Anne Frank's life story is the one personal account most likely to survive in the world's memory of the Holocaust, since the book is read by adolescents almost everywhere as a kind of rite of passage.

Yet the poignance of her famous diary, received as a 13th birthday gift in 1942 and used to record her thoughts during two years of hiding in an Amsterdam "upper room," depends on knowledge of the context—the "before" and especially the "after." That memory is always in danger of slipping away into indifference or (worse) denial.

The reference, of course, is to why the Frank family needed to hide, and who and

what they were. A middle-class Jewish businessman, Otto Frank—something of a legend himself as an idealized loving father—left Germany in 1933 for Holland, where he made a fatal misjudgment that his family would escape from the Nazis. He did not then know the awful determination of the Nazis to kill every Jew in Europe, regardless of age, gender or capacity.

A second reference is to what happened after the diary ends, when the Franks, like millions of others, were sent to camps and killed quickly or slowly, sometimes carelessly, often with cruelty, but always with a relentless passion. Of the eight who were in hiding, all but Otto were to perish, including bright little Anne, without dignity, in the Polish death camps.

Thus Jon Blair's Oscar-winning documentary, "Anne Frank Remembered," now playing widely in theaters, is a major new contribution. It authenticates her life and death. (The first line of attack against unwanted history is to deny it occurred.)

It also refreshes our knowledge of the real Anne vs. her image in novels, plays and movies. (She was "naughty," mischievous, "a great girl," "lots of fun," normal, ambitious, compassionate.) Crucially, it adds to the easily accessible film record of the evil time in which she and so many other innocents, mostly Jews, suffered.

Made in Britain, this two-hour film represents a vast achievement for producer-writer-director Blair, who won a British Oscar in 1983 for his documentary called "Schindler."

Blair ranges through the Frank story chronologically, using a variety of sources: family photographs, home movies, letters, documents, and archival films (many shot by the persecutors themselves) of the arrest and transportation of the Dutch Jewish population to the labor and death camps.

There is a re-creation of the "hiding place" where Anne, her sister Margot and parents Otto and Edith and the others lived amid life's normal ups-and-downs—as well as the tensions of their confinement—before someone betrayed them.

The narration, when needed, is provided



CNS photo from Hollywood Pictures

Three well-known comedians grace the big screen in "Celtic Pride," a basketball-centered comedy starring actors Dan Aykroyd (from left), Damon Wayans, and Daniel Stern. The U.S. Catholic Conference classifies the film A-III for adults.

by Kenneth Branagh, with Glenn Close reading occasional diary excerpts. But most effectively, we see and hear from living witnesses who knew Anne or the Franks, both in Amsterdam and the camps.

There is that remarkable woman, Miep Gies, Otto's office employee, who supplied the fugitives with food every day at obvious personal risk. It was Gies who found the scattered pages of the diary and preserved it. (The diary has the aura of a magical text. A major thread is about its discovery, preservation and eventual authentication.)

Another key witness is Hanneli Goslar, Anne's close friend from age 4. In the end, with storybook irony, they are prisoners in adjacent compounds at Bergen-Belsen and able to talk through the wire.

It is indeed "a culture of death" that the fortunate can conjure only in their imaginations. The film can never show the moment and agony of death, but only the images of prisoners and bodies, and the haunted men and women who survive remembering fragments of time.

Their words vividly bring that nightmarish world alive again. The horrors are familiar to those who have seen the great Holocaust documentaries ("Night and Fog" and "Shoah") and refuse to forget: the bodies stacked like cords of wood between the barracks, "their eyes open, in

the snow," the false hopes, the hunger and disease, while "the Germans had food and medicine only yards away."

It hurts to think of Anne, so much like us, in this hellish place. The details pile up. The Frank girls were unlucky enough to have bunks near the barracks door and had little protection from the cold winds. Hanneli tosses a small bundle of food over the fence, but another woman runs away with it. We know exactly how many Jews (1,019) were on the train that carried the Franks from Westerbork to Auschwitz, and that "more than half were gassed the next day, including all children under 15."

That more than a million and a half children were killed in the camps is a figure and an atrocity difficult to hold in mind and heart. Our love for Anne Frank, and our determination not to forget her, may be so strongly felt because she stands in for them all.

This film about Anne will have a special meaning for the young, who love her and shouldn't be protected from knowing her fate. Time and memory move on, and it's for the young and those yet to be born that this testament is made.

(Recommended for youth age 12 and above.)

USCC classification: A-II, adults and adolescents.

Film Classifications

Recently reviewed by the USCC

Boys	A-III
Cold Comfort Farm	A-III
The Great White Hype	A-IV
Homage	A-IV
Last Dance	A-III
Madame Butterfly	A-III
The Monster	A-III
Twister	A-III
Under the Domin Tree	A-II

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

CBS anchorman Walter Cronkite looks at 20th century

By Henry Herx and Gerri Pare, Catholic News Service

Retired CBS newsman Walter Cronkite looks back at his life and the stories he covered in the documentary special "Cronkite Remembers," airing Thursday, May 23, from 8 p.m. to 10 p.m. on CBS. (Check local listings to verify the program date and time.)

The result is fascinating viewing for anyone interested in broadcast journalism, 20th-century history, or Americana.

Born in 1916, Cronkite grew up in Kansas City, Mo., and, after some newspaper and radio work while attending the University of Texas, joined the United Press wire service in 1937.

After Pearl Harbor, he spent the war years overseas as a United Press reporter, covered the Nuremberg Trials, then was stationed in Moscow.

In 1950, Cronkite joined CBS News and became the anchorman of the network's evening news program in 1962, a post he held for the next 19 years.

Aided by newsreel footage and home photographs, Cronkite blends his recollections of the major stories he covered with his personal memories of family life.

His career spanned print journalism to radio broadcasting and the new medium of television about which he chuckles, "Everything we did was for the first time."

Viewers will relive a good part of the century—especially the turbulent period of the 1960s, which he recalls as being "a tough time for parents of teen-age offspring."

Cronkite ends the show musing about the challenges of the 21st century.

Characteristically upbeat, he expresses his optimism

about the future, then signs off with a variation of his familiar tag line, "And that's the way it is," changing it to "... the way it will be."

Cronkite succeeds in making a warm, unassuming personal journey out of this historical parade, and it is one well worth attending.

TV Programs of Note

Sunday, May 19, 8-9 p.m. (CBS) "Murder, She Wrote." Actress Angela Lansbury ends 12 years of TV sleuthing with this final episode set in a San Francisco radio station, where a classical music host is suspected of murdering the manager of an obnoxious disc jockey recently hired to replace him. Fortunately for the highbrow host, mystery author Jessica Fletcher (Lansbury) happens to be at the station for an interview about her latest novel.

Sunday, May 19, 10-11 p.m. (A&E cable) "America's Castles: Bayou Castles." Four very different antebellum plantation estates are visited in the bayous of Louisiana, including one modeled after a Mississippi steamboat.

Monday, May 20, 9-10:30 p.m. (PBS) "Visions of Light." This illuminating 1993 documentary profiles the art and the craft of the cinematographer as practiced by its masters since the turn of the century. Using interviews with leading cinematographers of today, as well as excerpts from some 125 movies, directors Arnold Glassman, Todd McCarthy and Stuart Samuels illustrate how creative camerawork is not dependent upon the medium's technological changes. The documentary includes a fleeting nude shot and a brutal boxing match. The U.S. Catholic Conference classification of the theatrical version was A-II for adults and adolescents.

Tuesday, May 21, 8-9 p.m. (CBS) "Wild Tuesday: The

Searchers." In this special, scientists and thrill-seekers go searching for tornadoes and Nazi treasure, and look into space with the giant planet-hopping Hubble telescope.

Tuesday, May 21, 9-10 p.m. (PBS) "Does America Still Work?" A "Frontline" documentary looks at how companies, workers and civic leaders are wrestling with global competition and the end of an era of industrial affluence.

Wednesday, May 22, 8-9 p.m. (PBS) "Outsmarting the Brain." From "The New Explorers" series, this dramatic documentary charts a neurosurgeon's progress using volunteer patients to penetrate a barrier surrounding the brain that prevented healing drugs from reaching and treating brain tumors.

Wednesday, May 22, 9-10 p.m. (PBS) "Nichols and May—Take Two." This "American Masters" program centers on the witty humor of a comedy team popular in the late 1950s. Mike Nichols and Elaine May began working together in improvisational skits with the Second City troupe in Chicago. In 1958, they were catapulted to national attention through radio and television appearances as well as record albums. The team broke up in 1962 to pursue separate careers, but got together again three decades later to collaborate on the recent movie "The Birdcage."

Thursday, May 23, 10:30-11 p.m. (PBS) "Then There Was None." The tragic decline of the population of native Hawaiians on their own soil is chronicled in this documentary, which predicts that not a single pure Hawaiian will survive to the middle of the upcoming century.

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

Seventh Sunday of Easter/Msg. Owen F. Campion

The Sunday Readings

Sunday, May 19, 1996

- Acts of the Apostles 1:12-14
- 1 Peter 4:13-16
- John 17:7-11a

As the church continues in its joyful proclamation of the Resurrection, it presents this weekend as its first scriptural reading a selection from the Acts of the Apostles.

Appropriately for the weekend following this feast of the Ascension, the reading recalls the moment after the Lord passed from the apostles' gaze into heaven. The event occurred on the Mount of Olives, the hillside to the east across the valley from Jerusalem. In this same vicinity, the Lord prayed during the night before the Passion. In that prayer, Jesus pledged absolute obedience to the divine will, despite the terrible cost of crucifixion.

Again on the Mount of Olives, in triumph, Jesus ascended to heaven. The reward of obedience to God is eternal life.

The reading lists the names of the apostles, minus, of course, the name of Judas, who betrayed Jesus and who in despair took his own life. The reading also reports that a company surrounded the apostles. The Acts specifically states that women were in this company. While the women were not listed as apostles, they were with the apostles. This circumstance was revolutionary in the first century A.D. in Jerusalem. It revealed the fact that in God male and female are equal in human dignity.

Also cited in particular is Mary, the mother of the Lord. Altogether, the New Testament shows the great regard the first Christians had for Mary. The Scriptures of the New Testament, especially the writings of Luke, of which Acts is one, and those of John, see in Mary more than another person who happened to be present at important times in the life of Jesus.

Mary was especially chosen to participate in the Lord's work of redemption, and she elected to participate in this work freely. Thus, after the Ascension, she remained with the apostles, both to remain in communion with her son and to recognize that in the apostles the authority of her son now resided.

As its second reading, the church this weekend offers a section of the First Epistle of Peter. The reading recalls the

fact, universal among humans, that life is not always a delight. Suffering visits us all in the form of grief, disappointment, heartbreak, illness, or want. So did suffering visit the life of Jesus. Jesus recognized this during the Agony in the Garden. However, obedience to the divine will led to the Lord's triumph.

The third reading this weekend is from St. John's Gospel. It is among the loveliest of the passages from all of the New Testament. The reading is a prayer, spoken by Jesus. It is a prayer for the Lord's followers. The Lord did not leave the faithful adrift at the moment of the Ascension. Rather, the Lord left the apostles to care for the faithful in the Lord's name.

Reflection

The feast last Thursday of the Ascension dramatizes the Lord's final act of victory over death and the worldly. He ascended to the realm of God. So the church is straightforward this weekend in reassuring us. Despite the Ascension, the Lord is still among us.

However, this has been the theme of scriptural readings in the liturgy for all the weeks after Easter. The Lord lives. The Lord lives now. It is not as if Jesus fled the world by the Ascension. Jesus is in the world. How? In the community that surrounded the apostles, and in this community which still exists, the church, gathered around the teachings and authority of the Twelve.

In the first and third readings, the church offers the credentials for the apostles. They witnessed the miracles. They saw the Risen Lord. He was their teacher, their Redeemer and Lord.

To confirm this status, Mary herself joins the band surrounding the apostles. Indispensable in the work of salvation, she recognizes in the apostles the living presence of her son.

So, in the church, the Lord lives in sacrament, in word, and in love.

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 on this page.

Please include name, address, parish, and telephone number with all submissions. Send original 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, May 20
Bernardine of Siena, presbyter,
religious and missionary
Acts 19:1-8
Psalm 68:2-7
John 16:29-33

Tuesday, May 21
Acts 20:17-27
Psalm 68:10-11, 20-21
John 17:1-11a

Wednesday, May 22
Acts 20:28-38
Psalm 68:29-30, 33-36
John 17:11b-19

Thursday, May 23
Acts 22:30; 23:6-11

Psalm 16:1-2, 5, 7-11
John 17:20-26

Friday, May 24
Acts 25:13b-21
Psalm 103:1-2, 11-12, 19-20
John 21:15-19

Saturday, May 25
Bede the Venerable, presbyter,
religious and doctor of the
Church
Gregory VII, pope and religious
Mary Magdalene de Pazzi,
virgin
and religious
Acts 28:16-20, 30-31
Psalm 114:5, 7
John 21:20-25

The Shaping of the Papacy/John F. Fink

Leo XIII wrote the first social encyclical, condemned Americanism

Pope Leo XIII is known as the author of the first papal encyclical on social issues and for his condemnation of the heresy of Americanism. He was concerned about teaching doctrine, especially about the Blessed Virgin, and he promoted the teachings of St. Thomas Aquinas. Gioacchino Vincenzo Pecci was already 68 years old when he was elected pope and took the name Leo XIII. His health was fragile, and it was taken for granted that his pontificate would be short. However, it extended for 25 years, from 1878 to 1903, when he died at age 93.

Leo XIII should be called the master of the encyclical. Popes before him and after him taught through encyclicals, but none as much as he. Pius IX wrote 38 encyclicals during his 32 years as pope, but Leo XIII wrote 68, with 11 of them on the Blessed Virgin. (Pope Pius XII was to write 42, the second highest number; John Paul II has so far written 12 during his 17 years as pope.)

Much of Leo's influence comes from social doctrines expressed in some of those encyclicals. He wrote about liberalism, liberty, and the divine origin of authority. He condemned socialism in "Quod Apostolici Muneris" in 1878. But his most famous encyclical was "Rerum Novarum" ("On Capital and Labor"), which was later called the Charter of Catholic Social Doctrine by Pope John XXIII. That encyclical, issued on May 15, 1891, earned Leo the title of the "workers' pope."

In that encyclical, Leo upheld the right of private property, but said that such ownership could be rescinded when necessitated by the common good. He defended the right of workers to join labor unions and to receive decent wages.

Another encyclical caused considerable dismay in the United States. In 1899 Leo wrote "Testem Benevolentiae" to Cardinal James Gibbons of Baltimore condemning the heresy of Americanism. The Vatican got the impression that American priests and bishops were distorting Catholic doctrine in order to make converts. They got that impression from the French translation of a biography of Father Isaac Hecker, the founder of the Paulist Fathers, whose mission it was to convert Americans to Catholicism.

In his reply to the pope, Cardinal Gibbons assured him that "this Americanism, as it has been called, has nothing in common with the views, aspirations, doctrine and conduct of Americans." Eventually, what came to be called a "phantom heresy" disappeared.

Leo XIII presided over a greatly

expanding church. During his 25 years as pope he established 248 sees, 48 vicariates or prefectures, and two patriarchates. Included in these were 28 new dioceses in the United States.

We usually think of ecumenism in connection with the Second Vatican Council, but Leo expressed his concern for reunion in two encyclicals, and he was the first pope to speak of "separated brothers." He was unsuccessful, though, in unity overtures made to Orthodox and Slavic churches, and he declared Anglican orders invalid.

Besides his devotion to the Blessed Virgin demonstrated by his 11 encyclicals about her, Leo also had devotion to the Sacred Heart. During the Jubilee Year of 1900 he consecrated the entire human race to the Sacred Heart.

He also was a champion of St. Thomas Aquinas. In his encyclical "Aeterni Patris," issued in 1879, Leo called for a revival of Thomism. He claimed that the teachings of Aquinas were so perfect that anyone who followed them could never depart from the way of truth.

Leo established the Pontifical Biblical Commission in 1902. Nine years before that he issued guidelines for biblical exegesis. He also opened the Vatican Archives to scholars and established the Vatican Observatory.

In the political world, Leo was obsessed with the need to recover the papal states lost during his predecessor's pontificate. He renewed Pius IX's ban on participation by Catholics in Italian elections, which served only to remove the church's influence in Italy. Leo continued Pius IX's notion that he was a "prisoner in the Vatican," and relations between Italy and the Vatican did not improve during his pontificate.

Outside of Italy, though, Leo scored some successes. Through diplomacy, he was able to soften some of the strictures against the church contained in the Kulturkampf of Chancellor Otto von Bismarck of Germany, and he was asked to mediate in the dispute between Germany and Spain over the Caroline Islands in the Pacific.

His diplomacy in France, though, was a disaster. He attempted to rally French Catholics to support the Third Republic, thereby angering monarchist Catholics. The divisions among French Catholics that began at the end of the 19th century have continued to today.

Leo XIII's main contribution toward the shaping of the papacy was to try to bring the church to terms with the modern age while retaining its traditional teachings.

My Journey to God

Graduation

Why is this day diff'rent from other days?
There's long processions, flags, and special meals,
Medieval hoods of scholarly arrays
That even to a monk's odd bent appeals.

It seems too florid just to say goodbye,
An awkward way to celebrate one's friends.
Perhaps achievements of the past is why
We gather grandly as your schooling ends.

But more than this—the robe and hood you wear,
You should not take with you an extra one.
A staff and sandals, funds you ought not bear.
And let your peace descend until you're done.

For you are sent among the wolves as sheep,
The serpent sage and guiltless dove to keep.

By Brother Herman Peterson, O.S.B.

(Benedictine Brother Herman Peterson is a member of the monastic community at St. Meinrad.)



The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

May 17

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.

A Mass and healing service will be held at the Marian College Chapel, 3200 Cold Springs Rd., Indianapolis, beginning with praise and worship at 7 p.m. followed by Mass. Celebrant will Fr. Al Ajamie. For more information, call 317-927-6900.

St. Christopher Parish, Indianapolis, Singles and Friends will share an evening of Euchre and other games with the St. Lawrence's Singles hosted by the King's Singles. The event will be held in the youth house behind Christ the King church. For more information, call 317-879-8018.

May 17-18

Our Lady of Lourdes, 5333 E. Washington St., Indianapolis, will host a two-day spring festival from 6 p.m. to 1 a.m. both nights. Activities will include a

large raffle, bingo, a Monte Carlo, a games area for children, a live band, beer garden and a wide selection of food items.

St. Philip Neri, Indianapolis, will have a rummage sale.

May 17-19

St. Joseph Church in Shelbyville will have its annual parish festival.

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

May 18

Marian College, Indianapolis, will host a teaching/sharing session and workshop from 8:30 a.m.-12 noon in the Marian College Building, room 205. The event is sponsored by the Catholic Charismatic Renewal and will be taught by Len Bielski. For more information, call 317-927-6900.

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.

The Catholic Widowed Organization, Indianapolis, will hold a 500 Party at the Catholic

Center, 1400 N. Meridian St. starting with a pitch-in at 5 p.m. Bunco party will follow.

Cathedral High School, Indianapolis, will hold a "Renaissance Afternoon" starting at 3 p.m. Music, Shakespearean drama, fine art, and sumptuous cuisine will be featured.

St. Christopher Parish, Indianapolis, Singles and Friends will meet to go ice skating. For more information, call Andrew at 317-241-7172.

May 19

The Women's Club of St. Patrick Church, Indianapolis, will sponsor a card party at 2 p.m. in the parish hall, 936 Prospect St. Euchre and bunco will be played. Admission is \$1.25. There will be door prizes and refreshments.

Mary's Rexville Schoenstatt Center, Madison, will present "Schoenstatt Spirituality or Organic Thinking" at 2:30 p.m. followed by Mass at 3:30 p.m. The center is located .8 mi. east of U.S. 421 south of Versailles.

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. Barnabas and St. Thomas Aquinas parishes in Indianapolis will present "Agape: The Stories and the Feast" by Marty Haugen at 6 p.m. to be held at St. Barnabas, 8300 Rahke Rd. For more information, call 317-882-0724 or 317-253-1461.

The St. Catherine Adult Choir is having a Retirement Concert and Mass at the St. Catherine Chapel of Good Shepherd Parish, 1109 E. Tabor St., Indianapolis. The concert will begin at 1 p.m. with Mass following. A reception will be held after Mass. An Open House of the school will be from 3-5 p.m. All are welcome.

You are invited to join the Little Sister of the Poor and the residents of St. Augustine's Home for the Aged, 2345 W. 86th St., Indianapolis, for a Holy Hour to pray for vocations to be held in the chapel starting at 4:15 p.m. All are welcome.

May 20

The Catholic Widowed Organization will meet from 7-9 p.m. at St. Matthews Church, 4100 E. 56th St., Indianapolis. No cost.



"Where is a plague of locusts when you need one?"

© 1996 CNS Graphics

May 21

The Prayer Group of St. Lawrence Parish, Indianapolis, will meet in the chapel each Tuesday at 7:30 p.m. For more information, call 317-546-4065.

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

St. Christopher Parish, Indianapolis, Singles and Friends will host an Interact event at Claude and Annies in Pike Plaza starting at 7 p.m. For more information, call Mike at 317-879-8018.

May 22

Cardinal Ritter Junior/Senior High School, Indianapolis, will hold a Calcutta Race Party-

Silent Auction starting at 7 p.m. in the gymnasium. Tickets are \$10 per person. For more information, call Anne White at 317-924-4333.

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

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

St. Francis Hospital and

—See ACTIVE LIST, page 15

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The Active List, continued from page 14

Health Centers' Hospice Office, 438 S. Emerson Ave., Greenwood, will hold a free adult bereavement support group from 3-4:30 p.m. and 6:30-8 p.m. For more information, call 317-865-2092.

May 23

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.

May 24

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.

Holy Trinity Church, Indianapolis, will hold their Annual "500" Festival and Raffle on the parish grounds starting at 5 p.m. The festival will feature carnival rides, games, food, clowns and the "500" raffle. For more information, call Dr. Sue Ann Yovanovich at 317-638-9509.

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.

May 25

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 26

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., Indianapolis, at 1 p.m. for ongoing formation classes, Benediction, and business meeting. Form more information, call 317-888-8833.

Mary's Rexville Schoenstatt Center, Madison, will present "The Covenant of Love and Mary's Schoenstatt Shrines" 2:30 p.m. followed by Mass at 3:30 p.m. The center is located .8 mi. east of U.S. 421 south of Versailles.

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.

Pope visits Slovenia this weekend

By John Thavis, Catholic News Service

VATICAN CITY—Pope John Paul II visits Slovenia for the first time in mid-May, a trip expected to highlight post-communist opportunities and obstacles for the majority Catholic Church.

Slovenia, a former Yugoslavian republic that escaped with only a week of war when it declared its independence in 1991, plans a warm welcome and a birthday celebration for the pope, who turns 76 in the middle of his May 17-19 trip.

The visit comes during a slow springtime for the Slovenian church. Optimistic about new-found freedom after the fall of communism, church leaders have found themselves in repeated skirmishes with Slovenia's governing coalition on religious education, restitution of church property and the church's proper social role.

Slovenian Catholics are looking to the pope for moral support on these and other issues. They are also keenly aware that elections later this year could reshuffle the political scene to the church's advantage.

The pope, who appeared fit and in good spirits when he addressed youths recently in northern Italy, will celebrate his birthday May 18 with several thousand young Slovenian Catholics in Postojna. They are preparing a songfest and a cake in the pope's honor.

The youth celebration will highlight one of the most positive developments in the Slovenian church following communism's demise: the renewed enthusiasm for the faith among younger people. Church officials point to a growth in youth and lay associations as a hopeful sign.

The church is successfully reorganizing in other ways,

too. It runs its own radio and television operations and has set up a few high-quality schools that are expected to produce a "Catholic elite" in several years. The country's three dioceses are planning a national synod before the year 2000.

But for all that, church sources said that when it comes to national decision-making and direction-setting, the church in Slovenia still feels left out.

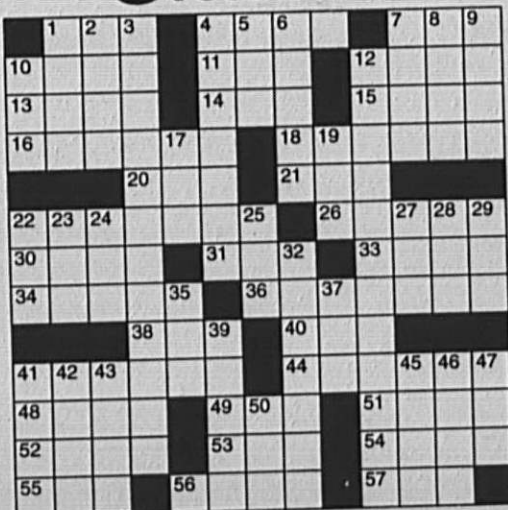
"Our problem is that for 50 years we were completely marginalized, kept outside of politics, economics and administration, and so today we don't have the necessary personnel," said one church official.

A Vatican source said church-state relations in Slovenia were now at a standstill following disagreements over religious education. The mixed church-state commission has not met in about a year.

The Slovenian Parliament has approved a government-proposed plan for a "Religion and Ethics" course for public school students aged 12-15. The plan would introduce instruction on religion for the first time since the communist takeover of Slovenia in 1945.

Church officials were unhappy, however, with the plan's narrow scholastic time frame and its expected emphasis on religion as a sociological phenomenon.

Catholic Crossword



ACROSS

- 1 Drink slowly
- 4 Gusto, enthusiasm
- 7 The trees of the Lord are full of this (Psa 104:16)
- 10 Vehicle
- 11 Electric fish
- 12 "So Christ was offered to bear the sins of many" (Heb 9:28)
- 13 Deceptive act
- 14 Mr. Onassis, informally
- 15 "I am the true" (John 15:1)
- 16 Jewish village
- 18 Farther down
- 20 Sticky stuff
- 21 "To — is human..."
- 22 Containing iron
- 25 Positive quality
- 30 Opera song
- 31 Big sandwich, for short
- 33 Bee's home
- 34 Advertising signs
- 36 "In thee I am well —" (Luke 3:22)
- 38 Be unwell
- 40 "So shall it be at the — of the world" (Mat 13:49)

DOWN

- 41 Food storage space
- 44 A sacrilegious servant (1 Ch 24:8)
- 48 Fencing sword
- 49 — Moines, Iowa
- 51 Send a telegraph
- 52 Mediterranean and Red
- 53 Fury, anger
- 54 Commerce course (Abbr.)
- 55 Table scrap
- 56 "So he — the fare" (Jonah 1:3)
- 57 They threw Daniel here (Dan 6:16)
- 1 "Of — is the kingdom of God" (Mark 10:14)
- 2 "Ye shall offer — your own will" (Lev 22:29)
- 3 Orchard fruit in Sol 4:13
- 4 "He was — for his God" (Num 25:13)
- 5 After mountain or racket
- 6 Playground item
- 7 Clip
- 8 Skin problem
- 9 Social equal

- 10 Animal that talked to Balaam (Num 22:30)
- 12 "A bright cloud — them" (Mat 17:5)
- 17 Also
- 19 Pitching stat (Abbr.)
- 22 Sports enthusiast
- 23 "Come down — my child die" (John 4:49)
- 24 — Grande
- 25 Have dinner
- 27 Bro's sibling
- 28 Adam's other
- 29 Newsman Koppel
- 32 " — be the Lord God" (Psa 106:48)
- 35 Knight's title
- 37 Compass dir.
- 39 Woman in Acts 16:14
- 41 Mexican monetary unit
- 42 One who mimics
- 43 Orderly
- 45 Thrown at weddings
- 46 "His bones are like bars of —" (Job 40:18)
- 47 "I will make you fishers of —" (Mat 4:19)
- 50 A son of God (Gen 46:16)

Answers on page 18.

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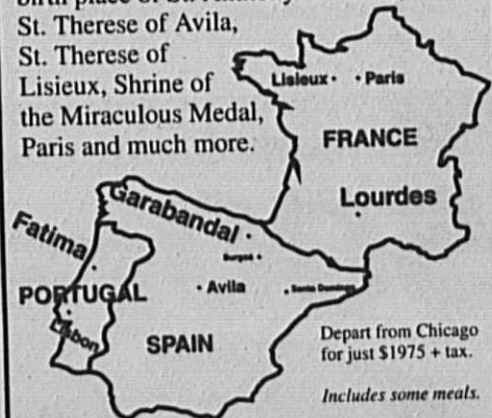
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Youth News/Views

Girls' basketball thrives thanks to CYO and AAU

By Mary Ann Wyand

Hoosier basketball fans will probably never quit debating the merits and drawbacks of the Indiana High School Athletic Association's recent decision to establish an IHSAA class system in the state based on school size.

However, one roundball topic—girls' basketball—generates no arguments. Instead, its popularity inspires praise and enthusiasm from team members and fans.

Interest in girls' basketball in the state continues to grow as an increasing number of participants and fans support the sport on the IHSAA, Amateur Athletic Union, and Catholic Youth Organization levels.

Earlier this spring, junior high-age girls who are members of CYO teams at Indianapolis North Deanery parishes were invited to participate in a skills clinic at Immaculate Heart of Mary Parish presented by Purdue University basketball legend Billy Keller, also of Indiana Pacers fame.

Keller's skills clinic drew 75 girls from nine Indianapolis North Deanery parishes and 15 coaches for an intensive lesson in

basketball fundamentals with an emphasis on defensive tactics.

The event was exciting for St. Luke parishioner Rodney Hall of Indianapolis, who coaches a parish girls' team and recently helped establish a new AAU team called the Indy Stars.

"We have 85 girls in the AAU program, ages 10 through 14, enrolled in grades four through nine, from nine North Deanery schools," Hall said. "We had eight teams organized for this spring's AAU season."

AAU basketball for the younger girls runs from the beginning of March through the end of April, when most of the state tournaments are scheduled, but on the high school level the girls' teams continue to compete in tournaments until mid-July.

"It's about a six- or eight-week season for the younger girls," Hall said. "Indy Stars was designed after an AAU team called Indiana's Finest out of Plainfield, which pulls girls from all over the state. The Mount Vernon Magic is another talented girls' AAU team. I wanted the CYO girls to have the same opportunities. The Indy Stars are select (age group) teams out of those nine North Deanery



Photos by Mary Ann Wyand

All-American basketball star Billy Keller of Purdue University and Indiana Pacers fame conducts a spring girls' basketball clinic at Immaculate Heart of Mary Parish in Indianapolis.

parishes. Invitations were based on recommendations from the coaches and athletic directors at each of the schools."

Hall praises the Catholic Youth Organization's well-organized sports programs.

"I just can't say enough good things about the CYO program, how well organized it is, and how that has sparked everyone's interest in girls' sports," Hall said. "The CYO sports program has given girls athletic opportunities they haven't had before. It's just been tremendous."

Hall said a group of volunteer coaches in the Indianapolis North Deanery have made a long-term commitment to developing an AAU girls' basketball program on the northside. His 12-year-old daughter, Kelly, plays for St. Luke Parish and the new Indy Stars.

"There are pockets of AAU teams around the state," he said. "Roncalli (High School) has one. Most of us have daughters in the AAU and CYO programs, but in reality most of us will be coaching long after our daughters are through the programs. We just absolutely love it. There's no question the girls are learning the sport better. I'm a firm believer in giving the girls opportunities to excel in sports. It gives them self-confidence."

Butler University women's basketball team member Nicki Stevenson, a senior point guard on a talented team, has volunteered her time to help the junior high

school girls develop solid basketball skills by teaching them the fundamentals that will carry them into high school programs.

"Volunteers are really committed to expanding girls' basketball in the city," Hall said. "Unfortunately, it gets limited publicity. A lot of people aren't aware of how good a level girls' basketball is in high school and beyond. It's extremely good basketball. CYO girls' basketball in the archdiocese is well-organized, extremely competitive, serious basketball."

Keller's defensive clinic focused on defensive techniques and conditioning drills to help the girls improve their overall game, Hall said. "His one-hour demonstration for the Indy Stars, and the program itself have been made possible with support in goods and services from area companies. I've been encouraged by the community's support of the Indy Stars through corporate donations."

Indy Stars teams competed in tournaments in Kokomo, Anderson and Shelbyville, he said, and locally they played against AAU teams at Perry Meridian, Southport, Lawrence, Noblesville, St. Pius X Parish, Holy Spirit Parish, and others.

"There are a huge number of girls' AAU teams all over central Indiana," Hall said. "There are tournaments almost every weekend. The growth of the sport for girls is really exciting."



While 75 girls from the Indy Stars Amateur Athletic Union team watch the action, basketball expert Billy Keller (left) teaches defensive maneuvers to help them strengthen their game skills.

CYO volunteers enable success of team sports

By Mary Ann Wyand

When the Catholic Youth Organization started a girls' basketball program in the archdiocese in 1983, there were 69 teams from the Indianapolis deaneries.

"We had Cadet A and Cadet B leagues," CYO assistant executive director Jerry Ross said, "but the 56 girls' league was so small the first year we didn't even divide it up. Back in the '70s and early '80s, it was the exception for a girl to play athletics. Today it's the norm. In the past 13 years the CYO girls' basketball program has more than doubled in size. This year we had 183 girls' teams in the Indianapolis deaneries."

Quality coaching from volunteers is the key to the program's success, Ross said. "It's really nice to see all the girls' athletic programs growing at the rate they are in the diocese. Catholic high schools have greatly benefited from the coaching the girls have been getting in the CYO program. They're being taught the fundamentals of the game, and that translates into being good high school basketball players because the competition levels are so intense."

CYO girls' athletic director Bernadette Price also attributes the success of girls' sports to "the dedicated coaches and also the attitude and spirit of the participants. That makes coaches want to volunteer again. We also appreciate the work of the athletic directors and gym managers."

From the second weekend in October through the third week of March each year, Price said, over 2,500 games are played in girls' basketball, boys' basketball, and girls' volleyball.

"With the number of games we play throughout the basketball and volleyball seasons, it takes a lot of volunteer hours on the part of gym managers and people who host the games and tournaments," she said. "They are all great people who really do a lot for CYO."

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Young Adult Scene

Pope meets Campus Crusade for Christ founder

By Cindy Wooden, Catholic News Service

VATICAN CITY — Pope John Paul II and the Rev. William R. Bright, both of whom have made outreach to the young a centerpiece of their long ministries, met at the Vatican May 10.

Dr. Bright, founder of Campus Crusade for Christ, was in Rome for a public ceremony marking his winning the 1996 Templeton Prize for Progress in Religion, a ceremony that acknowledged the sometimes tense relations between Catholics and evangelical Christians.

Priest named to chair Newman Conference

By Catholic News Service

RENSSELAER, Ind.—Holy Cross Father John T. Ford, professor of theology at The Catholic University of America in Washington, has been appointed chair of the National Newman Conference.

The announcement was made March 6 by Father Vincent Giese, director of the Venerable John Henry Newman Association, which is located at St. Joseph's College in Rensselaer.

The 1996 National Newman Conference will take place Aug. 1-3 on the St. Joseph's campus. The theme will be "Enlargement of Mind: Newman's Ideal of Learning."

At Catholic University, Father Ford has served as coordinator of ministerial studies, 1973-77; chairman of the department of theology, 1977-83; and associate dean of the School of Religious Studies, 1991-96.

St. Meinrad implements new institutional logo

By Barbara Crawford

After a six-month phase-in period, St. Meinrad Archabbey, College and School of Theology have fully implemented their new institutional logo.

Created after more than a year of study, research, design, and evaluation, the new logo will provide a unified identity that the institution intends to use for decades to come.

St. Meinrad's institutional logo is created with two elements: the graphic symbol and the wordmark.

In the graphic symbol, two elements are presented within an arch: the spires of the Archabbey Church, as seen from the east, and two ravens (symbols of Benedictine religious order) in flight.

The wordmark is done by hand in an easily read script style. The logo was designed to serve as an umbrella graphic mark for the institution, under which each of St. Meinrad's divisions—the Archabbey, College and School of Theology—are designated. Because of the unified logo, all the divisions will benefit from the easily recognized image.

The new institutional logo replaces an official logo that had been created about 30 years ago. With the implementation of the new design, St. Meinrad has created a method for using the identity program consistently throughout the institution, so that the public will learn to associate these graphics with St. Meinrad.

Along with the implementation of the logo, St. Meinrad is standardizing other elements of its institutional identity.

Such standardized elements include spelling out the Saint in Saint Meinrad, to differentiate the institution with the town of St. Meinrad. Others include designating red and gray as institutional colors, reserving the School Academic Seal for official documents, and using specific typefaces for text in publications.

College briefs...

Bishop Chatard High School in Indianapolis student, **Jamie Ann Schnieders**, has received an academic scholarship from Xavier University in Cincinnati, Ohio. She is the daughter of Mr. and Mrs. David Schnieders of Indianapolis. Recipients of a scholarship to the Jesuit university must rank in the top 15 percent of their high school class and must achieve a high score on either the American College Test (ACT) or the Scholastic Aptitude Test (SAT).

Tim Akin, professor and chair of the Accounting and Finance Department at Marian College, has received the 1996 Teacher Excellence and Campus Leadership Award. The award is given annually to an outstanding faculty member who exhibits expertise in his/her field, dedication to student and service to the college and community.

Pope John Paul welcomed Dr. Bright, Sir John Marks Templeton and other trustees of the Templeton Foundation to the Vatican as a sign of "our shared conviction about the fundamental role which our understanding of God and a genuine spirituality play in human development."

"By giving credit for originality in the service of religion and awarding the Templeton Prize to men and women noteworthy in their approach to the great questions of life, you are affirming that what counts is what people are, rather than what they have," the pope said.

To honor Dr. Bright, an evangelical preacher who has introduced millions of young people to Jesus Christ, the Templeton Foundation chose a Rome-based Catholic lay community founded by students in the 1960s to host the May 9 public ceremony.

The San Egidio Community, which tries to make the faith come alive for young people through prayer and community service, welcomed Dr. Bright, members of his family and supporters of his ministry, to the 12th-century Basilica of Santa Maria in Trastevere.

Standing at the pulpit, with glittering mosaics of scenes from the life of Mary in the background, Dr. Bright shared the story of his conversion and his conviction that serious prayer and fasting are needed to bring the world to faith in Jesus by the end of the year 2000.

"That does not leave us much time," he said. "As of this day, May 9, 1996, we have four years, seven months and 22 days, or 40,704 hours remaining to complete the task."

Dr. Bright asked everyone in the audience to join "in the most exciting, incredibly fulfilling, rich and rewarding experience the human spirit can ever know... sharing God's love and forgiveness with every person on planet Earth and at the earliest possible date."

Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity, presided over the ceremony.

In the past 45 years, he said, Campus Crusade has reached millions of people around the world, "bringing them the biblical message of God's love and forgiveness."

"For many, it may seem strange that this ceremony is taking place in Rome. Campus Crusade has not always had good relations with the Catholic Church in many parts of the world," he said.

Especially in Latin America, Campus Crusade's zeal for proselytism has angered some bishops and priests working with the young, the cardinal said.

"They would be surprised to hear that tonight's ceremony is taking place in this church and in this context," the cardinal said.

But the Catholic setting, he said, is a deliberate sign of the beginning of a new relationship between Catholics and evangelicals, a relationship of informal dialogue born in the United States with the active participation of Dr. Bright.

As children of God and disciples of Christ, the cardinal said, Catholics and evangelicals must overcome past misunderstandings, create a new climate of respect and cooperate to spread the Gospel message.

Cooperation and respect, he said, are especially important "when seeking to evangelize in areas that have already been evangelized by others."

The dialogue cannot pretend to ignore the very serious differences between Catholics and evangelicals in matters of doctrine, but the two share strong opinions on moral questions and on ethics which are essential for the well-being of the human family and the right to life of all, he said.

"There is much we can accomplish together," Cardinal Cassidy said. The Christian mission of bringing Good News "to a world thirsting for salvation" is too important to allow divisions, differences and competition to slow down evangelization.

The objective of the Templeton Prize, worth more than \$1 million, is "to stimulate the knowledge and love of God on the part of humankind everywhere."

Josephine Templeton, a foundation trustee and daughter-in-law of the prize's founder, said the award "strives to stress the importance of diversity in religious beliefs and to increase sensitivity to the variety of religious thought."

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Question Corner/Fr. John Dietzen

After my baby died, did she become an angel?



Q My baby died while I was in labor three months ago. My husband and I believe she is now a saint in heaven, but we have this ongoing disagreement with my mother and her friends, who claim she is an angel.

Two of the friends claim to have seen my baby; one says she's flying around the feet of the Blessed Mother, is now 2 years old and has gold wings.

This sounds absurd to me and drives me crazy. How could two human beings conceive a child who turns into an angel?

Could you please straighten us out on what the church teaches about a child dying and becoming an angel? (North Carolina)

A In an effort to be helpful, well-intentioned people frequently say strange things to survivors after death, especially the death of a child. Things like, God wanted her more than you did. Or, she is now an angel with God.

Certain of these remarks may be consoling; some certainly are not. But many have no basis whatsoever in Christian theology or Catholic belief. The one you mention is among them.

Your observations on the subject are right on the mark. The soul of any deceased human being, young or old, is not some sort of free-floating spirit that takes on an angelic nature. Even after death it remains a human soul, with all that involves.

If I may be a little technical for a moment, St. Thomas Aquinas and many other major Catholic theologians used as the major philosophical base of their teachings the philosophy of a pre-Christian Greek philosopher, Aristotle.

Much Catholic doctrine utilizes terminology which derives from that particular "school" of philosophy.

According to Aristotle (and others I mentioned), what we call the human soul is the "form" of the body. That means it is what makes our bodies human bodies, rather than tulips or monkeys or volcanoes.

In other words, wherever and however it exists, our soul is and remains human. Whether in this world or the

next, it is never complete, never completely human, without some relationship to a body.

This fact is proven by, if nothing else, the resurrection of Jesus himself to a new life. According to the Gospels, he obviously possessed a distinctly different kind of body, but a human body nevertheless, which he was quick to point out could eat, speak, be seen and touched.

St. Paul insists on the same truth, especially in Corinthians 15. Our resurrected bodies will possess characteristics never experienced this side of death.

They will still be our bodies, however, with our souls, incorruptible and bearing the image of the "last Adam," the risen Lord Jesus.

Most Catholics and other Christians realize all this, I believe. But, as you say, it is possible to become confused if we forget that some kind words at the time of death are just that, expressions of sympathy and consolation, not statements of theology.

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

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Rest in peace

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

BABCOCK, James, 83, St. Mark, Indianapolis, April 23. Father of James C., William, Robert, Mary Ellen Babcock, Jeanne Lopez, Betsy Jackson, Barbara Martinez, Debbie Martinez; brother of Alice Schelb; grandfather of nine.

BAUER, Robert, 74, St. Patrick, Indianapolis, May 5. Fiance of Norna Oler; father of Ronald L., Stephen L., Robert W. Jr., Randall J. Bauer, Becky

Roach. Eight grandchildren, one great-grandchild.

BEANE, Fred M., St. Mark, Indianapolis, April 17. Father of John Randolph Beane; brother of Ruth Guillian, John Vernon Beane.

BORNSTEIN, Jack H., 72, Prince of Peace, Madison, May 4. Husband of Florence (Wolfe) Bornstein; father of John, Paul, Phillip Bornstein, Mary J. Grubbs; brother of Don, Gordon Peck, Penny Musson, Sue Synder; grandfather of 12; great-grandfather of three.

CAMISA, Jean Marie, 85, St. Michael, Cannelton, May 3. Wife of Louis Camisa; mother of Frank Maffia, sister of Jerry Musillo.

COOK, Elizabeth Jane "Betty", 74, St. Mary, Richmond, April 25. Mother of JoAnn Cook, Jane Ellen Britt; stepmother of James B. Cook, Norma Jean McClees;

sister of Jack, James, Joseph, Thomas McGill, Rita Wilson, Marie Bruno, Mary Madigan, Patty Karas; grandmother of seven; great-grandmother of ten.

DUH, Louis F. Sr., 79, St. Michael, Indianapolis, May 3. Husband of Rose Luzar Duh; father of Louis Jr., Bob, Tom, Jerry, Michael and Larry Duh; brother of John, Joe and Tony Duh, Rose Nickoloff, Frances Barnett and Josephine Basey; 12 grandchildren; six great-grandchildren.

FISCUS, Lewis S., 81, St. Christopher, Indianapolis, May 2. Father of Carole Ann Fuller; grandfather of four; great-grandfather of four.

FLAYS, Robert Lawrence "Larry", 47, St. Christopher, Indianapolis, May 6. Son of Mary Ann (Torkar) Flays; brother of Carole F. Ruse.

GUILLAUME, Ernest J., 75, St. Augustine, Leopold, April 30. Husband of Myrtle Guillaume; father of Beverly, John Guillaume, Judy Edwards; brother of Mildred Baumgart, Sara Huff; grandfather of eight; great-grandfather of one.

HERBERT, James R., 47, St. Mary, Rushville, May 4. Husband of Charlotte Kathy Herbert; father of Glenda Sue, Amanda Kay Herbert; son of Richard and Virginia Herbert; brother of Mark W. Herbert, Julie Tyndall, Karen Lykins,

Susan Bacon; grandfather of two.

HUBER, Lillian G., 99, St. Michael, Cannelton, April 30. Aunt of Harry Lee, Frank E., Albert W. Huber.

JONES, Robert L., 60, Prince of Peace, Madison, May 4. Husband of Janet (Hock) Jones; father of Kevin, Keith Jones, Kimberly Lee; son of Richard Jones; brother of James Jones, Norma Wright, Kay Caffery; grandfather of five.

JOSEPH, Marjorie D. (Nolan), 70, St. Anthony, Indianapolis, April 21. Mother of William R. Joseph, Barbara Dillman, Dixie Sancer, Linda Higgins, Margie Higgins, Vickie Hauner, Janet Harris, Beverly Duhon; sister of Alice Hutley, Patsy Jones, Alberta Medley; grandmother of 32; great-grandmother of 45.

KESSENS, Oscar, 82, St. Paul, Tell City, May 5. Father of Betty Eberle and Donald Kessens.

KINKER, Margaret M. (Koehne), 81, St. John, Enochsburg, May 9. Wife of Edward J. Kinker; mother of John E., Anthony A., Thomas A., Dennis E., Carl J., and Edward G. Kinker, Theresa Eckstein and Phyllis Martin; sister of Joseph Koehne and Mary Ziegler, 25 grandchildren and 12 great-grandchildren.

KRIEGER, Jared William, infant, St. Mary, Rushville, May 7. Son of Jeffrey and Melanie Krieger.

LUX, Martha, 85, St. Joseph, Shelbyville, May 6. Mother of Jack and David Lux, Jan

Quigley, Mary Kay Hart, Diane Wagers, Sally Stone; 19 grandchildren, 18 great-grandchildren.

MEREDITH, Sampson F. Jr., 68, St. Louis, Batesville, May 12. Husband of Rita (Senft) Meredith; father of Beverly Fuchs; two grandchildren.

MUELLER, Frank A. (Hank), 85, St. Barnabas, Indianapolis, May 6. Brother of August and James Mueller; brother-in-law of Ed and Ferda Knartzer, Clifford Peters.

LUX, Martha, 85, St. Joseph, Shelbyville, May 6. Mother of Jack W., David Lux, Jan Quigley, Diane Wagers, Mary Kay Hart, Sally Stone; grandmother of 19; great-grandmother of 18.

MALAD, James J., 72, St. Matthew, Indianapolis, May 2. Husband of Jody Noel Malad; father of Richard M. Malad, Regina J. George; brother of Elizabeth Freije; grandfather of eight; great-grandfather of four.

MORRISON, John A., 83, St. Anthony, Indianapolis, April 24. Husband of Dolorous (Strack) Morrison.

MULRYAN, Tom, 59, St. Agnes, Nashville, April 30. Husband of Pat Mulryan; father of Larry, Matt, Sean, Daniel, Erin, Katy Mulryan, Denise Herzburg, Dennis Prestel, Mike Prestel; brother of Tony, Mike, Rosemary, Delores, Kate, Shelley Mulryan; grandfather of 11.

PASSMORE, Margaret E., 76, St. Mary, Richmond, April 28. Mother of John, Janice Passmore, Jeanne Shuler; sister

of Charles Ragan, Martha Asher, Frances Godwin.

PATTERSON, Zelda, 77, St. Mary, Rushville, April 20. Wife of Frederic Patterson; mother of Rebecca Ernestes, Cynthia Stella; grandmother of four.

PAULSON, Claire F., 80, Little Flower, Indianapolis, April 29. Mother of Richard, Gary, Roger Paulson; sister of Rosemary Ortlieb, Ruth Bambach; grandmother of eight; great-grandmother of five.

ROMWEBER, A. Nicholas, 26, St. Louis Batesville, May 10. Son of Anthony A. and Frances Romweber; brother of Gretchen Romweber.

QUINLIN, John Madison, 82, St. Anthony, Indianapolis, April 28. Father of John W. Quinlin, Rosemary A. Byrne, Donna D. Ensey, Doris N. Deshong, Margaret L. Fisher, Carolyn B. Waidlick, Linda L. Sharp; brother of Merle Quinlin; grandfather of ten; great-grandfather of 12.

RICHART, Al, 86, St. Mark, Indianapolis, April 25. Father of Rev. Paul F., Larry, Phil Richart, Joyce Haboush; grandfather of seven; great-grandfather of two.

ROGERS, Clarice T., 81, St. Anne, New Castle, May 2. Mother of Ramona A. Rogers; sister of Lillian T. Nelson; aunt of several nieces and nephews.

SCHWING, Rosa A., 94, St. Lawrence, Lawrenceburg, May 1. Mother of Rosina Rodgers, Mary Ann Miller, Esther Conrad, Dorothy Schmaltz, Flo McConville; sister of John Kiefer; grandmother of 19; great-grandmother of 42.

SNYDER, Louis F., 66, St. Anthony, Indianapolis, April 30. Husband of Zelda (Redmond) Synder; father of Timothy L. Michael L. Snyder, Michael A. Loy, Beth Sims, Vicki Hanson; brother of Joseph, Charles Snyder, Barbara Wolfe; grandfather of eight.

WIMSATT, George A., 52, St. Philip Neri, Indianapolis, May 2. Husband of Geri L. Wimsatt; father of George Jr., John Wimsatt, Peggy O'Day, Cindy Cartwright; brother of William, Joseph, Leo Wimsatt, Betty Denise, Mary Ann Guley, Suge Nalley; grandfather of nine.

WOLL JUNG, Naomi A. (Fields), 56, St. Louis, Batesville, May 6. Wife of Donald L. Woll Jung; mother of Greg, Kirk, Tim Woll Jung; sister of Walter Jr., Bernie Fields, Adeline Mollaun, Barbara Stahley, Helen Frazier, Theresa Maloney, Jeanie Alburger; grandmother of six.

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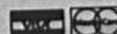
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Joan, who won worldwide admiration for her lengthy pro-life imprisonment several years ago is now married to Chris Bell. They have two children, one adopted, and operate shelter homes in New York and New Jersey. Susan is married to David Brindle and they home-school their eight children in Lewisburg, TN. Miriam and John Lademan also home-school their eight daughters in Annapolis, MD.

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Joan added, "We have focused on children because we feel that through these little ones coming to know, love, and serve God, the whole family might be led back to the faith."

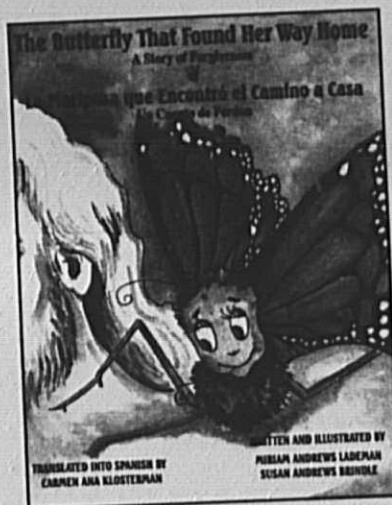


(LEFT TO RIGHT) Susan Brindle, Joan and Mary Louise Bell, and Miriam Lademan



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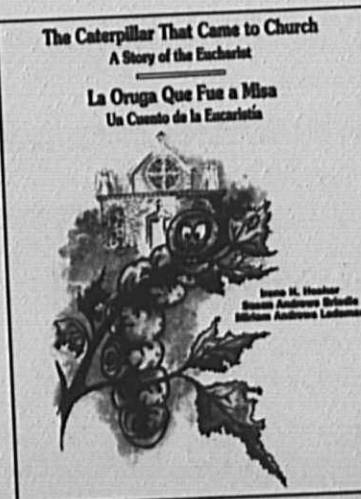


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