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Catholics, Disciples of Christ have dialogue

Archbishop Buechlein is one
of co-chairs at ecumenical
event in Bethany, W.Va.

By Margaret Nelson

Archbishop Daniel M. Buechlein co-chaired the May 17-24 dialogue of the Disciples of Christ and the Catholic Church. Held in Bethany, W.Va., the event was called the Disciples of Christ—Roman Catholic International Commission for Dialogue.

The commission is co-chaired by the Rev. Dr. Paul A. Crow Jr., president of the Council on Christian Unity of the Christian Church (Disciples of Christ) in the U.S.A. and Canada, and Archbishop Buechlein.

In his homily during the Catholic Mass on Sunday, the archbishop emphasized "the central role of the Holy Spirit to help us appreciate the meaning of our lives and our Christian mission."

The archbishop then participated in Sunday worship at the Memorial Christian Church in Bethany. There he challenged all people "to pray for the Spirit's gift of wisdom. . . . There is a close association between wisdom and charity. . . . The Spirit's gift of charity. . . . The Spirit's gift of

See DISCIPLES, page 7



Photo by Margaret Nelson

Phillip Armstrong of St. Andrew the Apostle in Indianapolis is one of 2,046 young people in the archdiocese confirmed by Archbishop Daniel M. Buechlein during the first six months of 1996.

Vatican issues new marriage preparation guidelines

Vatican is concerned that other forms of cohabitation are
being accepted by society as equal or similar to marriage

By John Thavis, Catholic News Service

VATICAN CITY—In a new set of guidelines on marriage preparation, the Vatican said church teachings such as those against divorce, cohabitation and birth control need to be better explained to today's young couples.

The corrosion of marriage values in modern society requires the church to offer deeper moral and theological formation, especially on responsible procreation and the total commitment required by the sacrament, it said.

The 30-page document, titled "Preparation for the Sacrament of Marriage," was made public May 27 at the Vatican. It was written by the Pontifical Council for the Family as a point of reference for bishops' conferences and other church organizations around the world.

In an accompanying note, Cardinal Alfonso Lopez Trujillo, president of the pontifical council, said the Vatican document responded in part to the "moral tempest" that has weakened the traditional stability of marriage.

He said the Vatican was especially concerned that other forms of cohabitation were being accepted by society as equal or

similar to marriage.

The document elaborated on this social context, saying marriage today was buffeted by sexual permissiveness, a "contraceptive mentality," widespread divorce and a growing tendency to put off matrimony until a later age.

As a remedy, it recommended basic elements for three stages of marriage preparation:

- Remote preparation, which should try to instill at a young age respect for marriage as a form of complete self-giving, with special emphasis on chastity as a condition for eventual marriage.

Such instruction can be accomplished through catechesis, sermons, church schools, parish programs and above all in the family, it said.

- Intermediate preparation, during the period of a couple's engagement. The document recognized that most parishes have pre-marriage courses for couples, but recommended strengthening the content and offering additional pastoral programs.

- Immediate preparation, involving prayer, the sacrament of penance and discussions between the couple and pastor in the period just before marriage.

The document focused on the interme-

diated level of preparation, saying these formation programs often had to make up for a lack of understanding among young couples.

It praised the growth of pre-marriage courses as a positive development, but said such courses should not be reduced to a "mere formality." It suggested that the amount of time necessary for a pre-marriage course was at least an entire week, or four weekends, or an afternoon once a month for a year.

The content of pre-marriage courses should be centered on basic Christian doctrine regarding matrimony, although it should also touch on various psychological, medical and other issues, it said.

Couples should be instructed in the Christian vision of the husband-wife relationship, including the idea of free consent in matrimony, the permanence of the marriage vow, the purpose of sexual relations and the raising of children.

In this way couples will better understand the church's teaching against premarital sex, cohabitation and trial marriage, it said.

The courses should give special emphasis to the defense of life, with insistence that on such issues as abortion and birth control the couples must not "conform to the prevailing mentality," it said. Couples should be aware of natural family planning techniques, which rely

on periodic abstinence and are allowed by church teaching, it added.

The document recommended frequent prayer and discussion meetings between the engaged couples and priests, catechists and lay specialists.

To help carry out such programs, it suggested pastors form local groups composed of a priest and Catholic married couples, including people with expertise in medicine, law and psychology.

Those active in pre-marriage formation should be people of sound doctrine and complete fidelity to church teaching, it added.

At a diocesan level, the document recommended establishment of a commission to coordinate pre-marriage preparation activities, utilizing the services of couples, church movements and lay experts.

The document also included some basic guidelines about the marriage ceremony, saying it should be serious and simple in tone, avoiding excessive pomp and ostentation.

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Retirement

Rita Guynn, right, receives a plaque from Daughter of Charity Sister Catherine Spencer as she retires after 42 years of teaching at St. Rita School in Indianapolis.

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Seeking the Face of the Lord

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



Vocation is a call from God

On Saturday, June 1, I will ordain Deacon Greg Bramlage to the priesthood in our cathedral. The next day I will ordain a Benedictine monk, Brother Samuel, at Saint Meinrad Archabbey. On Monday and Tuesday of next week we priests of the archdiocese will gather to celebrate our unity and to recognize those among us who are retiring from responsibilities as pastors, and those among us who celebrate milestone anniversaries. Father Jim Dede, Father Bill Cleary and Father Dan Armstrong are retiring as pastors. Father Tony Spicuzza celebrates 50 golden years as a priest. These are joyful occasions; we have cause to celebrate.

We are grateful that young men are generously giving their lives in pastoral love for God and the church as priests. By God's grace, their lives will be a blessing for more people than we can imagine. We are grateful and rejoice in the beautiful years of sacrificial love our senior priests have given to God and the church. Only God can measure the wonderful good that his grace has accomplished in the lives of countless numbers of people through these priests. They have been willing and faithful and powerful servants of the Lord.

This Sunday, June 2, we invite you to commit yourselves in prayer and in charity to encourage vocations to the priesthood. We need both, your prayer and your financial support, to help in the spiritual formation and academic and pastoral education of our seminarians. This past year 31 seminarians have been preparing for the priesthood for our archdiocese. Nine more are in the process of applying to enter the seminary next fall. We are blessed to see an increase in the numbers of candidates preparing for the priesthood for us.

Many people don't realize it, but the education of seminarians costs just as much as any other program of graduate and undergraduate education. What a wonderful spiritual and material investment in the future of our church!

Some folks get a little edgy because almost everywhere I go I address our shared responsibility to encourage and support our youth in discerning God's call in their life, with an emphasis on the vocation to priesthood and religious life. Some say I am neglecting the call to lay ministry in the church. I don't intend to do that. In my view, if we get a generous response to God's call to priesthood and religious life,

there will follow a generous response to God's call to lay ministry. My emphasis is not exclusive, it is an *emphasis*, and one that is needed.

I challenge parents, grandparents, godparents and teachers, catechists, youth ministers and campus ministers to assist us priests and religious in recovering an understanding of vocation. We seem to have lost the understanding that vocation is what the name implies, a call, and the call is from God. We need to recover our understanding that God has a plan for every baptized person. Therefore our particular journey in life is not merely a choice we make by ourselves alone. It is certainly not a choice parents pre-determine for their children. Nor is it right for parents to oppose what a son or daughter discern to be God's will in their lives because God calls, not us. I challenge all of us to help our youth and young adults to listen for God's call among the many dissonant voices of our culture. There is so much "noise."

I challenge all of us to rediscover that a meaningful life demands sacrificial love. Maybe we have lost our understanding that sacrifice is a healthy part of life. Nothing in our secular culture encourages or even suggests the virtue of sacrificial love, a virtue that is part of the very fiber of happy marriages and happy lives in religion and priesthood. Sacrificial generous love, not material wealth (or career success) is the foundation of a happy life. A million dollars cannot buy peace of mind (or a clear conscience). To be sure, the willingness to sacrifice is not a natural instinct. It is a learned habit. And it needs to be rooted in family life and prayer.

When I speak optimistically about my priesthood and the prospect of vocations for the archdiocese, some people look at me with disbelief. It's as if they believe God doesn't call our youth to a special vocation in the church anymore. It bothers me because "negative people never win." It implies that the youth of our day are not generous and courageous enough to lead a life of generous self-giving. A pessimistic outlook suggests that God doesn't call folks to religious life and priesthood anymore.

We don't encourage vocations to priesthood and religious life because we need them. We encourage them because God calls.

Editorial Commentary/John F. Fink, Editor

A significant change in rules to elect a pope

Back in our March 1 issue, we reported that the pope had updated the rules for the election of his successor. However, until now I haven't commented on the significance of the new rules, mainly because I believe Pope John Paul II will live for many years yet and it seemed that there were always other things on which to comment.

The news stories about the new rules really missed the most significant decision Pope John Paul made. The stories stressed the new quarters the cardinals will stay in (I've seen the new building being constructed and it looks like quite a nice hotel), the fact that only cardinals under 80 will be able to vote, and that a new pope cannot be elected either by acclamation or by delegation, as has been permitted in the past.

What was missed, though, is the fact that now, under certain conditions, the pope will be able to be elected by a majority of the cardinals instead of by two-thirds of them—or, if the number of cardinals present isn't divisible by three, two-thirds plus one. This is a significant change from an 800-year tradition that should prevent the papacy from being vacant for a long period of time.

Those who have followed our series "The Shaping of the Papacy" know that it has often been difficult for the cardinals to obtain a two-thirds majority for a prominent cardinal and the result was usually a compromise candidate. The papacy was vacant for three-and-a-half years before the election of Gregory X in 1271 and for a year-and-a-half before Innocent IV was elected in 1243.

Perhaps the reason this significant

change wasn't noticed at first is because the election by a majority of cardinals doesn't happen immediately. During the first three days of voting (with four ballots per day), two-thirds are still needed for election of a pope. If no one is elected, voting is suspended for a day of prayer and discussion, followed by seven more ballots. This procedure continues twice more, during which two-thirds of the cardinals are required to elect. It is only after that that a majority of the cardinals can vote to change the rules to permit election by a majority.

One might think that it's highly unlikely that a papal election could take that many ballots; it hasn't happened since 1831 when the conclave lasted 54 days. But if it should happen that a candidate were to get a majority of the votes sometime during the balloting, his supporters would be inclined to wait out the required number of ballots in order to change the rules and elect their candidate rather than make compromises that would result in the election of another candidate.

That surely isn't what the pope had in mind when he changed the rules. And perhaps it would never happen. Another possible scenario is that enough cardinals would switch their votes toward the man who received a majority of votes to give him two-thirds of the votes early during the process. It depends on how divided the cardinals are at the beginning of the conclave and how strongly they feel about their candidates.

We probably won't know for many years yet.

Louisville archbishop takes leave

In a letter to the people of the Archdiocese of Louisville last week, Archbishop Thomas Kelly announced that he was taking a three-month leave of absence.

In the May 23 Record, the archbishop explained that physicians, who were treating him for a broken ankle and an arterial blockage, expressed concern. They revolved around his use of certain medications after his 1994 lung surgery, as well as his use of alcohol.

He went to Guest House, an assessment and treatment center for priests and bishops in Rochester, Minn. The staff there recommended that he enter a

60- to 90-day treatment program.

After prayer, thought and consultation with advisors, the archbishop said, he decided to enter the program in mid-June.

"Throughout my tenure as archbishop, I have stressed with the priests the importance of staying healthy. I hope my own vulnerability will help all of you who are struggling with this problem or know someone who is," Archbishop Kelly wrote.

Father Bernard J. Breen, vicar general, will be responsible for governing the Archdiocese of Louisville during the archbishop's absence.

Official Appointments

Effective June 3, 1996

Rev. Dismas Veeneman, OFM Conv., currently serving as associate pastor of St. Anthony of Padua, Clarksville, appointed pastor of St. Anthony of Padua, Clarksville.

Effective June 28, 1996

Rev. Martin Peter, reappointed for second term as pastor of St. Pius X, Indianapolis.

Effective July 1, 1996

Rev. Maurice Hayes, OFM Conv., currently serving as chaplain of Terre Haute Hospitals, appointed pastor of St. Leonard of Port Maurice, West Terre Haute and of St. Mary of the Woods Village Parish, while continuing as chaplain on a part-time basis.

Effective July 3, 1996

Rev. Roger Rudolf, currently serving as associate pastor of St. Mary, Greensburg, appointed as pastor of St. Mary, Rushville.

Rev. John Schoettelkotte, currently pastor of St. Augustine, Leopold and St. Mark, Perry County, appointed pastor of St. Mary, North Vernon.

Rev. Stephen Donahue, appointed as administrator of St. Francis Xavier Parish, Henryville, while continuing with present appointment as pastor of St. Michael, Charlestown.

Effective July 5, 1996

Rev. James Wilmoth, reappointed for second term as pastor of St. Michael, Indianapolis.

Effective July 7, 1996

Sister Jean Marie Cleveland, OSF, reappointed for second term as Parish Life Coordinator for Holy Rosary, Indianapolis and for St. Patrick, Indianapolis.

Sister Constance Kramer, S.P., reappointed for second term as Parish Life Coordinator for St. Ann, Terre Haute.

Effective July 10, 1996

Rev. Paul Landwerlen, currently serving as pastor of St. Gabriel, Indianapolis, appointed pastor of St. Vincent de Paul, Shelby County.

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

Meeting set to inform annulment petitioners

Divorced people who have petitioned or are considering petitioning the archdiocesan Metropolitan Tribunal are invited to an information session at the Archbishop O'Meara Catholic Center on June 20, beginning at 7 p.m.

Staff members from the Metropolitan Tribunal and the Family Life Office will answer frequently-asked questions, dispel common myths and explain the "nuts and bolts" of the process.

Petitions to the tribunal are for investigations, possibly leading to the declaration of nullity of marriage.

Those wishing further information may contact the Family Life Office, 317-236-1586; or the Metropolitan Tribunal, 317-236-1460.

The Criterion

05/31/96

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Special collection to help educate seminarians

By Margaret Nelson

The archdiocese will have its first separate collection for seminary education expenses this weekend, June 1-2.

It will help educate future priests like Richard Eldred and Jason Gibson. Formerly, the Easter collection was taken from the parishes for this purpose. But this year, that collection was left with the local churches.

The Council of Priests recommended the change because of the increased expenses of educating priests and lay leaders. Parishes now pay an annual

assessment. And this week's second collection is expected to cover a large part of the seminary expenses.

A series of "whirlwind" events took Richard Eldred to the seminary. Next fall, he'll begin his second year of theology at Sacred Heart School of Theology at Hales Corners, Wis.

Father Larry Moran, pastor of St. Patrick in Terre Haute, had asked Eldred if he had considered becoming a priest. A man with a solid business, Eldred accepted an invitation to attend a dinner with Archbishop Daniel M. Buechlein at St. Luke's—not realizing it was for men and women who might be interested in the priesthood or religious life.

That was on June 13, 1994. Eldred's next surprise was that a photographer from *The Criterion* was there. (Though a photo of guests at such an event would never be used), he wanted to crawl under the table. He wondered what the people who worked with him would think if they saw his photo.

The next three or four weeks, Eldred tried calling the vocations office, but never left a message. He decided that this was a sign he didn't have a vocation. But when he did leave his number, Father Joseph Schaedel returned his call.

He decided to start the paperwork process thinking, "If the good Lord was calling, I had to make myself available. If it happens; it happens. If it doesn't; it doesn't."

At 11:30 a.m. on Aug. 22, Eldred got a phone call from Hales Corners, asking him to come that day! It was a six-hour drive, so he had to work quickly to wrap things up with his (family moving) busi-

ness and be on his way north.

"That was two years ago," said Eldred. "I am happy here. I have three years to go."

Jason Gibson's call to vocation is more traditional. He began thinking of the priesthood when he was younger—then those thoughts "faded away." It's not what I wanted all along. When I was in high school, I didn't have the direction for being a priest.

One thing that helped with his decision was that Gibson had seen St. Meinrad. So he decided "basically, that was the place I thought I'd like to go to school. I thought I'd give it a try. Four years later, I'm still going strong."

"I don't plan to stop unless something says no," said Gibson, now 22.

He's spent his summers working in a grocery store to pay his expenses for college at St. Meinrad.

Gibson plans to spend this summer getting experience working at St. Barnabas in Indianapolis.

'A Promise to Keep' receives state grants totaling more than \$40,000

By Eve Jackson

The archdiocese's peer mentoring chastity program, "A Promise to Keep," will partner with four agencies that received grants from Project RESPECT, an initiative proposed by Governor Evan Bayh and the Indiana Department of Health. These awards total more than \$40,000.

Statewide, approximately \$1 million in grants have been awarded to support 87 projects in 43 counties to implement and/or expand effective adolescent abstinence educational strategies.

At a press conference last week, Gov. Bayh emphasized that these funds are solely for model education programs that promote abstinence as a way to reduce pregnancies among adolescents.

Gov. Bayh stressed the importance of Project RESPECT because nearly 12,000 teen-agers in Indiana gave birth in 1993, costing taxpayers more than \$63 million. The governor said he would recommend that the state continue to provide these grant awards every year.

Grants awarded to agencies implementing or expanding the "A Promise to Keep" program include St. Mary Parish in North Vernon. Gary Taylor, director of religious education, received \$8,500 to help "give parents back confidence in their own capabilities and help them carry out their task" as their children's primary sex educators as stressed in "The Truth and Meaning of Human Sexuality" from the recent Pontifical Council for the Family.

St. Mary's grant, which will benefit the Seymour Deanery, will help give a more active partnership to parents by offering support and education. This grant will enable in-service training to catechists in elementary school and religious education classes to help them

carry out religion standard guidelines. Further, it will fund work in partnership with the archdiocese's peer mentoring program by enabling the training of teen-agers who are excellent role models to reinforce what parents and the church are teaching about chastity.

Our Lady of the Greenwood School in Greenwood received an \$8,000 grant to help fund retreats for sixth, seventh and eighth graders. One of their goals is to improve their students' respect for themselves and others by developing their faith formation and teaching interpersonal communication skills. Another goal is to increase parent and staff effectiveness by providing better training and resources.

"We want to make the best use of our faith and resources to explain the unitive and procreative aspects of human sexuality," Our Lady of the Greenwood principal Kathleen Fleming said. "By helping our students develop a closer relationship with God and understand that sexuality is one of his gifts to us, they will be better able to deal with conflict and feel confident demonstrating assertiveness skills."

"A Promise to Keep" peer mentors will be involved in Our Lady of the Greenwood School's student retreat program.

Raphael Health Center, located in the Allison Christian Community Center at 401 E. 54th St., also has collaborated with "A Promise to Keep" coordinator Eve Jackson to present this values-based program to adolescents in the Mapleton-Fall Creek area of center-city Indianapolis.

The "A Promise to Keep" coordinator will assist social workers Faye Bailey and Cybele Elloian by working with church leadership on the near-northside to identify and train high school-age students who qualify to be peer mentors.

The five-session program is made possible by a \$10,000 grant and will be offered to early adolescents attending Indianapolis Public Schools No. 48 and No. 60 and Shortridge Middle School.

With their parents' permission, interested youth will receive this instruction at the Raphael Health Center after school this fall. Parents will also be invited to attend workshops to better prepare themselves as their children's primary sex educators.

Methodist Hospital of Indiana is the recipient of a \$15,000 grant to assist in its implementation of an adapted public school version of "A Promise to Keep" in the Indianapolis Public Schools. A dozen peer mentors attending Arsenal Technical High School piloted this values-based chastity program at Harshman Middle School (No. 101) earlier this month.

Methodist Hospital will hire a coordinator to oversee the work in IPS. This will involve at least 120 peer mentors at five high schools who will present the educational series to approximately 150 sixth-grade classes at 17 middle schools during the 1996-97 school year.



Photo by David Delaney

Tom Berarducci (from left), Dick Dahle, Steve Canal, Don Sprigs, Dave Cash and Father John Dede gather as St. Margaret Mary Parish in Terre Haute marks its 75th anniversary. A special Mass and picnic marked the May 10 celebration.



The honor of your presence
is requested by the

Most Rev. Daniel M. Buechlein, OSB
Archbishop of Indianapolis

at the ordination to the priesthood
of

Gregory D. Bramlage

on Saturday, June 1, 1996

at 11:00 a.m. (EST)

at the

Cathedral of SS. Peter and Paul

1347 North Meridian Street
Indianapolis, Indiana

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

The Criterion

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From the Editor/John E. Fink

Traditions about Mary's life and death



This week I'll continue the column I started last week about what we know about Mary's life. Since there is little about her in the Scriptures, many beliefs come from tradition.

Last week we left off with the Holy Family living in Nazareth, where Joseph and Jesus both worked as carpenters. This would have been a good trade that would have provided a good living for the family. Somewhere along the line, Mary became a widow.

After Jesus began his public life, there is nothing to indicate that Mary traveled with him. She apparently stayed home in Nazareth when Jesus moved to Capernaum. The Gospels tell us that some women accompanied Jesus and the Apostles. They were led by Mary Magdalene and others mentioned were Joanna, Susanna and the mother of James and John. But there is no mention that Mary was among the women. If she was, you'd think it would be mentioned.

Yet, according to John, Mary was present when Jesus was crucified. John is the only evangelist to say that Jesus' mother was there, apparently to indicate that this was when Jesus entrusted her to him. If Mary wasn't among the women who usually traveled with Jesus, how did she get to the site of the crucifixion? This is only speculation on my part, but I think the answer is in Luke's Gospel where he tells about the 12-year-old Jesus lost and then found in the Temple. He starts that story by saying that each year Mary and Joseph went to Jerusalem for the feast of Passover. Since Jesus was crucified during the time of the Passover, I've always thought that Mary was in Jerusalem for that feast.

At the time of the crucifixion, I visualize someone running to wherever Mary was staying to tell her that her son has been arrested and is going to be crucified. She arrives along the route where Jesus is carrying the cross—where, in the Way of the Cross, Jesus meets his mother. The anguish they both felt had to have been intense.

This was, of course, one of the seven sorrows of the Blessed Virgin. The seven are: the prophecy of Simeon that Mary's heart would be pierced with a sword, the flight into Egypt, the three-day separation when Jesus was 12, the meeting with Jesus on the way to Calvary, the crucifixion, the removal of Christ's

body from the cross, and his burial. These are all depicted, by the way, on the wall of the chapel in St. Luke's Church in Indianapolis.

After Jesus' resurrection, tradition says that he appeared first to his mother. That's not in the Bible, and we don't have to believe it, but St. Ignatius of Loyola taught it. Furthermore, there's a chapel in the Church of the Holy Sepulchre—the largest private chapel in the church—called the Apparition Chapel, built where Jesus is supposed to have appeared to Mary. Several of the groups I've led to the Holy Land have said Mass in that chapel. However, my belief is that, if Jesus did appear to his mother, it was probably somewhere else in Jerusalem since there is no evidence that Mary was near the tomb on the first Easter.

After Jesus ascended to heaven, the Acts of the Apostles tells us that Mary was present with the Apostles in the upper room. She was probably there on Pentecost. Then she drops out of the Scriptures. What happened to her after that?

In Ephesus, in modern Turkey, there is a place that, it is claimed, was the home of Mary when she lived with John there. The Ephesians believe that Mary died in Ephesus and was buried there before she was assumed into heaven. However, in Jerusalem the Church of the Dormition—which is a Benedictine Abbey—is located at the top of Mount Zion. It is believed that Mary died there. There is also the Tomb of Mary located next to the Garden of Gethsemane. It is believed that Mary was buried there and was then assumed into heaven from there.

I favor Jerusalem. I don't know if John ever went to Ephesus, but, if he did, I think it had to have been after Mary died. We know from Acts that Paul lived in Ephesus for two years and there is no indication that Mary and John were there at that time. If they had been, certainly Luke would have mentioned it since Luke, the author of Acts, was the one who wrote most about Mary in his Gospel. And in Paul's Letter to the Ephesians there is no indication that Mary or John is in that city. So it's my opinion that Mary continued to live in Jerusalem and died there. Tradition says she died at age 70.

After her death, of course, we believe that she was assumed into heaven where she was crowned Queen of Heaven and Earth. She has continued to make appearances on earth as she encourages us to live holy lives, and she intercedes for us with God in heaven.

The Bottom Line/Antoinette Bosco

The goodness of ordinary people

In a world that continually feeds us bad news, it is actually a healing moment when occasionally we get to hear something that tells us there is another side to the story. Yes, there is bad stuff going on in this world, but yes, there is also the brighter picture, the incidents of goodness and blessing that are there to see if we keep our eyes and hearts open.

As I write this I have just heard a television interviewer from Oklahoma present a personal essay of what he learned from the horrendous

Oklahoma City bombing last April that took so many lives and permanently altered so many others. He called his story "I Remember," and he told of the pain he had seen.

But he also remembered how people from all over the country had responded, with all kinds of help and prayers. And he concluded that what really came out of this horror was a truth: that for each person who would kill and hurt others, there are hundreds of others who give of themselves to help their fellow human beings.

Just a few days earlier I had gotten a book with an extraordinary title, "The Goodness of Ordinary People" (Crown). I was waiting for this book because I have had the good fortune of getting acquainted with the author, Faith Middleton, and found her an incredibly warm and other-centered person. For 15 years she has hosted an interview show on Connecticut Public Radio. In fact, her show has been called a "neighborhood on the airwaves."

No one who listens to her show is surprised that she is so popular. She is a refreshing change from all the talk show hosts who go after smut and dirt and gossip.

I sat next to Ms. Middleton at a meeting when she first talked about the book she was writing. The title struck me first. I was elated to hear that a person well known to the public in her state would be telling stories that uplift us.

What motivated her to write this book was no mystery, she said. The title simply reflected what she had learned about people who were listeners to her show. "We live in a world where only the negative is considered news, and this often prevents us from seeing the tremendous strength of character in our midst," said Ms. Middleton. She called the lopsided, bad-news reporting we are infected with "dishonest."

How reporting on goodness came to be considered saccharine or corny is hard to analyze. But Ms. Middleton says it is time to stop thinking of goodness in those terms. Goodness is "a heroic response to suffering," she says.

She underscores her point by saying, "Common goodness is our vast, unreported story."

Well, Ms. Middleton has made a great start at setting the record straight. Her book is subtitled, "True Stories From Real Americans," and is full of titles that warm the heart and renew one's faith. As the French author Albert Camus said, "There is much more to admire than to despise in people."

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A View from the Center/Dan Conway

Two issues prompt letters from readers

Judging by the volume of letters in *The Criterion's* mailbox this month, we have discovered two issues that are guaranteed to stir up controversy among our readers. The first is political advertising, and the second is the theological complex topic of the "inerrancy of the Bible."

We recently reported on a discussion held by *The Criterion's* Board of Directors concerning the subject of political advertising. Our policy is now being reviewed by a committee of the board, and we anticipate that any proposed revisions in our current policy will be discussed at the next board meeting. Any changes in our policy will be made in advance of the November elections.

The crux of our problem with political advertising is that federal law requires newspapers like *The Criterion* which accept political advertising to be absolutely fair and consistent. We do not have the option of screening candidates and eliminating those who do not share our views (or our values). Thus, if we are going to accept political ads from candidates who support "Catholic causes," we cannot refuse to accept ads from those candidates who do not. One solution would be to discontinue all political advertising (and the board is discussing this possibility). But do we really want to take this step? There are many Catholics in good standing who run for political office in central and southern Indiana—and nationally. Do we cut them off from communication with the Catholic community in order to prevent others from exercising the same right? It's a tough question, and whatever the board's decision, some readers will not be pleased!

Unlike the question of political advertising in *The*

Criterion, the second issue—that of the inerrancy of the Bible—has been definitively resolved by the Church's magisterium. However, because the Catholic Church's teaching on this very important aspect of Christian faith varies significantly from the way other Christian denominations understand and interpret the inerrancy of Scripture, it is difficult to explain Catholic teaching briefly (or accurately) in a newspaper column like this one. In fact, this is not the kind of issue that lends itself to intelligent or fruitful discussion in letters to the editor, so we probably did our readers a disservice by letting this kind of unfocused (and in some cases uninformed) discussion continue over several issues.

What does the church teach about the inerrancy of the Bible? I recommend that all readers immediately consult their copies of the "Catechism of the Catholic Church," especially the section on "Sacred Scripture" (Nos. 101-141). Briefly (and I am risking even more letters from those who disagree with my summary), the church teaches: that God is the author of Sacred Scripture (the Bible); that God inspired its human authors and acts in them and by means of them; and, therefore, that God gives assurance to us that the writings of the biblical authors teach the truth WITHOUT ERROR. (cf. #136)

At the same time, the church teaches that the human authors of the Bible cannot be understood correctly (or fully) without careful interpretation. The church also teaches that if the Scriptures are not to remain "a dead letter," Christ, the eternal Word of the living God, must, through the Holy Spirit, open our minds to understand the full meaning of what has been written by the biblical authors. This requires faith. It also requires the guidance of the Holy Spirit and the assistance of the church's accumulated knowledge, skill and experience—resulting from nearly 2,000 years of prayer, study and reflection on the revealed Word of God.

Loosely translated, this means that everything in the Bible is true, but that we cannot fully (or correctly) understand this truth without the guidance of the Holy Spirit or the help of the church, especially in those areas that tend to stimulate heated debate in letters to the editor! Not every Christian agrees with this understanding of the inerrancy of Scripture, but, generally speaking, this is what we Catholics believe.

The Criterion welcomes letters on these and other subjects. We prefer that letters be brief, respectful of others, and signed. And, as always, we reserve the right to make prudential judgments about what is "fit to print" in a Catholic newspaper. Let us hear from you.

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The Criterion



Viewpoints

Do our laws give lawbreakers too many rights and protection?

"Despite the 'hype' surrounding recent highly publicized trials, statistics suggest that gaining convictions has become easier" in the United States. Prisons are bursting at the seams, writes Gerald F. Uelmen, law professor at Jesuit-run Santa Clara University in Santa Clara, Calif. It's not that lawbreakers have too many protections, but that the justice system doesn't have enough alternatives in sorting out "who is dangerous, who is sick and who can be salvaged," he writes. Uelmen served on the O.J. Simpson defense team and wrote "Lessons From the Trial: The People vs. O.J. Simpson" (Andrews & McMeel). Joining this discussion is Edward McGlynn Gaffney Jr., dean of the Valparaiso University School of Law in Valparaiso, Ind. Gaffney tells a story to illustrate why people feel lawbreakers have too many rights. Yet, he says, if their rights diminish, his rights diminish too.

They're my rights too, and I still want them

By Edward McGlynn Gaffney Jr.

Some lawbreakers get all the breaks. Or so it seems. One story illustrates this point.



Several years ago two young men tried to mug someone who, as it turned out, was quicker and stronger than both of them. The intended victim—let us call him Jim—was able to outrun his assailants for 20 blocks before running out of breath and turning to confront them.

In the ensuing fight, both of Jim's attackers suffered physical injuries, and Jim emerged unscathed. At least until the matter came to court, where Jim was found to have used excessive force and ordered to pay his would-be muggers' medical bills, in excess of \$5,000.

In this story the government seems to have intervened in a private dispute on the side of lawbreakers who seem to have too many rights.

The documents that enshrine our rights, notably the state and federal constitutions, set important limits on governmental power. We all benefit from these constitutional arrangements. But the only people

with the ability to test the limits of these powers in court are lawbreakers, so we complain that they get all the breaks or have too many rights.

When I feel helpless or angry in the face of violence, I try to remember that when courts set limits on governmental power in a criminal case, the ultimate beneficiary is not the criminal (who usually gains but a fleeting advantage), but we, the people, who can live and breathe free in an open society.

Which rights secured in the Bill of Rights are you prepared to surrender as the price of denying a lawbreaker an advantage in a particular situation? Would you give up the Fourth Amendment "right of the people to be secure in their persons, places and effects"?

If you do not fear having police routinely invade your bedroom or the most private aspects of your lives, you should be grateful for the Fourth Amendment. Although some police officers violate this provision from time to time, it sets firm limits on government's authority to search our homes without a warrant after explaining to a neutral magistrate why this is necessary for enforcing the law.

Or would you readily give up the Fifth Amendment right not to incriminate yourself? Insisting on this right does not make one an opponent of police investigation of crime. It enhances effective law enforcement by requiring proof beyond coerced confessions.

Or should we diminish the Sixth Amendment right to the assistance of

counsel? The empirical fact that eyewitness testimony is frequently unreliable led the courts to require the presence of counsel at lineups to avoid suggestive prompting by the police to identify the suspect they had arrested.

Three decades ago the Supreme Court engendered a lot of controversy when it applied the Fourth, Fifth and Sixth Amendments to the states. Tawdry editorials accused the court of "handcuffing the police" and "letting the criminals go free." Neither claim is true.

Crime, alas, abounds. But, for the most part, lawbreakers do not have too many rights. The rights they enjoy are an important way of restraining the government because of our system's central faith that no one should be punished for a crime he or she did not commit.

These rights should remain secure, for even when lawbreakers assert them, they protect and benefit law-abiding citizens as well.

Gaining convictions is actually easier today

By Gerald F. Uelmen

While we might be inclined to say that those who are guilty have too many rights, the problem is that we don't determine who is guilty or innocent until the rights have been exercised. Thus, the more appropriate question is whether the rights of every American have made it too difficult to convict the guilty.

Despite the "hype" surrounding recent highly publicized trials, statistics suggest that gaining convictions has become easier; the convicted are receiving longer prison sentences than ever. Prisons are bursting at the seams.

Politicians who label themselves "tough on crime" tell us that the problem with the criminal justice system is that lawbreakers have too many rights and victims don't have enough rights. A constitutional amendment even has been introduced to declare a list of victims' "rights."

While arguing against "victims' rights" is like arguing against motherhood or apple pie, this approach to the crime problem demonstrates the moral bankruptcy of today's political discourse. Instead of challenging Americans to serious thinking

Light One Candle/Fr. John Catoir

How to cope with life's problems

If you're up to your ears in problems, don't panic. You've been through worse and survived. There is an endless variety of problems in life, and many of them are beyond our power to solve.

It's like painting a bridge; you finish one side and the other side needs tending. Problems we will always have with us, one more difficult than the next. They are given not to dismay as but to challenge us.

In the poem "Passages to India" Walt Whitman expressed it this way:

O my brave soul
O farther, farther sail!
O daring joy, but safe! Are they not
all the seas of God?
O farther, farther, farther sail!

The problems of life are the seas we sail. St. Paul once compared the spiritual struggle to an athlete's training. If we looked on life as the athlete looks on the game, we might be better off. You win some, you lose some, but you keep working at it. If things go bad one season, there's always next year.

"The world around us is God's best idea

about a complex social problem, these politicians want to reduce the dialogue to simplistic labels.

Our criminal justice system should permit us to transcend labels such as "lawbreaker" and "victim" and sort out the complexities of human frailty. Anyone who has participated in this process appreciates how difficult it often is to separate victims from victimizers.

Who is the "victim" when a battered wife finally summons the courage to strike back at her tormentor while he sleeps? Who were the "victims" when seven preschool employees were subjected to the longest trial in history and driven to bankruptcy before being acquitted of more than 300 charges of child molestation?

When we allow labels to serve as the measure of our compassion, we disguise the complexity of many criminal cases. Prisons also are full of victims. Many inmates were victims of abuse as children. Most are victims of the disease of addiction to alcohol and drugs.

When the California Legislature enacted a measure permitting early release of terminally ill prisoners and allowing them to return to their families during their disease's final stages, the governor vetoed it. He wanted to show he was "tough" on "lawbreakers."

We have transformed penal institutions into human warehouses and declared that those labeled "lawbreakers" deserve no compassion and should abandon hope of rehabilitation.

The labeling phenomenon's cruellest manifestation is the transformation of the debate over capital punishment into a debate over victims' rights. We hear with increasing frequency that the real reason we should execute lawbreakers, rather than the cheaper alternative of confining them for life without parole, is to provide solace and comfort to the victims' families.

I would not expect a murder victim's family members to be objective about, much less feel compassion for, the perpetrator of their grief and loss. But our public justice system was designed to replace and transcend an outmoded system of private retribution.

Decisions regarding the appropriate punishment for lawbreakers should be based on an objective assessment of public costs and benefits. Making victims the ultimate arbiters of which lawbreakers live or die radically transforms our public justice system.

The problem is not that lawbreakers have too many rights or that victims don't have enough rights. The problem is that we don't have enough alternatives when we sort out who is dangerous, who is sick and who can be salvaged.

Why I Became a Catholic/Jim Davis

Love brought me to Catholicism

I was raised by deeply religious parents and I don't remember a time during childhood when we didn't attend church and Sunday school as a family. I was baptized when I was 8 or 9 but by the time I was 17 or 18 I drifted away from the church. I became a virtual agnostic—not denying the existence of God but doubting it highly.

In September of 1984 I met and fell in love with my future bride. This was also my first exposure to Catholicism. After we were married, I would attend Mass with her when I felt like it, which wasn't often.

Years went by. We became parents to two beautiful boys, both baptized Catholics. But our marriage reached a breaking point when I lost sight of my family. Finally, my wife laid it on the line: It was either her and our boys or my own selfishness. In the past I'd done some really stupid things and I always played the "pitiful me" role: "I'm no good, why do you stay with me; you deserve better."

This time was different. I knew I had crossed the line and this was the last straw. I simply said, "I choose you, if you'll have me." I didn't know it then, but God began reclaiming me that night.

He began to work in my life in ways I never imagined. I was asked to join the choir at Christ the King Church. I did. People I barely knew began to ask me to participate in parish activities, not realizing I wasn't Catholic and not minding when they found out I wasn't. I continued to place obstacles in God's path but every objection I raised was answered and explained away in terms I could accept. I began RCIA classes.

The real turning point came when I

made a retreat at the Abbey of Gethsemani near Bardonia, Ky., Thomas Merton's home for the last 27 years of his short life. There I met two wonderful men of God: Father Jacob and Father Carlos.

It was Father Jacob who said something that softened my heart so much I knew God was calling me to be Catholic. He simply said: "Remember these questions and answers: 1. Who am I? A child of God. 2. What do I have? Everything? 3. What do I need? Nothing."

I am a child of God! God loves me and everyone! Simply because we exist! It's a universal concept, and it's a Catholic concept.

When I returned to my room I opened a package from home. Inside I found letters of support and love from family and friends, even letters from my parents—non-Catholics—expressing their support for me in my search for God's will.

My wife had arranged it all. Through her pain she loved me enough to give me the strength to face myself and call on the Father, the Son and the Holy Spirit. I love you, Kary. Thank you for believing.

Ultimately, it was love that brought me to Catholicism. On April 6, 1996 I became a member of the Holy Catholic Church. It's good to be home.

(Davis is a member of Christ the King Parish in Indianapolis.)

(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.)

Cornucopia / Cynthia Dewes

Pondering the months ahead

There's a word for what many parents are feeling as school vacation looms near. It's "help!"



The case for year-round school grows ever more attractive as May drifts into June, and the appointed educators of our children escape to other pursuits for a couple of months. Of course home-schoolers may not notice as much of a change, but the fact remains that most parents will spend

the summer at the mercy of unorganized kids.

Few moms and dads nowadays can simply turn the sprouts loose outdoors, as they once did. Playing softball in the fields or empty lots is out, due to perverts whose atrocities we hear about daily in the news. (Wonderfully pungent word, "pervert." So descriptive!)

The kids can't ride their bikes to the store for pop, or hike to the park unescorted, or even try to sell lemonade in the front yard without bodyguards. And traffic is so congested, they could hardly get far from home without police protection anyway.

This presents a real challenge to single parents who need to work while Junior and Juniors are on school vacation.

Some creative moms and dads manage to fill the kids' summer with supervised visits. They send them to Aunt Tilly's for a few days or to the grandparents' farm for an unspecified time, depending upon whether or not they tease the bull once too often or refuse to help pick berries as required.

And there are camps out there for every whim and purpose under heaven. If you can afford it, your kids can spend entire summers combining forest lore, wood-working and sleeping in rustic cabins with computers, music, horseback riding, theater, gymnastics, basketball, cooking, and even origami for all we know.

There is always day care for younger kids. That is, if you take out catastrophe insurance, hire private spies, pray a lot and don't watch "60 Minutes" very often. It's either that or patronize only caregivers you know personally or have had checked out by your pastor and Interpol.

Sometimes parents employ teen-age babysitters whose energy levels and stami-

na at least are up to the task. The flip side is that great quantities of food are consumed under this arrangement, and more household tasks are created for the parents. Doing dishes, sweeping, picking up clothing and wiping up spills are apparently no longer part of the teen-age repertoire—if they ever were.

But the ball really falls in the court of parents who are home during the day. What to do after about one summer vacation week of sleeping in and going to the pool? The old whine, "There's nothing to do-o-o-o," begins to grate on adult nerves with such intensity that action must be taken.

Corny as it sounds, this is a stage in the life of a family which is precious and fleeting. We should take advantage of it. And maybe take some photographs, too, to record this magic time before college, jobs, weddings and grandchildren complicate things.

We can take walks with the kids around town, looking at all the historic plaques and figuring out styles of architecture along the way. Or go to the library with them and check out videos of movies we enjoyed when we were kids, then make popcorn and watch them together.

We could go fishing or play Monopoly to the bitter end. We could memorize each others' faces. We could let love flourish at its own pace, like our gardens, all summer long.



Students at St. Michael School in Indianapolis stand among a chain comprised of links representing acts of kindness. As a service project during Lent, students in grades K-8 added links to the chain as they participated in acts of kindness. Students (from left): Michael Duncan, Monica Paul, Ben Hammond, Theresa Hammond, and Amy Dodge. Trevor Roach is in the center.

Partners in Planning to preserve our Catholic heritage

Paul Corsaro addresses the question, "Do you need a will?"

It depends on your desires. There is a law in Indiana that disposes of your property if you don't have a will. Under the state's will, assets are distributed by formula, which may not reflect your personal desires. For example, the court may not select the person you would prefer to administer your estate or act as guardian for your minor children. Plus, you may incur unnecessary costs and taxes by using the state's will. If you wish to avoid such unintended consequences, you will need a will.



You also need a will to leave assets to friends and charities. That's necessary if you want to make a bequest to support your school or parish, or leave a bequest to the Catholic Community Foundation, to support one or more of your favorite Catholic causes.

With a will, you can make such gifts. You can even arrange to set up an endowment fund so that your bequest keeps on giving year after year—forever.

Remember, in order for a will to be valid, it must be signed and witnessed in a special manner dictated by the law of the state of Indiana. If it is not signed properly, the will won't be valid. Talk with your attorney.

To find out more about bequest opportunities at the Catholic Community Foundation, I suggest you contact Sandi Behringer at 317-236-1427 or toll free 1-800-382-9836 ext. 1427.

Paul J. Corsaro

Paul J. Corsaro
Attorney, Bingham Summers Welsh & Spilman
Member, Catholic Community Foundation Board of Trustees
Chair, Planning Giving Committee

VIPs . . .



Norbert V. and Marie P. Peter of Tell City will celebrate their 60th anniversary June 9 at St. Mark Church in Perry County with a Mass of Thanksgiving at 8:30 a.m. An open house reception will be held in the school hall from 1 p.m. to 3 p.m. The couple was married June 9, 1936 at St. Mark. They have 10 children: William and Thomas Peter, Ruth Messick, Margaret Hodde, Norma Hawkins, Martha Joyce, Lucy Matthews, Jeannette Peyton, Susanna Rothgerber, and Victoria Reed.

The couple also has 23 grandchildren and nine great-grandchildren.

Msgr. Richard T. Kavanagh will celebrate the 60th anniversary of his ordination to the priesthood with a Mass at 10 a.m. on Sunday, June 2, at St. Michael Church, Indianapolis. Family and friends are invited.

Mary Kleihege, a parishioner at St. Mary Church in Mitchell, has been awarded the Golden Rose Award. She is the 11th recipient of the award initiated in 1985 by Father Carmen Petrone to recognize a woman of the parish for her special service. Among Kleihege's church activities are: membership on the parish council, co-chair of special activities, ministry to the homebound and nursing homes, bereavement committee, and communication of church news. She was presented with a golden rose, and her name has been inscribed on the Golden Rose plaque which hangs in the parish entrance.

Check It Out . . .

St. Philip Neri class of 1946 will celebrate its 50th anniversary with a dinner and dance June 22 in the Monsignor Busald Hall in Indianapolis. The evening will begin with the 5:30 p.m. Mass. For more information contact Harry E. Russell at 317-356-5271 or 317-894-0478.

The Tridentine or traditional Latin Mass will be celebrated on June 2, Trinity Sunday, at 1:30 p.m. at St. Patrick Church, located at 950 Prospect Street in Indianapolis. The Tridentine Mass, which was formally held at St. John in Indianapolis will now be offered on the first Sunday of each month at 1:30 p.m. at St. Patrick.

Jesuit Father Richard Foley, London, will give a one-day retreat from 9 a.m. to 3 p.m. at the Little Sisters of the Poor, 2345 W. 86th Street, in Indianapolis. "The Communion of Saints," is the theme for the retreat. Sponsored by the Indianapolis Marian Center, the day will include two inspirational talks, Mass, Benediction, confessions, and lunch. The cost is \$16. Make check payable to: Indianapolis Marian Center, 5092 Mt. Pleasant, Center Street, Greenwood, Ind., 46142. Space is limited, reservations are required. For more information call 317-888-0873.

Wood carvings created by Claude Sitzman of St. Meinrad will be on display June 1 through 28 at the St. Meinrad

Archabbey Library. Library hours are: 8 a.m. to 11:30 p.m., 1 p.m. to 4:30 p.m., and 7:30 p.m. to 9 p.m. Monday through Friday. And from 1 p.m. to 4:40 p.m. Saturday and Sunday. For more information call Barbara Crawford at 812-357-6501.

Mt. St. Francis will celebrate "The Centennial Homecoming," June 14-16. All former friars and students of the old seminary are extended a special invitation to attend. Children and spouses are also welcome. The event begins with a reception at 8:30 p.m. June 14 and concludes following a 12:30 p.m. dinner June 16. Planned activities include a cookout at the lake, hayride and memorial service for the deceased. For more information call 812-923-8817.

St. Francis Hospital and Health Centers' Senior Promise will present "Long Term Care Insurance, Who Needs It?" from 11 a.m. to 1:30 p.m. June 6 at St. Francis Hospital and Health Centers' South Campus. For more information call 317-782-6570.

"Drawing from the Well Within" is the theme of a June 7-9 retreat at the Beech Grove Benedictine Center on creativity and renewal of the inner spirit. Presenters include art therapists Bruce and Cathy Moon and musicians Charles Gardner, director of the archdiocesan Office of Worship, and Benedictine Sister Juliann Babcock. To register, call 317-788-7581.

DISCIPLES

continued from page 1

wisdom gives us a taste of God's love. . . . The experience of God's love happens in prayer."

Biblical reflections and prayer were spiritual components of the daily regime of the dialogue. And there were words to be pondered for inclusion in the "Agreed Account" of the dialogue.

Father John Meier, a biblical scholar and professor at Catholic University of America, represented Catholic views; and professor M. Eugene Boring, of the divinity school at Texas Christian University, represented the Disciples.

In considering how the Holy Spirit guides the church in the proclamation of the Gospel, the commission spent the 1996 meeting on the subject of the ecumenical councils—"The Content and Authority of the Ecumenical Councils."

Papers were presented by Margaret O'Gara on the Catholic perspective and William Tabbernee with the Disciples' outlook.

According to the third draft of the "Approved Account": The first generation of Disciples' leaders was critical of the way in which confessions of faith were used as tests of fellowship, particularly at the communion table. In examining the writings, the commis-

sion saw that the main targets were Reformation and post-Reformation confessions, rather than the Apostles' or Nicene creeds.

After study, the commission understood the Disciples' "No Creed but Christ" motto as not intended to exclude the use of creeds for catechetical purposes. But they did see the importance of creeds being dependent on the New Testament.

"The commission also noted that Roman Catholics are accustomed to distinguish between the language in which conciliar definitions are expressed and the reality to which they bear witness," said the account. So the same reality can and should be expressed in different theological terms in different places and times.

Thus, the aim of council statements is to "express the truth of the Gospel in a way which will not be open to misunderstanding. . . . The unity of the church is expressed in a common life as well as a common belief."

"Roman Catholics and Disciples, therefore, have discovered that they are closer together than they had supposed on the question of the right and necessity of the whole church to make statements of faith and rules for its common life," the Agreed Account states.

The commission considered: "On what ground is the discernment of the action of the Holy Spirit based?"

Disciples and Roman Catholics agreed that when councils are recognized as authentic gatherings of the church, able to speak in the name of the whole church, it is for four main reasons:

They want to clarify the mystery of Jesus as revealed in history; they recognize that Christ is in their midst because they are gathered in his name, and that the Holy Spirit is at work in their community; their decisions respect and preserve the diversity of traditions present in the Scriptures; and the council gatherings included bishops, seen as succeeding to the apostolic community and speaking for their local churches.

Though the Disciples have used the word "bishop" to lead various local congregations, the church structure is not like the episcopate of the Catholic Church.

The term reception was discussed, referring to the process by which local churches accept the decision and authority of a council. "The ecumenical commitment of the Second Vatican Council (out of which this dialogue arises) also acts as an invitation to Disciples to explore together with Roman Catholics what more may be received," reads paragraph 31 of the agreed account.

Father Thomas Murphy, archdiocesan director of the ecumenism and interfaith offices, calls paragraph 34 of the approved document "a good summary":

"The relationship between the councils

and the unity of the church is rooted in the church's liturgical life. The aim of councils was to maintain or renew full eucharistic fellowship. Even those councils that were eventually a source of division had unity in faith as their goal.

"Of course, the history of councils reveals not only God's guidance but human sinfulness and frailty as well. Despite these problems, the history of the conciliar process gives our churches a record of a series of solutions to problems threatening the church's unity in faith.

"Disciples and Roman Catholics can take hope from the struggle for unity in this conciliar heritage. Recognizing this heritage in the conciliar process gives us renewed determination to seek a solution to our divisions so that we can, in the future, enter into full eucharistic fellowship. It allows us to see teaching from the early ecumenical councils as a means to serve that goal."

The Catholics and Disciples "discovered that they are closer together than they had supposed on the question of the right and necessity of the whole church to make statements of faith and rules for its common life," according to the third draft of the 1996 "Agreed Account" of this continuing dialogue.

(This article was prepared from information supplied by Father Thomas Murphy, who accompanied Archbishop Buechlein to the dialogue.)

Rita Guynn retires after teaching for 42 years at St. Rita School

By Margaret Nelson

Rita Guynn was honored on May 19 for her contributions to St. Rita School, Indianapolis. During the Sunday Mass, the whole parish celebrated her retirement after 42 years as a teacher and leader at the school and community.

And the bulletin was full of Guynns' names—her brothers, nieces and nephews taking roles as liturgical ministers.

Guynn, who has been kidded that the parish was named after her, has taught all eight grades, headed the junior high science department and recently served as vice-principal. During those 42 years, she was recognized several times as outstanding teacher.

Herself a graduate of St. Rita School, Guynn went on to graduate from St. Mary Academy and Marian College.

A member of the St. Jude Study Club, she has given instructions to those considering the Catholic faith. She served as chair for the parish retreat movement.

Council of Catholic Women hold meeting

At its May 14-15 annual meeting the Indianapolis Archdiocesan Council of the National Council of Catholic Women voted to use its influence to promote peace and justice issues.

The topic "Living Today" was the theme as the council met at St. Mary of the Woods College for its 49th convention. The gathering was hosted by the Terre Haute Deanery. Father Joseph Schaedel presided at the liturgy.

The Indianapolis diocesan group composed new resolutions to be added to the by-laws. They resolved to urge government agencies, churches of all denominations, and voluntary organizations to take actions that are supportive of children, the elderly, victims of domestic violence, the poor, the homeless, the discouraged and alienated members of the community, among others.

The council also advocated fostering programs of continuing religious education, with emphasis on Scripture, and encouraged prayer in all forms.

The local group strongly backed the national council's letter to President Clinton condemning his April 21 veto of the bill banning partial-birth abortions.

Pat Armstrong, Holy Rosary Church, Seelyville, was general chairperson.

She's been a member of the pastoral council at St. Rita, as well as organizing many events for the parish. As leader of the parish CYO for 14 years, Guynn received the St. John Bosco medal.

A charter member of the Ladies Auxiliary of Christ the King Court #97, Guynn has earned two silver and one gold medals of merit from the Knights of Peter Claver. She's served in every office in the court, and several district and national offices as well.

She's earned local honors from the National Council of Negro Women as outstanding black woman in the city. And she was recognized as outstanding black minority business woman in Indianapolis.

In 1990 and 1994, Guynn received the "Realizing the Dream" award from the Independent Colleges and Universities of Indiana.

She has organized many parish and Claver efforts, including national meetings and responses to disasters. Because of her efforts, presidential candidates visited Catholic schools in the area in 1976, when Guynn escorted Coretta Scott King during her visit here.

Rita Guynn is not retiring altogether. She'll still serve as director of the Claver Day Care and Kindergarten, as she has for the past 20 years.

Anti-hunger leaders to meet at Catholic Center

Anti-hunger leaders in the Indianapolis area will meet on June 6 at the Archbishop O'Meara Catholic Center.

At the 7 p.m. meeting, "Breaking Bread Together," those who feed the hungry will be honored for their work.

The focus of the evening will be to celebrate and give thanks. Religious leaders, government officials, community and political activists, emergency relief providers, grocery staffers, foundation trustees and others are among leaders who serve the 300 area food pantries.

Entertainment will include clowns, food, door prizes, music, folk dancing, and a drill team.

The Transforming Anti-Hunger Leadership Project is a new program of leadership training and development being introduced in Indianapolis and 19 other cities. The goal is to strengthen leadership to improve service to the hungry.

Lillian Hughes, pastoral associate at SS. Peter and Paul Cathedral is coordinating the event.

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The United Catholic Appeal helps the Church in central and southern Indiana pass on our Catholic beliefs and traditions to:

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- More than 24,000 adults participating in adult education and leadership training programs
- More than 23,000 pupils and students in 63 Catholic elementary and nine Catholic high schools
- Approximately 8,000 young people who participated in various Catholic Youth Organization activities.

For the first time this year, significant resources are being raised for eight Indianapolis center-city Catholic elementary schools. This is being done through partnerships with the business and civic communities and through the United Catholic Appeal.

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+ Daniel M. Buechlein, S

Most Rev. Daniel M. Buechlein, O.S.B.
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Appeal
1996

Parish Profile

Indianapolis South Deanery

St. Barnabas keeps warmth as size of parish grows

By Margaret Nelson

St. Barnabas is growing. Once a month, the parish staff has a Sunday gathering to greet the 20 or more new families after Mass, get them registered, and tell them about parish activities.

"There is no way a new person could come and not find something interesting to volunteer for," said Sue Sauer, parish bookkeeper. St. Barnabas offers almost every ministry or program a church can provide for its more than 1,800 families.

There are five weekend Masses—and on holidays, they sometimes have to seat the overflow in the old church. During the Easter Vigil, 71 adults were added to the St. Barnabas faith community.

Father J. Joseph McNally has been

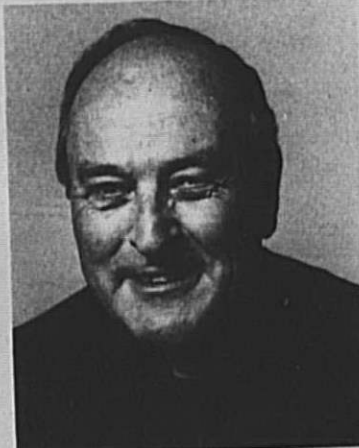
the pastor of St. Barnabas since the founding pastor, Father John Sciarra, retired seven years ago. He said, "We're not that old," said of the 31-year-old parish.

"Father Sciarra is still active—he's very present and we enjoy having him with us. He's never said no," said Father McNally. "Father Sciarra has helped the people make the transition."

"Right before he retired, he added a new church and these offices," said Father McNally. "He deserves so much credit for what he put together. I just fell into it."

He said that Father Sciarra also started a stewardship program in the parish.

Because of the growth, St. Barnabas is building eight new classrooms onto the north and east of the present school. Ground was broken last fall for the



Father J. Joseph McNally

Sciarra Family Center, south of the original church. The old church is being renovated into office space for school personnel, "which we desperately need."

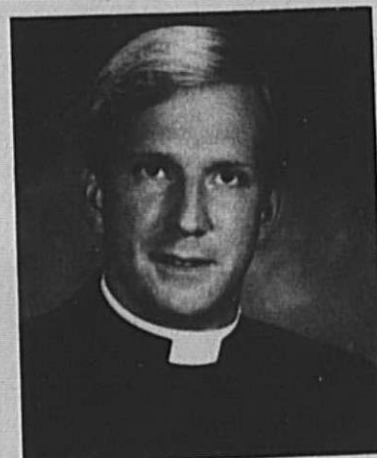
Many of the people at St. Barnabas are from other parishes on the south side, Father McNally said. Some came from Sacred Heart grade school and moved farther south. Some parents moved that way also. "The population here is people not from other states so much as from on this side of town who came a little farther south and built their own homes here."

Looking around, the pastor said: "It started with a cornfield." He added that people have trouble finding the church—since it's off the main thoroughfares.

Father McNally said the parish has been fortunate to have some very fine associates over the years. Recently, Father Daniel Mahan, who is now pastor of St. Luke and Father Paul Etienne, now vocations director. The present associate pastor is Father William Marks, who was ordained in 1992.

Another thing Father Sciarra started is the policy of not charging school tuition. All children of registered parishioners are accepted for first through eighth grades. "We also try to keep our doors open to St. Francis and Clare children," Father McNally said of the new parish.

"By the grace of God, we have been able to keep it that way. It's heartwarming to be able to do something like that," he said. "We don't ask a minimum donation, but we do ask them to tithe for us. Out of the 10 percent that they give to charity, we ask for five per-



Father William Marks

cent. People are very conscious of that."

Carol Schreiner, director of religious education program, said that St. Barnabas serves 340 children in kindergarten through eighth grade religious education programs. "They attend quite regularly." An additional 150 pre-school children are involved in religious programs. Parents have a choice of bringing their children on Sunday mornings or Monday evenings.

Theresa Roberts coordinates the pre-school children's Liturgy of the Word and the Vacation Church School. Sixty to eighty children participate during the three Masses it's offered. "I kind of feel like a Pied Piper," she said.

This summer, the Vacation Church School will be held together with Our Lady of the Greenwood Church, with the children transported by bus. That's because St. Barnabas will be moving its offices. Next year the Greenwood church will come to St. Barnabas, when it builds its new church.

The high school program, which youth minister Debbie Lindauer coordinates, includes faith formation plus social activities. "We do youth ministry more from a family perspective," she said.

The Catholic Young Adults program is very popular. The young people meet in homes for several activities each month. The average age is 35. Lindauer serves as the contact person for St. Barnabas and members of several south side parishes who have joined them. She said that the Catholic Young Adults give back to the parish in service and ministry.

St. Barnabas has 150 volunteers involved in its religious education pro-

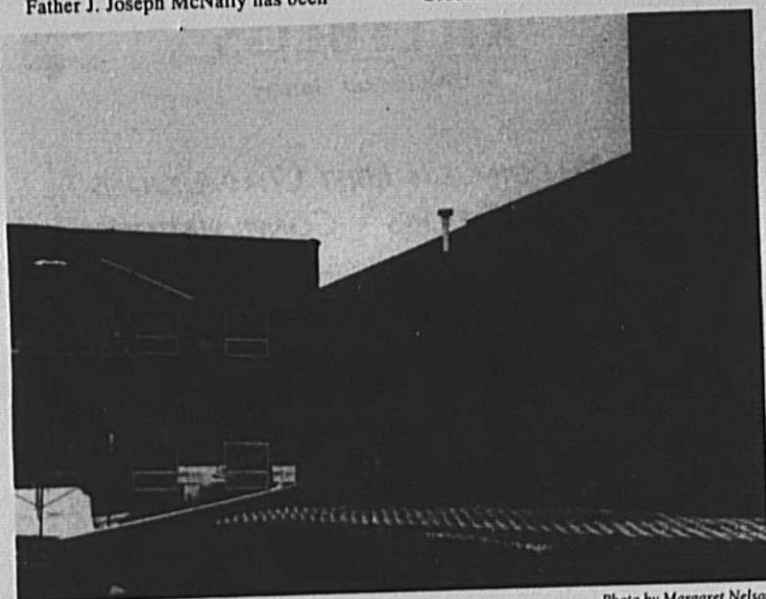


Photo by Margaret Nelson

Because of growth in the school enrollment, St. Barnabas is building eight new classrooms onto the present school. It will connect to the new church, seen at right.



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gram. The staff provides as many of the resources and materials as possible.

Carol Elias is administrative assistant in the religious education office. Martha Brown is part-time office assistant for religious education and sacramental preparation.

"The volunteers spend a lot of time preparing for their classes," said Schreiner. "And many spend their own money for little things they need."

In March, the parish had a well-attended mission led by a Passionist priest. In April, the Christ Renews His Parish program began.

Schreiner explained that people can start the initiation process anytime during the year. "We have year-round catechesis."

St. Barnabas School has 520 students, kindergarten through eighth grade. The program is a basic academic one, said Paulette Conner, principal. "We have lots of bright children and very cooperative parents. We have lots of volunteers."

Conner said that the PTO supports many of the programs offered for the whole parish. "Of course, they help us get the extra materials all schools like to have—a computer lab, classroom desks and chairs, teacher materials and play materials."

The PTO is doing the building and raising the money for a new playground. Community and business resources are used in the school. Junior Achievement programs are offered at all grade levels.

Like the parishioners, students are very involved in service programs at their own grade levels and in programs for the whole school. The 8th graders, with parental supervision, run the concession stand for the many sports events. One-fourth of the profits are given to the students for their class project and the rest is used for parish activities.

The parish is proud of its sports program, which is run by volunteer coaches—many without any children in the program—and financed by the Men's Club.

John Phillips, has doubled involvement in the parish music programs. There is a "funeral choir," which helps with those liturgies. Phillips encourages the young people with their musical talents in school. And he works with all the musicians, including an adult choir and a bell choir.

The parish also has a funeral meal program coordinated by Judy Morrison. "You only appreciate it if you've been on the other end of it," said Sylvia Talhelm, parish secretary. Patty Cain is administrative assistant for the church.

Barb Corbett is the parish wedding coordinator and 25 volunteer couples sponsor engaged couples, using the Prepare Enrich program.

Parish volunteers go to homes of shut-ins and nursing homes weekly.

St. Joseph of Tipton Patricia O'Bryan, who served as pastoral associate for four years, is leaving St. Barnabas in June. Eileen Hammond will take the position on July 1.

Joanne Banta has been in the parish 31 years and worked as a bookkeeper for six years. "I started out in the Ladies' Club. I find it to be a very Christian parish."

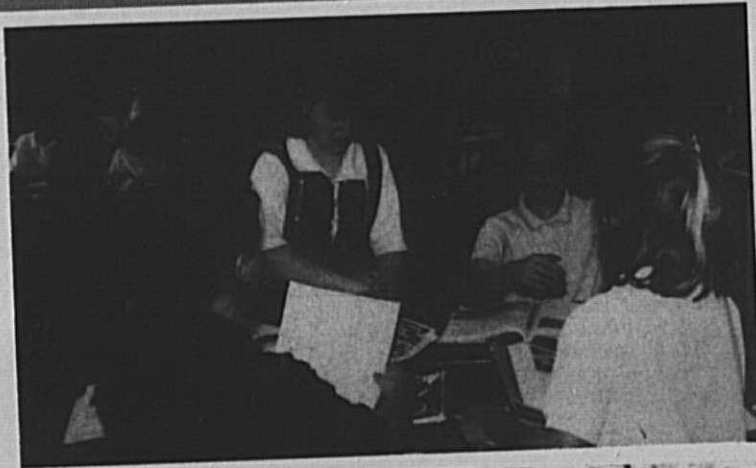
Lindauer attended grade school at St. Barnabas. "After six years in a different area, to work here is like coming home."

Tom Westell, president of the board of education who has been in the parish 30 years calls it "a wonderful parish."

Sylvia Talhelm, a 25-year member said, "I've seen St. Barnabas grow tremendously. I'm proud that, even as we grow, there is no feeling of coldness here. I believe that's because the staff makes people feel comfortable. It's important to feel that warmth."

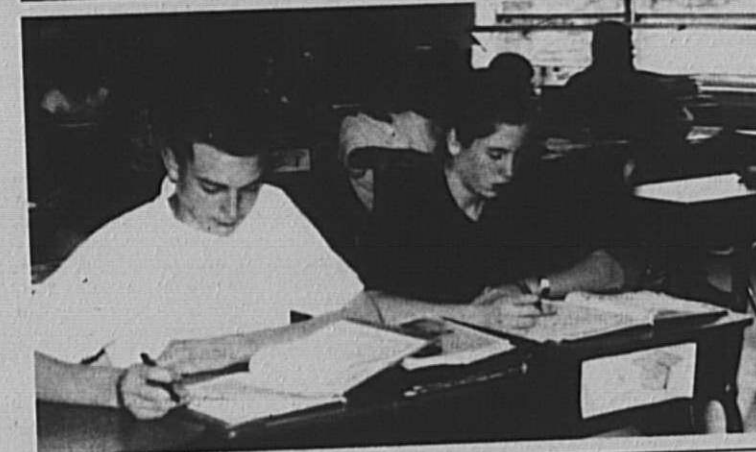


St. Barnabas staff members include (seated, from left): Carol Schreiner, Carol Elias, Sue Sauer, Paulette Conner, Joanne Banta; (standing) Patty Cain, Debbie Leindauer, Martha Brown, Sylvia Talhelm.



Fourth graders Colleen Harrington (from left) Laura Wagner, Katelin Eckert, and Kate Schnell work together on a project in Sharon Brich's class at St. Barnabas.

Photos by Margaret Nelson



Nick Andrews and Lizzy Bender study in Mary Jaffe's eighth-grade class at St. Barnabas.



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Dole preaches values to Catholic press leaders

He speaks in favor of school choice, charity tax credit, banning partial-birth abortions

By Jim Lackey, Catholic News Service

PHILADELPHIA—Senate Majority Leader Bob Dole preached the gospel of traditional values to the Catholic Press Association, telling church journalists the fall presidential election will be a referendum on the country's basic values.

"We (public officials) must speak not just for innovative policies but for enduring values like family, work, responsibility and tolerance," said Dole, the likely Republican nominee for president.

He spoke in Philadelphia May 23, the second day of the three-day annual CPA national convention.

CPA officials had also invited President Clinton to address the convention, but Clinton sent his regrets in a message read to the convention May 24. He cited his previous commitment to host Chancellor Helmut Kohl of Germany in Milwaukee.

Dole's 25-minute speech focused primarily on his effort in his campaign to restore values "to their rightful place in our society."

But he also criticized Clinton for his veto of the Partial-Birth Abortion Ban Act and pledged to sign a similar bill into law if elected president.

"Let me speak to this issue as simply and directly as I can. I am pro-life. I am opposed to abortion on demand," said Dole.

He noted that "reasonable and decent people can disagree on certain points" on abortion. "Here though was an easy call. Here was an issue where all Americans can come together."

The Kansas Republican, who announced a week earlier that he would resign the Senate to focus full time on his

presidential bid, also noted his earlier criticisms of the entertainment industry, saying his comments struck a chord with the American people.

"I do not question anyone's right of artistic expression," said Dole. "But I would again remind that industry that art and virtues are not opposites. Art should lift us up—it does not have to drag us down."

He also tied traditional values to school choice. "Many parents today view our public schools as hostile to their own deepest values. Instead of instilling hope and discipline, too often our schools breed resentment, despair and mediocrity," he said.

"That is why I favor the most sweeping reforms of our public schools—beginning with the principle of school choice," he said to the applause of the approximately 400 Catholic editors, reporters and business managers present at the convention. Seven staff members of *The Criterion* attended the meeting.

Dole was also applauded when he mentioned his proposal for a "charity tax credit," which would allow taxpayers to earmark a portion of their taxes to private charities—including religious charities—that spend over 75 percent of their funds on poverty relief. (The proposal was originally made by Senator Dan Coats of Indiana.)

"It would present Americans with a stark choice: give your money to the Department of Housing and Urban Development, or give it to Habitat for Humanity; give it to the Department of Health and Human Services, or to Mother Teresa and the Sisters of Charity," he said.

America's problems, he said, "are problems of character and belief."

"We will never solve those problems until the hearts of parents are turned toward their children, until respect is restored for life and property. . . . The common good requires that goodness be common."

Before the speech, Dole met briefly with Cardinal Anthony J. Bevilacqua of Philadelphia.

In a statement, the cardinal said the meeting was at Dole's request to discuss common interests, "including family values, pro-life issues and welfare reform."

"In particular, I urged Sen. Dole to resist any efforts to weaken the pro-life position in the Republican platform," the cardinal's statement said.

Cardinal Bevilacqua also said he thanked Dole for his efforts to ban partial-birth abortions, expressed concern that efforts to reform welfare not victimize children and teen-age mothers, and urged Dole to continue his leadership in opposing same-sex marriages.

Clinton sends message to Catholic journalists

By Jim Lackey, Catholic News Service

PHILADELPHIA—President Clinton declined an invitation to address the Catholic Press Association national convention but praised Catholic journalists' professionalism and commitment to examining moral issues.

In a message read to the convention by CPA president Anthony Spence in Philadelphia May 24, Clinton acknowledged "some painful and sobering issues upon which we disagree." But, he said, "there is much more we hold in common."

The message was read one day after Republican presidential candidate Bob Dole addressed the convention on traditional values and criticized Clinton for his veto the previous month of the Partial-Birth Abortion Ban Act.

Clinton's message to the CPA was dated May 21, two days before Dole's speech, and made no mention of Dole's criticisms. But after Dole's speech, Clinton, in Milwaukee, defended his veto and charged Dole was attempting to divide the American people.

The presidential message to Catholic journalists noted that Clinton was in Milwaukee hosting German Chancellor Helmut Kohl. It also called for "an open and respectful dialogue" despite disagreements between Clinton and the Catholic Church.

"American Catholics have historically defended the interests of the poor, the elderly, children and immigrants—the most vulnerable among us," Clinton said.

He cited Pope John Paul II's comments last October in Baltimore on the truths and values promoted by democracy. "Recognizing this, we must work together to strengthen family life and inspire a new sense of personal and civic responsibility," he said.

Clinton said Catholic journalists "add a unique perspective to public discourse, examining issues of great importance to our society and democracy in the light of faith."

Noting that many key moral issues are debated in the Catholic press, Clinton said, "I salute all of you for your professionalism and commitment to this vital endeavor."



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Faith Alive!

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Blood is the sign of the life we share with God

By Fr. Robert L. Kinast

My doctor ordered about six different tests on my blood sample during my most recent checkup. I was impressed with how much can be learned about the state of my health from one small vial of blood.

"That's nothing!" my doctor commented. "If I ran all the tests available, I could determine practically everything I need to know about your physical condition."

I left the doctor's office feeling that modern medicine with its sophisticated technology had just confirmed what ancient people, including our Hebrew ancestors, believed without scientific proof: Blood contains the secret of life.

I remembered that the book of Deuteronomy proclaims that blood is "the seat of life" (12:23). For this reason, the people could eat the meat of their herds and flocks only after the blood was drained from it. Otherwise they would partake of what properly belongs only to God.

The book of Genesis makes this connection of blood, life and God even more explicit by relating the lifeblood of living creatures to the image of God (9:6). As a result, anyone who sheds another's blood is accountable to God.

The same thinking was basic in the practice of animal sacrifice. To profess their belief that God is the source of all life, ancient Hebrews used the blood of animals to represent their own lifeblood. When they renewed the covenant God had made with them or offered sacrifice to atone for their sins, they sprinkled some of the blood on the altar—the altar signified God—and the rest of the blood on the people. In this way, the union of their life with God's life was sealed. The sins of the people, moreover, were covered symbolically by the blood of the sacrificial animal.

The most dramatic use of animal blood in Hebrew history was, of course, the blood of the lamb smeared on the Israelites' doorposts in Egypt at the time of the exodus. This marked them as God's chosen people and protected them from the angel of death, who passed over their homes.

In the historical and cultural setting where Jesus was raised, that is how people understood the symbolism of blood.

Typically, however, Jesus pushed these beliefs and practices to a new level. Most of all, he presented himself as the sacrificial offering who atones for

the sins of the people and reconciles them with God through the outpouring of his blood.

But whereas the blood of sacrificial animals had been sprinkled on the people, we are intended to drink the blood of Jesus' sacrifice.

What is the significance of this difference? How does it affect our sharing of the cup at Mass?

At first glance, the idea of drinking someone's blood would strike most people as repulsive, if not suggestive of vampires and cannibals. We must understand Jesus' intention.

Blood is the pre-eminent sign of the life shared by living creatures with God—the most real and the most intimate expression of that common life.

This is what Jesus wanted to convey by asking his followers to drink from the cup of his last meal. It was his way of inviting us to a real, personal share in the meaning of his blood sacrifice.

Sharing the cup at Mass is not, therefore, a superfluous gesture. It has a meaning, and the origins of that meaning reach back thousands of years.

- First of all, to drink from the cup is to personally ratify the covenant which God made with Moses (Exodus 24:8) and fulfilled through Jesus.

- Second, it is to atone for our sins against God's covenant, not by having them covered over but by replacing the weak, deficient lifeblood of our own efforts with the new, restored lifeblood of Jesus' sacrifice (somewhat as a blood transfusion replaces deficient blood and restores a person's energy).

- Third, to share the cup is to be willing to let this new lifeblood be poured out so that others may be reconciled and empowered to fulfill God's covenant.

What does that mean? Try this: When taking the cup at Mass, think also of the other people who are part of your life and the situations in your life which are less than what God wants.

Why? Because for most of us, this willingness to let the new lifeblood be poured out for others means bringing new vitality to our relationships with them and to other situations in our lives that call out for change or renewal.

Finally, as we drink from the cup we share in the lifeblood of Jesus poured out for others. That's one reality no medical test can decipher.

(Father Robert Kinast is the director of the Center for Theological Reflection at Indian Rocks Beach, Fla.)



CNS file photo

Blood, like breath, is a natural symbol of life. Ancient people, including our Hebrew ancestors, believed, without scientific proof, that the blood contains the secret of life.

Blood of Christ reconciles, bonds unity

By David Gibson

The word "blood" calls a jumble of images and emotions to mind, many with negative overtones.

As a result, we may be unprepared for what the blood of Christ signifies in the Mass. Yes, the blood of Christ was shed—tragically and in a death-dealing way. It calls suffering to mind.

But does the blood of Christ yield anger in those who suffer? Instead it gives them hope.

The blood of Christ is not meant to instill fear, divide people, break down communication, or inspire hatred and revenge.

The blood of Christ reconciles, makes peace, bonds our unity.

"The Catechism of the Catholic Church" says Christ's eucharistic presence expresses and communicates love (No. 1380). The Eucharist "revives our love" (No. 1394). The blood of Christ signifies life.

(David Gibson edits "Faith Alive!")

Discussion Point

Eucharist sustains, strengthens us

This Week's Question

What is your prayer as you receive the blood of Christ?

"A lot of times I pray for some kind of guidance and strength in the coming week. Sometimes it's just a prayer of thanks for having gotten through the week." (Joan Threw, Peoria, Ill.)

"That everyone live in peace and happiness with one another—without discrimination—and that we might give each other faith." (Pat Ellison, Oxnard, Calif.)

"On my way to receive the blood of Christ, I recite the act of contrition. Afterward, I normally just ask for his strength to carry me through another week, to be a better person, to do his will." (John D. Sousa, Rumford, R.I.)

"I ask the Lord to purify me and sanctify me when I

receive the blood of Christ. The Lord is fully present in both the consecrated blood and the consecrated bread and I can't separate them." (Norma Molina, Miami, Fla.)

"Lord, may this Eucharist forgive my sins, make me holy, and prepare me for the eternal life you promise. I ask this through Christ, our Lord. Amen." (Regina Trapp, Hasbrouck Heights, N.J.)

Lend Us Your Voice

An upcoming edition asks: What enables a child to tell the truth—to be open about an important matter—at home?

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 Gene Plaisted from The Crosiers

Entertainment

Viewing with Arnold/James W. Arnold

'The Truth About Cats and Dogs' examines love

Back at the local mall, the average movie going around is something like "The Truth About Cats and Dogs." This is not a documentary about domestic pets, but a romantic comedy with at least half a dose of literary pretention. It also has a ludicrous approach to "safe sex" that may start an unfortunate trend in nervous contemporary romance.

It's another loose adaptation of "Cyrano de Bergerac," set in Venice and the beach areas of Los Angeles. But it's obviously not as affectionate or carefully worked out, say, as Steve Martin's "Roxanne." This time it's two women interested in the same guy. One (Noelle) is beautiful and dumb, the other (Abby) is bright and witty, but she doesn't make rhyming couplets while engaged in swordplay.

Instead her soul is suggested by the fact that she plays the violin for relaxation, and her wit is displayed—no kidding—as she dispenses veterinary advice to pet owners on a call-in radio show. That's where the cats and dogs come in.

The desirable hero (Brian) calls in about how to get some roller skates off a huge dog named Hank. (He's taking weird photos for a commercial, but that's only to make a living. His real photography is sensitive and artistic.) Abby's advice is so

terrific he takes the dog home and they're pals, well, for the rest of the movie.

Hank is a major player here, with some of the canine charm of Beethoven (the dog actor, not the composer) and is big and sloppy but gentle. Abby has a cat, but it more or less just hangs around.

As for Brian, he also likes Abby's voice, and wants to meet her. But she suffers from low self-esteem and fear of rejection so describes herself as a beautiful blonde and forgets about it. But Noelle, who lives next door, is a beautiful blonde, and when she comes to visit the studio, Brian (a slender creative type with a Brit accent who is never too sharp in this movie) thinks she's Abby. And so it goes.

If this seems fascinating so far, rush to the mall. The first-time script by Audrey Wells is very low-voltage "Cyrano." The ladies don't come close to waxing poetic, and nobody sacrifices his life, or even his dog, for one great unrequited love. But there is some pleasant comic confusion. In reality, "Cyrano's" lovely central idea is rip-off proof.

The "safe sex" fiasco apparently results from the need to have Abby and Brian grow fond without talking (as in the original) from a balcony into the darkness. Instead, they talk by phone, get intimate, and in separate locations, sexually climax. It's sort of appalling, not funny, and worse, they keep referring to "that night" for the rest of the film as if discussing the greatest event in romantic history.

To return to the positives, one reward you can count on is that Janeane Garofalo (as Abby) has her first lead role. She is a gifted comedian and potential major star, who earlier stole "Bye Bye Love" and "Reality Bites" in secondary roles. She has few funny lines here, but some shtick. Above all, she has that gift of all the great comics, which is to make you sad when she wants to.

Garofalo is small, sort of a female Robin Williams (the movie actor, not the nutty non-stop comic). She's full of surprises, and good-looking enough. Director Michael Lehmann (still trying to make a good movie after his great debut with "Heathers") clearly believes that, in a



Actor Bill Paxton and actress Helen Hunt run from a tornado in the action-adventure film "Twister." The U.S. Catholic Conference classifies the movie A-III for adults.

scene where the photographer works lighting her face. In fact, only 20-somethings with unbalanced hormones would consider her an unfit date, making "Cats and Dogs" phony at its heart.

Uma Thurman (as Noelle) and Ben Chaplin (as Brian) good-naturedly fill up the necessary spaces to keep the show moving. Chaplin gets to read the one line writer Wells owes to Rostand, with a slight twist. At the end, he says, "I only loved one woman... I don't want to lose her twice."

"Cats and Dogs" is also a feminine point-of-view movie, something common in the 1990s but quite rare earlier. An underlying theme is not only the friendship between women but the argument that competing for a man shouldn't come between pals.

Abby also realizes that differing standards for the two genders are not always fair. She's warm, kind, intelligent and not funny looking. "If I were a guy," she says, "they (women) would be lining up."

It also has something healthy to say about the importance of spirit and intelligence vs. mere physical attractiveness, which (the film says) males tend to emphasize. Yes, but it's true of both sexes, and in fact, Rostand's "Cyrano" made precisely that point about women. At least the movie folks are rummaging around in good source material.

(Mixed bag of young types searching the wilderness for true values of love and friendship; sex situation; not generally recommended.)

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

Film Classifications

Recently reviewed by the USCC

The Arrival	A-III
Barb Wire	O
A Boy Called Hate	A-IV
Flipper	A-I
I Shot Andy Warhol	O
Mission: Impossible	A-III

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

'Not in Our Town' profiles campaign to end hate crimes

By Henry Herx and Gerri Pare, Catholic News Service

Showing how one community successfully rid itself of the blight of hate crimes is "Not in Our Town," to be rerun on Sunday, June 2, from 10:30 p.m. until 11 p.m. on PBS. (Check local listings to verify the program date and time.)

In the fall of 1993, the Ku Klux Klan and other organized hate groups targeted Billings, Mont., for a campaign of intolerance.

Racist graffiti began appearing in town along with fliers directed against Native Americans, African-Americans, Jews, and homosexuals.

This escalated into acts of vandalism—the desecration of a Jewish cemetery, the intimidation of black churchgoers, and swastikas painted on a Native American home.

December began with a rock being thrown through a Jewish family's window in which they had placed a menorah.

When the local paper reported this act of violence, it carried a reproduction of a menorah which it asked its readers to display in their windows.

Billings' churches, labor unions, and the business community united in supporting the newspaper's idea and soon some 10,000 homes in a town of 84,000 people were displaying a menorah.

This demonstration of community solidarity ended the outburst of hate crimes in Billings by showing the determination of the townspeople to stand up for their minority neighbors.

Produced by Patrice O'Neill and Rhian Miller, the program suggests that what happened in Billings is a model other communities can follow to achieve greater

tolerance.

And indeed, many organizations and communities across the country are sponsoring anti-prejudice forums and other activities in conjunction with the PBS broadcast of "Not in Our Town."

While this effort won't stop the fanaticism of the KKK and other extremist groups, it's an excellent way of bringing good people together to see what can be done about keeping these groups out of their communities.

That's reason enough to watch the program.

"The Visionaries"

Returning for a second season with six new programs about people devoting their lives to helping other people is "The Visionaries," a series being broadcast this spring by public television stations.

Because it is syndicated to local stations rather than carried on the national PBS schedule, viewers will have to check local listings to see when it is airing in their community.

Back as host is actor Sam Waterston, who introduces each 30-minute program and invites the viewer to consider becoming actively involved in the task of helping those in need.

One of the programs to look for is the two-part opener on the Volunteers of America, which was founded a century ago by the American branch of the Salvation Army.

The first show looks at their work with the homeless of New York and with disadvantaged children in Shreveport, La. The second part looks at the Volunteers' administration of a women's correctional

facility in St. Paul, Minn., as well as their food program for the elderly and unemployed in Denver.

Produced by Bill Mosher, this second series is as well crafted as the first and as meaningful.

The programs provide sensitive vignettes of caring individuals and their dedication to doing whatever they can to better the lives of others.

Their vision of the value of human life and the dignity of each person is one all can share and perhaps apply in terms of the local needs of one's own community.

In any event, the series is one well worth searching for by contacting local public broadcasting stations.

TV Programs of Note

Monday, June 3, 10-11 p.m. (PBS) "Whose Death Is It Anyway?" This special focuses on such end-of-life concerns as living wills, pain management, and the appointment of health care proxies.

Tuesday, June 4, 10:15-11:15 p.m. (HBO) "Spirit of the Games." Pre-Olympics feature programs to be broadcast this summer include this historical retrospective which looks at the commitment, sacrifices and accomplishments made by the athletes who competed in the Olympic Games from 1920 to 1960.

Thursday, June 6, 8-9 p.m. (ABC) "Sex, Drugs and Consequences." This special updates America's progress in the battle against AIDS, including medical advances, increased life expectancy, and changing attitudes towards those who are HIV positive.

(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.)

Feast of the Holy Trinity/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 2, 1996

- Exodus 34:4-6, 8-9
- 2 Corinthians 13:11-13
- John 3:16-18

The Book of Exodus, the first scriptural reading for this feast, gathers memories and stories of the Hebrew people's long, wandering path from slavery in Egypt to freedom in a new land. It is more than a collection of stories about events long ago. It reveals the foundation for the ethnic and religious identity of the

Jews. The heart of this identity lies in an acknowledgement of God and God's relationship with the people. This sacred relationship is not by coincidence nor without demand. It is a contract. God will protect the people if the people obey God.

The reading this weekend speaks of the communication between Moses and God. God revealed to Moses the divine will, the commandments which form the people's part of the contract. By obeying these commandments, the people give their homage to God. But, most importantly, God communicates with the people and is in the people's lives. God lives. God is not distant. Life with God grows from a faith in God, and in this faith a commitment to serve God, to bring the order and justice and love of God to the earth.

A brief reading from the Second Epistle of St. Paul to the Corinthians supplies this liturgy with a second scriptural proclamation. The Christian Corinthians apparently caused the Apostle Paul some anxiety. Situated in one of the most immoral centers in the Roman Empire, the Corinthians toyed with idolatry, sinfulness, and spitefulness.

Paul addressed himself to these failures. His two letters summoned the Corinthian Christians to virtue and trust in God. This reading is lovely in its simplicity and depth. Paul calls the Corinthians to encourage each other, to live with each other in harmony, and to love all.

St. John's Gospel, the source of the Gospel reading, is a discourse of Jesus, spoken to Nicodemus. The assumption has been that Nicodemus was a member of the Sanhedrin, the high Jewish religious and legal tribunal. When Jesus was crucified, Nicodemus joined Joseph of Arimathea in finding a tomb for the slain Redeemer.

In the reading, Jesus informs Nicodemus that it was love which prompted God to send Jesus, the Son of God, into the world.

Reflection

Texts in the New Testament do testify to the Trinity—the Father, Son, and Holy Spirit—three persons perfectly and eternally sharing in equality the one, undivided nature of God.

On this feast of the Holy Trinity, the church does not use any of these texts, but rather it employs texts which highlight two points: God communicates with people and God communicates, lives, and blesses creation in an endless love.

To emphasize the love of God is to reveal the essence of the divine nature. Love is outgoing, creative, strengthening, and unending. Such is the love which adheres the Trinity in its unity.

It also is the love which reaches to all people in all times. God redeems us in love. His law, given to Moses during the Exodus, was not to confine people, but to draw them into the peace and blessedness that flow from the presence in human activity of God's order, an order founded itself on love—for God and for all others.

My Journey to God

Prayers keep family safe

The summer before I was to be married, I decided to join my family on one last vacation.

We were planning to camp at Redbrush Park near Seymour. After helping pack the camper, I watched my dad hitch the trailer to the station wagon. I asked him about the importance of all the pins and wires, and he explained that what he was doing would prevent the trailer from swaying and flipping over on the road.

Soon we were ready to travel the one-hour trip. My brother, Josh, did not have a seatbelt. I told him I would hold on to him if we had an accident. We said a prayer for a safe journey to Seymour.

Not far down the highway, I felt a strong urge to pray to the Blessed Mother. I put my arm around Josh and began silently praying Hail Marys. Later I learned that my sister, Cece, had a premonition of our car flipping over and began to pray that would not happen.

I think I remember hearing a loud pop. We started down a hill, and suddenly the back end of the trailer began to weave back and forth.

I yelled "Dad!" and my mother screamed "Joel!" over and over. I locked my fists together as I held on to Josh. Aloud I repeated, "Blessed Mother, Blessed Mother."

The car swayed back and forth across both lanes of the highway, then we were headed for the median. Hysteria and prayers filled the car as we ran off the

road. My dad was desperately fighting to gain control of the car and camper.

Then the miracle occurred. I no longer felt afraid. We headed toward the grass at a high rate of speed, but very slowly tipped on our side. Witnesses said the car and camper seemed to be gently turned on their sides. I believe the Blessed Mother and our guardian angels eased our wreck.

When the car stopped, we all let out a deep breath. I realized then that I was almost choking my brother. In my desperation to keep him in the car in case we flipped, I had locked my arm around his neck. Other than his sore neck and our shakiness from relief, we were all fine.

After surveying the damage, we found that the hitch had come off the ball, the sway bar had bent, and the hitch had gone through the rear door of the station wagon.

With the help of passersby and a neighbor we called, we all got home safely. Our vacation was cancelled, and our camper was ruined, but our spirits were high.

God had protected us and other drivers as well. Traffic was fairly heavy that day, but no other cars were near us when the trailer started swaying. God forewarned us, and we sought heavenly protection.

I'll never forget my vacation that never happened, and I will always pray for a safe trip before I leave home.

By Christa Hoyland

(Christa Hoyland is a member of St. Gabriel Parish in Indianapolis.)

Daily Readings

Monday, June 3
Charles Lwanga, catechist,
martyr, and his companions,
martyrs
2 Peter 1:2-7
Psalm 91:1-2, 14-16
Mark 12:1-12

Tuesday, June 4
2 Peter 3:12-15a, 17-18
Psalm 90:2-4, 10
Mark 12:13-17

Wednesday, June 5
Boniface, bishop, religious,
missionary, martyr
2 Timothy 1:1-3, 6-12
Psalm 123:1-2
Mark 12:18-27

Thursday, June 6
Norbert, bishop, religious
founder
2 Timothy 2:8-15
Psalm 25:4-5, 8-10, 14
Mark 12:28-34

Friday, June 7
2 Timothy 3:10-17
Psalm 119:157, 160-161, 165-166, 168
Mark 12:35-37

Saturday, June 8
2 Timothy 4:1-8
Psalm 71:8-9, 14-17, 22
Mark 12:38-44

The Shaping of the Papacy/John F. Fink

Pius XII was pope during World War II, made liturgical reforms

Eugenio Maria Giuseppe Giovanni Pacelli was pope for five months less than 20 years, from March 2, 1939 to Oct. 9, 1958. These were the difficult years of World War II and its aftermath. He was elected, as Hitler was plunging Europe into the worst war in history, primarily because he was the foremost diplomat in the church.

Father Pacelli entered the papal service 38 years before he was elected pope. He was *nuncio* in Munich in 1917 and *nuncio* to the new German republic in 1920. He was named a cardinal in 1929 and became Vatican secretary of state in 1930. As such, he negotiated concordats with Austria, signed in June 1933, and with Germany, signed in July of the same year.

By the time he was elected pope, Cardinal Pacelli had traveled more widely than any pope up to that time. He paid official visits to Argentina, France and Hungary, and in 1936 made a private visit to the United States where he conferred with President Franklin Roosevelt.

After his election as pope, Pius XII thought of himself as the pope of peace. He called an international conference to try to settle differences peacefully, and in his Christmas allocution in 1939 declared his Five Peace Points: a true Christian spirit among nations; recognition of the rights of every nation; true disarmament; recognition of the rights of minorities; and the creation of an international court to guarantee peace.

When Hitler ignored his pleas and war broke out, Pius maintained a strict neutrality that allowed the Vatican to become a haven for refugees, especially Jews. Throughout the war he supervised the Pontifical Aid Commission, which used all available resources to aid prisoners of war. Pius ordered sacred vessels to be melted to help pay a ransom to the Germans to keep the Jews of Rome safe. After Mussolini's regime fell in 1943 and Rome was occupied by Hitler's troops, thousands of Jews escaped to the Vatican. There were 15,000 Jews at Castel Gandolfo alone, and more at nearly 200 other sites. The Jewish writer Pinchas E. Lapide, at the *Vad Yashem* archives in Jerusalem, estimated that Pius XII saved a total of 800,000 Jews from the Holocaust.

Despite all the Vatican did for Jewish refugees, Pius XII has been criticized in some quarters for not speaking up against the atrocities the Jews were suffering. Most of this criticism can be traced to the vicious play "The Representative," by Rolf Hochhuth. The fact is that he did speak up, first on Dec. 24, 1942, and again on June 3, 1943. The result was an

intensification of persecution of Jews in The Netherlands, including the family of Anne Frank and the Carmelite nun Edith Stein. Pius feared that further denunciation of Hitler might make him carry out his threat to remove the pontiff from the Vatican and thus to stop the Vatican's assistance to Jewish refugees.

After the war, Pius XII encouraged the formation of the United Nations and was the first pope to speak at a U.N.-sponsored meeting—to a Food and Agricultural Organization meeting in Rome in 1948. He spoke out strongly against communism and concluded concordats with Salazar in Portugal and Franco in Spain.

In ecclesial matters, Pius XII presided over an expanding church and he paved the way for some of the reforms that would be made by the Second Vatican Council, to be called by his successor, Pope John XXIII. He canonized 33 persons, and he wrote 42 encyclicals.

Always an advocate of Marian devotion, he used the papal power of infallibility on Nov. 1, 1950 to define the doctrine that Mary was assumed body and soul into heaven, leaving open the question of whether or not she died before her assumption.

In his encyclical "Mediator Dei" he called for the participation of the laity in the Mass. Up to that time, the laity were more observers than participants. In 1951, he reformed the whole Holy Week liturgy. In 1953 he removed the requirement that those who were going to receive Communion had to fast from food and drink, including water, from midnight. And in 1957 he promoted evening Masses; prior to that time they were usually said in the morning, mainly because of the eucharistic fast requirement until 1953.

Pius XII also reversed the decisions of earlier popes when he permitted the use of modern historical methods for studying the Bible. And he relaxed his predecessors' negative attitude toward the ecumenical movement, formally recognizing the movement on Dec. 20, 1949, after the formation of the World Council of Churches the previous year. He permitted, for the first time, Catholics to engage in discussions with non-Catholics about matters of faith.

Pius XII was the first pope to become widely known and recognized throughout the world because of radio and television. Tall, slender and ascetic looking, he attracted thousands of people to audiences, especially during the Holy Year of 1950 and the Marian Year of 1954.

Pius XII was a revered pope, both in and out of the church.

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 31

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

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

St. Paul's Catholic Center, Bloomington, will hold a Coffee House at 7:30 p.m. in the Gathering Place. The cost is \$5 which includes food and entertainment provided by Fr. Dan Atkins, Charlie and Diane Gardner and others. Proceeds to benefit Tami Zeman's missionary trip to Guatemala. For more information, call 812-332-6155.

June 1

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

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

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m.-noon. All are invited.

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.

June 2

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.

Holy Trinity Parish, Indianapolis, will celebrate a 90th anniversary Mass at 3 p.m. with dinner following. For more information, call 317-631-2939.

St. Louis Church, Batesville, will hold a natural family planning class from 9 a.m.-noon in the school, room B-16. Fee is \$15. For more information, call 812-934-3338.

St. Jude Parish, Indianapolis, will hold a holy hour of prayer for vocations from 4-5 p.m. All are welcome.

June 4

Benediction of the Blessed Sacrament will be held in the Divine Mercy Adoration Chapel next to Cardinal Ritter High School, Indianapolis, beginning with confession at 6:45 p.m.

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. Malachy Parish, Brownsburg, will hold a country social starting at 5:30 p.m. in Noll Hall. For more information, call 317-852-3195.

June 5

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 Lohide 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.

June 6

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.

June 7

SS. Peter and Paul Cathedral Council and Court #191 of the Knights of Peter Claver and Ladies' Auxiliary will pray the rosary in the Blessed Sacrament Chapel, 1347 N.



"It was embarrassing. I always swore I'd die of her cooking."

© 1996 CNS Graphics

Meridian St., Indianapolis, at 5:15 p.m. All are welcome.

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.

June 7 and 8

Our Lady of Providence Jr.-Sr.

High School, Clarksville, will hold its annual Spring Festival starting with adult night on Friday from 7 p.m.-midnight and on Saturday, family day, from 2 p.m.-11 p.m. A spaghetti dinner and raffle will be featured.

June 8

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.

June 9

St. Patrick Parish, Indianapolis, will hold a parish assembly at

—See ACTIVE LIST, page 15

\$10,000.00 for only \$10.00??

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St. Mary's of New Albany Summer Festival Capital Prize Sweepstakes

Drawing Saturday, June 15

Complete and forward with \$10.00 check to:
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Friday June 7th 5-Midnight	Saturday June 8th 5-Midnight	Sunday June 9th Noon-10 PM
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Friday Fish 5-7:30 PM	Saturday Fried Chicken 5-7:30 PM	Sunday Brunch 9:30 AM-Noon
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Little Flower Festival, 4720 East 13th St., Indianapolis, IN 46201

Czech cardinal says woman was secretly ordained

By Catholic News Service

BOLOGNA, Italy—More than six months after Ludmila Javorova, 65, publicly claimed she had been ordained for priestly ministry in the underground Czech church, Cardinal Miloslav Vlk of Prague said it was true.

"Yes, it is true" that secretly consecrated Bishop Felix Maria Davidek, who died in 1988, ordained her, Cardinal Vlk told *Il Regno*, a magazine published in Bologna by the Congregation of the Priests of the Sacred Heart.

"I learned from a meeting with an official of the Holy See that Ludmila has written to the Holy Father to resolve the question," the cardinal said.

"If a ceremony of ordination of a woman took place, it was and remains

invalid," Vatican spokesman Joaquin Navarro-Valls said May 21.

"It is necessary to try to place the events in their historical context, otherwise certain facts cannot be understood," Navarro-Valls said. "In particular, one must take into account the climate of terror and extreme persecution of those years and in those places."

In the *Il Regno* article, Cardinal Vlk blamed the fear—as well as some paranoia on the part of underground church officials—for the invalid ordinations not only of Javorova, but of married priests and bishops as well.

Since 1992, the Czech bishops and the Vatican have been working toward a resolution of each individual's situation. Married priests have been given the option of working as permanent deacons in Latin-rite dioceses or join-

ing the Eastern rite, which permits the ordination of married men.

To understand how things became so confused, Cardinal Vlk told the magazine, "it is necessary to understand the concept of the clandestine church."

Under communist rule "the church could do almost nothing publicly," he said. "Sacramental life was limited to the few churches where it was easy to check on people. Every type of social activity was severely prohibited."

From 1954 until 1968, bishops were secretly consecrated with the approval of the Vatican and following Vatican norms to ensure the future of the church in Czechoslovakia, he said.

"Then came the crucial point: the episcopal consecration of Jan Blaha, an engineer, who almost immediately consecrated as a bishop his spiritual father, Felix Maria Davidek," the cardinal said.

Cardinal Vlk said questions exist

regarding whether Bishop Blaha's consecration was authorized by the Vatican, and his consecration of Bishop Davidek is surrounded by even more doubt.

"One must clearly distinguish between the first phase of the clandestine church with bishops secretly consecrated by local bishops in the '50s in observance with the rites and rules established by the Holy See, and the second phase with structures established mostly by Davidek without any great observance of church law using as a justification the extraordinary situation and the dangers which existed," the cardinal said.

Bishop Blaha is still alive, but has refused so far to join the normalized structure of the Czech church, he said.

The bishop has said repeatedly that he and Bishop Davidek carried out the personal wishes of Pope Paul VI.

The Active List, continued from page 18

9:45 a.m. in the church to discuss pastoral planning. All parishioners are encouraged to attend. For more information, call the parish office at 317-631-5824.

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.

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St. Patrick Church, Indianapolis, will hold a Mass with a sign language interpreter at 11 a.m. and 6:15 p.m.

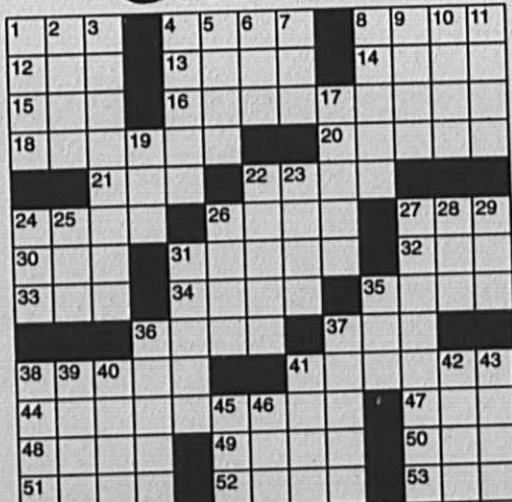
St. Gabriel Church, Indianapolis, will hold a Mass with a sign language interpreter at 11 a.m.

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

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

Catholic Crossword



ACROSS

- 1 Period of history
- 4 Pleads, implores
- 8 Explorer, — the Red
- 12 Cozbi's father (Num 25:15)
- 13 Actress Perlman
- 14 Verdi opera
- 15 Product, spokesman, for short
- 16 "Even so ye also — appear righteous" (Mat 23:28)
- 18 Philistine city (Amos 1:8)
- 20 Runs away from
- 21 Goal
- 22 Jericho was one
- 24 Cab
- 26 Morse made one
- 27 Jump over
- 30 Zsa Zsa's sister
- 31 Winking surface
- 32 "I and my Father are —" (John 10:30)
- 33 Actor Beatty
- 34 Lounge around
- 35 "And they shall — that I am the Lord their God" (Ex 29:46)
- 36 From — to riches
- 37 Trusts up
- 38 City by the river Arnon (Deut 4:48)

- 41 Christmas tree decoration
- 44 Christ's occupation
- 47 Refrain syllable
- 48 "But I am like a green olive —" (Psa 52:8)
- 49 Ripped
- 50 "The — of truth shall be established for ever" (Pv 12:19)
- 51 "And Jacob said, — me this day thy birthright" (Gen 25:31)
- 52 Clock feature
- 53 Affirmative answer

DOWN

- 1 Book before Nehemiah
- 2 Regrets
- 3 Grandson of Noah (Gen 11:10)
- 4 Tool for 31-A
- 5 Son of Gera (Jud 3:15)
- 6 Obtain
- 7 "And God — the light, that it was good" (Gen 1:4)
- 8 These birds get the worm
- 9 "We will not — upon horses" (Hos 14:3)
- 10 "An — soul shall suffer hunger" (Pv 19:15)
- 11 Low islands
- 17 "Jill came —" tumbling —
- 19 502, in old Rome
- 22 Losses heat
- 23 False God
- 24 Number of commandments
- 25 Broad street (Abbr)
- 26 Drain problem
- 27 "Let us walk —, as in the day" (Rom 13:13)
- 28 Valley near Jerusalem (Neh 6:2)
- 29 Church seat
- 31 Accident warning device
- 35 "The man is near of — unto us" (Ruth 2:20)
- 36 Drive away
- 37 Fatigued
- 38 Book after John
- 39 Difficult to find
- 40 Pitcher Hershiser
- 41 Marine bird
- 42 Pennsylvania port
- 43 Drinks with the tongue
- 45 Ultimate degree
- 46 "Give instruction — — wise man and he will be yet wiser" (Pv 9:9)

Answers on page 18.

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Youth News/Views

New Albany honors youth and adults for service

Over 30 teen-agers were recognized for their community and church service in late May during the New Albany Deanery's annual awards celebration at Our Lady of Providence High School in Clarksville.

During the gala event, over 300 youth and adults came to celebrate another year of Catholic youth ministry in southern Indiana and to affirm the efforts of youth and adults who give so much of their time to leadership and service.

"The theme for this year's event was 'Faith in Action,' which is very appropriate when you look at all these young people have done," explained Ray Lucas, deanery director of youth ministry. "The amount of volunteer time that these young people have shared is incredible! They are positive examples of teen-agers today putting their beliefs into action and making a real difference in our community."

One of the highlights of the evening was the presentation of the C.J. Smith Memorial Award to Erin Meyer of St. Paul Parish in Sellersburg. The highest deanery award given to youth, this award recognizes gifted and faith-filled young people who have displayed exceptional leadership and service. The award is not given annually, and has been presented only a handful of times during the past 20 years.

The deanery also honored 13 other teen-agers for their leadership and Christian lifestyle with the prestigious Outstanding Service Award.

Recipients of this honor included Kerry

Dages, Michelle Hellinger and Tony Singleton from Sacred Heart Parish in Jeffersonville, Amy Davidson and Erin Meyer of St. Paul Parish in Sellersburg, and Chris Higgins and Beth Gastineau of Our Lady of Perpetual Help Parish in New Albany.

Outstanding Service Awards also were presented to Katherine Davito of Holy Family Parish in New Albany, Erin Emery from St. Mary of the Knobs Parish, Jerry Naville Jr. of St. Mary Parish in Navilleton, Beth Rawert of St. Michael Parish in Bradford, Shawn Witt from St. Mary Parish in New Albany, and Danny Miller from St. Anthony of Padua Parish in Clarksville.

Tony Singleton, a recipient of the outstanding service award, described the deanery celebration as a great experience.

"It's a wonderful way to get together and honor youth and adults who are so deeply involved with youth ministry," Tony said. "I was honored and touched to be recognized for my involvement."

Three youth earned scholarships for their outstanding service to their church and community during their high school years. Erin Meyer also received the deanery's Dean Kramer Memorial Scholarship, while Kevin Fessell from St. Michael Parish in Bradford and Amy Mefford of St. Mary Parish in Navilleton are the 1996 recipients of Father Tom Stumph Memorial Scholarships.

In addition to these awards, 18 young people were recognized for their leadership and faithful service to the deanery. Earning certificates for leadership, ser-



New Albany Deanery scholarship recipients for 1996 are (from left) Amy Mefford from St. Mary Parish in Navilleton, Erin Meyer of St. Paul Parish in Sellersburg, and Kevin Fessell from St. Michael Parish in Bradford. Erin also earned the C.J. Smith Memorial Award for distinguished service.

vice and faithful involvement were Jodi Akin, Felicity Banet, Chad Baumann, Kyle Bramer, Suzie Duffy, Kevin Fessell, Amy Fleming, Niki Green, Kevin Kirchgessner, Sara Landers, Bernadette Latuch, Amy Mefford, Tracy Northam, Kacy Ramsey, Abby Reich, Stephanie Richmer, Leslie Smitley and Scott Stiller. These deanery youth leaders represent various parishes in Harrison, Clark and Floyd counties in southern Indiana.

The evening also afforded an opportunity to honor five dedicated adults involved in youth ministry for many years for their distinguished service.

Recipients of 1996 St. John Bosco Medals from the New Albany Deanery were Bruce Smith and Dennis Cooper of

St. Mary of the Knobs Parish, Barry Schuller and Steve Triplett of Holy Family Parish in New Albany, and Ron Arrington from St. Paul Parish in Sellersburg.

The St. John Bosco Medallion is the highest youth service honor bestowed on adults in the deanery and in the archdiocese.

Youth award recipient Tony Singleton summed up the importance of the evening.

"As I watched the slide show, it was neat to see the faces of so many people I've gotten to know through my involvement in youth ministry," he said. "I believe the people involved are the ones who make all the difference. Without them, none of what I've experienced these past years would have been possible."

Discount tickets are available now for CYO Paramount Kings Island

Tickets are now available for the Catholic Youth Organization's 13th annual CYO Paramount Kings Island Day for families and youth groups on Wednesday, July 31, at the Ohio theme park.

By purchasing tickets through the CYO office, families can take advantage of a 30 percent savings on each ticket. Adult and youth tickets which regularly sell for \$28.95 can be purchased for only \$19. Tickets for children age 6 and under and for senior citizens are \$12.95. Children age 2 and under are admitted free.

Last year, over 2,000 youth and adults from the archdiocese participated in CYO Paramount Kings Island Day.

"This event has become one of the major highlights of our summer calendar," CYO executive director Edward J. Tinder

said. "It's great to see so many parents, children and youth groups having fun together."

Send a check for tickets to the CYO Youth Office, 580 E. Stevens St., Indianapolis, Ind. 46203. Tickets are good for July 31 only, Tinder said. All groups must provide their own transportation.

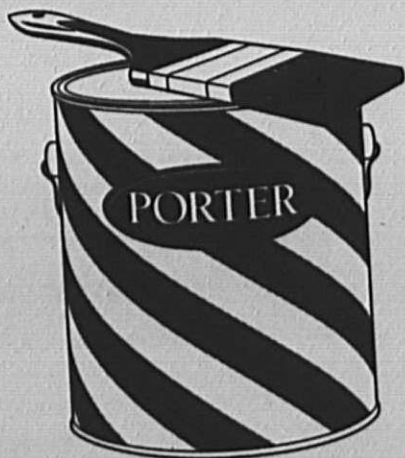
Marian Heights Academy, a college preparatory school for girls in Ferdinand, is sponsoring an open house on Saturday, June 15.

Prospective students will have an opportunity to tour the campus, have lunch, meet students and faculty, and take the admission test. For more information, call the academy at 812-367-1431.

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Photo courtesy Roncalli High School
Roncalli High School seniors Ezra Hill (left) from St. Jude Parish in Indianapolis and Adam Gailther of Holy Family Parish in Beech Grove nail one of 25 student-made birdhouses to a tree at Calvary Cemetery as part of Catholic Cemeteries' ongoing grounds improvement program. Cemetery staff members planted more than 2,000 perennial flowers and shrubs this year.

Young Adult Scene

College graduates overcome adversity, end traditions

By Catholic News Service

WASHINGTON (CNS) — Graduation ceremonies are often marked by celebrating accomplishments and acknowledging the end of eras, and commencement exercises at Catholic colleges and universities across the country were no exception this year.

Although he will officially graduate in August, psychology major Jim Strain received special permission from school faculty and staff to be with his fellow classmates at the May graduation ceremony at the University of Dayton.

Strain's education suffered a setback when he was diagnosed with acute myelogenous leukemia last September and had to return to his native Philadelphia for medical treatment.

While he was home, Strain received a phone call, card or letter each day from fellow students, and campus fraternities sponsored two fund raisers that brought in \$3,300 for his medical expenses.

Strain, who returned to campus March 1, planned to complete two courses this summer following the May 5 graduation. His disease is currently in remission.

Adversity also did not stop Santiago Ventura Morales, who received a bachelor's degree in social work from the University of Portland, Ore., May 5.

Morales, 28, a former migrant farm worker, spent four years in prison under murder charges for a stabbing death. But in 1991, a judge dismissed the charges after three jurors admitted they had mistakenly convicted him.

While his appeal was under way, Morales was offered a full scholarship by the former president of the university, the late Holy Cross Father Thomas Oddo.

"We believed that Santiago was the victim of a gross miscarriage of justice and also showed exceptional academic potential," said Holy Cross Father David Tyson, the current university president.

In January 1992, Morales enrolled at the university and worked his way up to getting grades that put him on the dean's list.

And at the University of Dallas, run by the Catholic Diocese of Dallas, the May 19 graduation ceremony marked the end of a family tradition.

Louis Ostermann, who received a bachelor's degree in theology, followed the footsteps of 13 of his older siblings who also graduated from the Catholic university.

The tradition started in 1968 when Theresa Ostermann, the oldest child, was looking into colleges and her parents helped her narrow the field by saying, "You can choose any college you want— as long as it's Catholic and as long as it's in Texas."

Since her enrollment at the university, there's been an Ostermann sibling enrolling just about every year.

Only one of Albert and Adeline Ostermann's offspring did not attend the school; the family even boasts

of having two brothers-in-law, a sister-in-law and an uncle among the university's alums.

Over the span of more than 25 years, the family practically accumulated their own bookstore with textbooks used every year in the school's core curriculum. The siblings in turn not only saved money on book purchases, but they also had some inside information from each year's notes in the margins.

For 15 years the family members had the same mailbox, too.

With Louis' May 19 graduation, the Ostermanns completed more than 1,400 hours of course work. And although they reached the end of the line in the first generation of graduates, the family's first grandchild will probably get some advice about what college to attend.

College briefs...

St. Paul Parish in Tell City has awarded the Leo and Frances Lutgring Memorial Scholarship to Perry Central High School senior Sara Lasher of Tell City. Sara plans to pursue a degree in special education at Brescia College in Owensboro, Ky., in the fall.

Betsy Jo Walters, a senior at Secena Memorial High School in Indianapolis, has signed a letter of intent to play volleyball for Freed-Hardeman University in Henderson, Tenn. Walters was named All-Conference, All-City, and HM All-Metro and team MVP her senior season. She was captain of the team for three consecutive years. In addition to her athletic abilities, Walters is a member of the National Honor Society.

Martin University in Indianapolis will host a summer piano workshop, from 9 a.m. to 12 p.m., June 8, in the upper level of the university's Performing Arts Center, 2171 Avondale Place. The workshop is open to the public. Area piano teachers will share informal pre-

sentations on piano techniques and some of their students will perform minor recitals. For more information call Andrea Perry at 317-543-3252 or Susie Weeks at 317-543-4791.

St. Mary of the Woods College Student, Mary Beth Naanes recently published a compilation of children's poetry. Titled "I Lub Your Hugs," the poetry is inspired by her personal experience of losing her husband and two of her children in an accident. Naanes, a 1995 graduate in journalism of St. Marys of the Woods, is currently pursuing a master's degree in pastoral theology at St. Mary of the Woods. The cost of the book is \$3.97. For more information contact the public relations office at 812-535-5212. St. Marys of the Woods College is located 4.5 miles northwest of Terre Haute.

St. Mary of the Woods College is offering adult programs this summer. For the month of June the titles are: "Ever-Widening Circles," June 7-11; "Gospel Spirituality," June 20-22; "The Spirit of Thomas Merton," June 23-27; and "Catechetical Administration," June 24-28. For more information contact the Office of Continuing Education at 812-535-5148.



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

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.

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.

BULLIS, Fern Virginia, 87, St. Ann, Indianapolis, May 21.

Indianapolis, May 6. Son of Kenneth R. and Ruth (Goodman) Cowden; brother of Dennis, Mark Cowden, Sue Arnold, Pamela Gilbert.

DIEKHOFF, Charles Jacob, 71, St. Mark, Indianapolis, May 16. Husband of Mary Theresa (Grote) Diekhoff; father of Kenneth C., Gary B., James L.

stepson of Minnie Dowd; brother of Mary J. Dowd.

DRIVER, Martha J., 71, St. Augustine, Jeffersonville, May 21. Mother of Wayne Estopinal, Steven Driver; grandmother of three.

EATON, Lena (Westbrook), 76, Holy Angels, Indianapolis,

Annette Jean (Gormally) Fredrick, father of Gary, Mark Fredrick, Kathy Martin; grandfather of four; great-grandfather of one.

GAFFEY, Edna (Brann), 79, St. Lawrence, Indianapolis, May 13. Mother of Pat E. Beaupre; grandmother of four; great-grandmother of four.

GOODIN, Richard C., 77, Holy Spirit, Indianapolis, May 12. Husband of Roxanna Goodin; brother of Paul, Ronald Goodin, Virginia Knapp, Marie Lewis, Jane Wood.

GRIFFIN, Russell, 81, St. Anthony of Padua, Clarksville, May 20. Father of Ronnie, Donnie, Garland Griffin, Diana Minton, Sherry Davenport; brother of Bob Griffin, Margie Stearsman, Mildred Hall, Mary Hutchins, Lizzie Bean; grandfather of 13; great-grandfather of 16.

HAHN, George M., 92, Little Flower, Indianapolis, May 18. Husband of Ann G. Hahn.

HARLAN, Patrick Andrew, 55, Christ the King, Paoli, May 1. Husband of Jewel Harlan; father of Cathy Deringer, Connie Jenkins; brother of Michael, Lauri, Sandy Harlan, Sherry Atkinson; grandfather of six.

HENDERSHOT, Phillip G., 58, St. Mary, New Albany, May 18. Husband of Portia M. (Walter) Hendershot; father of Tish, Phillip T. Hendershot; brother of Cathy A. Detenber; grandfather of two.

HUBER, Jean Alberta, 75, St. Lawrence, Lawrenceburg, May 19. Mother of Mary Ann

great-grandfather of one.

KOORS, Catherine E., 84, Our Lady of Lourdes, Indianapolis, April 12. Mother of Edward, Norbert J. Koors, Carolyn Patterson; grandmother of 20; great-grandmother of 17.

LUKAS, Jon J., 68, Little Flower, Indianapolis, May 17. Father of Jon J. Lucas II; brother of Andrew, Frank Lukas.

MARKS, John Paul, 56, Our Lady of Lourdes, Indianapolis, March 31. Husband of Gwenann (Taylor) Marks; father of Stephanie Marks; brother of Joseph B. Marks; grandfather of one.

MASCHINO, Emma Jane, 64, St. Bartholomew, Columbus, May 15. Wife of Donald Maschino; mother of Leonard W., David A. Maschino, Donna J. Grayson, Lanetta M. Warranburg, Kathy A. Kebiszewski, Susan A. Taylor, Deanna E. Gerken, Julia M. Brownlee; daughter of Minnie Mettert; sister of Roy, August Tindell, Eve Reveal, Betty DeHaven; grandmother of 17.

McNALLY, Gerald P. (Jerry), St. Gabriel, Connersville, May 12. Husband of Patricia McNally; father of Jim, Maureen, Susan McNally, Trish Miller, Kathy Burch, Kelly Anspach; son of Ann McNally; brother of John McNally; grandfather of one.

NEMETH, Michelle A., 35, St. Patrick, Indianapolis, May 16. Wife of John J. Nemeth; mother of Amanda Joann Nemeth; daughter of Rita and George McClellan; sister of Michael Simpson, Mary Ratcliff, Heather McClellan.

NOWLIN, Maye C., 75, St. Lawrence, Lawrenceburg, May 8. Mother of Donna Miller, Gayle VanGombos; grandmother of five.

O'NEAL, Robert, 82, St. Christopher, Indianapolis, May 20. Father of Robert, William, John, Joe, Mary Ann

brother of Joseph, Clifford, Ernest Rightley; grandfather of seven.

SCALES, Marvell, 69, Holy Angels, Indianapolis, May 20. Mother of Stanley, Duane Michael Qualls, Sandra Kay Simms; sister of Oscar Scales, Jr., William, Richard, Dorothy Scales; grandmother of three; great-grandmother of one.

WAGNER, Charles R., 69, St. Patrick, Indianapolis, May 12. Husband of Joyce L. (VanMeter) Wagner; father of Sally McMahan, Beth, Terry, Barry Wagner; stepfather of Randy, Eric Swindle; brother of Harry Wagner, Rosalie Steeb, Carolyn Henry, Marilyn Ritz; grandfather of two.

WEISBACH, Louise E., 83, Our Lady of Perpetual Help, New Albany, May 14. Mother of William, James, Paul Weisbach, Betty Ann Jeffers; sister of Katherine Bir, Gertrude Brown; grandmother of 26; great-grandmother of 12; great-great-grandmother of two.

Franciscan Father Daniel Phellschifter was St. Roch pastor

Franciscan Father Daniel Phellschifter, former associate at St. Roch Church in Indianapolis, died May 22. He was 86.

A funeral Mass was held on May 25 at St. Augustine Home for the Aged. Burial was at St. Joseph Cemetery.

Father Daniel was at St. Roch until 1993, having served as associate pastor for nine years. He was associate pastor at Sacred Heart from 1979-84.

He served as an Army chaplain from 1943-46, receiving a Bronze Star. He was the first Catholic chaplain to enter the concentration camp at Dachau.

Father Daniel is survived by a sister, Eleanor Bastian.

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Send resume, cover letter, and professional references by June 10, 1996 to: CRE Search Committee, St. Lawrence Catholic Church, 6944 East 46th Street, Indianapolis, IN 46226.

SS. Francis & Clare

SS. Francis & Clare, a growing Catholic parish in the Greenwood area is seeking a youth minister.

This position offers the opportunity to work with junior and senior high students in developing and coordinating a youth ministry program.

This part-time position requires a self-motivated, enthusiastic person with a bachelor's degree or youth ministry experience or training. The position begins July 1, 1996.

Qualified applicants should send resume and three letters of recommendation to Ed Isakson, P.O. Box 1410, Indianapolis, IN 46206 by June 1, 1996.

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Holy Cross Central School is a center city school serving the near eastside of Indianapolis with an enrollment of over 200 students in grades K-8.

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Accounting Secretary

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We offer competitive compensation and excellent benefits. Please send resume and salary history, in confidence, to: Tammy Wilkey, Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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- M. A. J.

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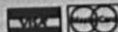
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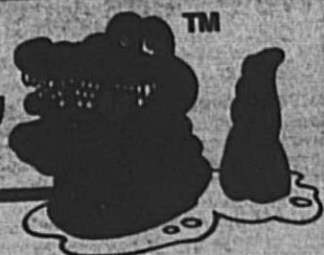
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