



At the April 6 Divine Mercy service at St. John the Baptist Church in Starlight, 200 Catholics gather for Mass, prayer and confession to mark Divine Mercy Sunday.



Photos by Roy J. Horner

A day of atonement

200 New Albany Deanery Catholics attend Divine Mercy service in Starlight

By Roy J. Horner

STARLIGHT—St. John the Baptist Church is a spiritual landmark smack-dab on top of the Knobs, one of southern Indiana's most beautiful natural attractions.

Though it's a blessing, the location puts the church in an out-of-the-way area in the New Albany Deanery. A visitor needs the navigation skills of an ancient mariner, the eye-hand

coordination of a fighter pilot and the faith of an apostle to negotiate the confusing maze of narrow roads winding up into the scenic Knobs and on to the church.

But any obstacles to travel didn't discourage 200 people from throughout the deanery from showing up at St. John the Baptist Church for the April 6 Divine Mercy Sunday service. Families humbly knelt together in silent prayer. Individuals stood in long lines for confession.

Four priests were on duty, taking a break only to concelebrate the Mass.

Four other Divine Mercy services were held in the archdiocese on April 6 in the Batesville, Indianapolis, Seymour and Terre Haute deaneries.

At Starlight, in the procession before the Mass, representatives of the 19 parishes in the New Albany Deanery carried candles. A Knights of Columbus fourth-degree color guard added to the solemnity of the service.

Divine Mercy Sunday is part of a devotion started more than 60 years ago by a Polish nun who is now known as Blessed Faustina. In the service at St. John Church, the congregation was

told that Divine Mercy Sunday is a day of atonement and a time to overcome hatred and vengeance with the joy and peace that comes from seeking God's mercy.

At the center of the Divine Mercy devotion is a deep appreciation of the Eucharist, the true presence of Jesus in the Blessed Sacrament, a quest for interior holiness and God's mercy through confession.

Franciscan Father Maximilian Korecki, one of the four priests who concelebrated the Mass, said in the homily that God has played a string of tricks and jokes on Satan. For

See DIVINE, page 2

Family Division reaches goal

By Peter Agostinelli

Results of the 1997 United Catholic Appeal Family Division were announced during an April 11 celebration at the Archbishop O'Meara Catholic Center.

The family division comprises employees of the archdiocese, pastors, and parish life coordinators.

Mickey Lentz, associate director of Catholic education for the archdiocese, and family division chair for the United Catholic Appeal, announced that archdiocesan employees have met the goal of \$120,000. As of April 11, Lentz said, they contributed \$121,747.

The contributions represent a 65 percent participation rate among employees.

Lead gift dinners, which have been held in the deaneries throughout the archdio-

cese, concluded April 16.

The parish phase of the United Catholic Appeal begins the weekend of April 26 and 27.

Raymond Nahlen, archdiocesan coordinator of the United Catholic Appeal, said the family division's success helps set the tone for the overall appeal.

"The success of the family division every year is vital to the archdiocesan-wide appeal," Nahlen said. "It gives members of the family division the opportunity to serve as an example for all Catholics in central and southern Indiana—to show that employees of the archdiocese stand behind the organization."

For more information about supporting the United Catholic Appeal, call 317-236-1425, or 1-800-382-9836, ext. 1425.

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example, the devil was tricked into thinking the crucifixion spelled ultimate doom for Christ. Satan mistakenly thought he had the upper hand when Christ appointed 12 uneducated men from the Galilee as his first apostles, he said.

God has thrown the devil off guard by choosing saints from the ranks of the sinful, the unsophisticated, the humble, the illiterate, Father Korecki noted.

"So God has continued to play these 'little jokes' all down through the centuries," Father Korecki added. "These jokes are God's way of giving you and me hope, hope that holiness is possible. We are called, every single one of us, to be saints. We are called to really change the corner of the world that we live in for the better."

Father Korecki said Blessed Faustina fits into that saintly mold of being one of the instruments of God discounted by Satan. The nun, who was a member of the Sisters of Mercy order, had only three years of elementary schooling. She took the religious name of Sister Faustina of the Blessed Sacrament. In the convent in

Poland, the young nun was relegated to kitchen duties and garden work. But she started receiving messages from Jesus about spreading a devotion centered on Divine Mercy.

Despite hardships and suffering, Blessed Faustina remained humble and faithful to the divine request from Jesus, Father Korecki said.

Because she cooperated with God's grace, hundreds of thousands of people throughout the world now reap the spiritual benefits of the Divine Mercy devotion, Father Korecki said. In 1959, church authorities imposed a ban on the devotion that lasted about 20 years.

Inaccurate translations were the cause of the ban, he said. However, in 1978 the archbishop of Krakow, Poland, thoroughly

examined the Divine Mercy case. He decided the ban was all a matter of misinterpretation.

Determining it to also be free of error, the archbishop strongly recommended the devotion's promotion. "And the very next year that archbishop would become Pope John Paul II," Father Korecki added.

"So all of this shows God's mercy acting in various ways—confirmation of the orthodoxy of the devotion, the added

emphasis given to it by the investigation and the new beginning and involvement of Pope John Paul II," the priest said.

Just as Blessed Faustina did, the small band of Divine Mercy followers in the New Albany Deanery are committed to spreading the devotion, said Bonnie Kaelin, who helped organize the service at St. John Church.

Over the past three years, Kaelin has noticed a steady increase in attendance at the annual Divine Mercy Sunday services.

"We're out here trying to spread this devotion and I think more people are loving it and realizing what Divine Mercy is to us," she said. "It means God's forgiveness for our sins, it means forgiving others and it means coming closer to Jesus."



Photo by Ray J. Horne



Conference for pro-life leaders draws more than 65 Catholics

By Mary Ann Wyand

"We need to be pro-life sacraments," Jesuit Father Joe Folzenlogen, coordinator of evangelization for the archdiocese, told more than 65 Catholics attending the Leadership Conference for Pro-Life Leaders on April 12 at the Archbishop O'Meara Catholic Center in Indianapolis.

His keynote address preceded educational workshops on abortion, assisted suicide, domestic violence, homelessness, racism and ministry to persons with HIV and AIDS.

The leadership conference was sponsored by the archdiocesan Office of Pro-Life Activities to help strengthen parish pro-life ministries.

"A sacrament is an outward sign insti-

tuted by Christ to give grace," Father Folzenlogen said. "We are not just people who receive sacraments. We are sacraments. We are visible ways that the love of Christ—the height, breadth and depth of that love—can actually touch people in a way that they can see and hear and feel and taste it. That is what we're called to do as a faith community."

As Catholics, he said, our core commitment must be to affirm, protect, nourish, cherish and honor the tremendous value and importance of life.

"The scope and intensity of our commitment to life does not have boundaries," Father Folzenlogen said. "Just as God offers unconditional love, we must embrace all people. Unfortunately, our society so often moves in a different direction."

People who work for the sanctity and dignity of life enter into the reign of Christ's love and embody that love for others, he said. "That is part of our call and our challenge as people who are pro-life, as people who are committed to uphold the Gospel of Life."

By consistently choosing to work for the Gospel of Life, he said, people build culture and create environment.

"We must use our imagination, our creativity, to provide options that build the culture of life," Father Folzenlogen said. "To do that, we draw on our faith traditions and hear the Gospel spoken to our own time."

Pope John Paul II often pays tribute to Mary, the mother of life, in his writings and speeches, Father Folzenlogen said. "In our faith tradition, Mary is the mother of

every human person. And any time any human being is in any way dishonored, violated or abused, it defaces an icon of God. In our commitment to life, we too are concerned about the defacing of the icons of God in our society."

People who choose life are blessed by God, he said. "If we continue to affirm life, to choose life, then life will bless us. Let us stand with Moses and the people of Israel to hear our God inviting us to choose life. Let us stand together with our Lord and savior—and also our brother—Jesus, who came so that we might have life. Let us stand with Pope John Paul II, who invites us to build and live and embody the Gospel of Life. Let us stand with all of the people who have made choices to affirm, protect, nourish and honor life."

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Ugandan bishop says

'To be a Christian, you must die for Christ'

By Father Jim Farrell

Sixth in a series

(Father Farrell interviews the bishop of Nebbi, Uganda.)

ARUA, UGANDA—Bishop John Baptist Odama is the first bishop of the Diocese of Nebbi, Uganda, which was established on March 15, 1996. Bishop Odama, who was ordained a bishop on May 26, 1996, grew up in Rhino Camp Parish, which is now part of the Diocese of Nebbi. Previous to his appointment as bishop of Nebbi, Father Odama served as vice rector in local seminaries and as chancellor of the Arua Diocese. This interview took place at the Christus Center in Arua, Uganda, during the Lamko Course in which both of us participated.



Father Jim Farrell

Q How do you find your experience as a new bishop?

A I find it very challenging! I believe the bishop is a kind of facilitator. He does not work alone but rather facilitates the building of the community with the people.

More than 80 percent of the population is Catholic (291,000 out of 327,000 persons). Now we must see, are we going to be pulled by the few, or will we have the kind of vision that a diocese must have? Will we have a goal and know how to reach it? Will we walk with the Lord to salvation, using all the means that God has unveiled?

Another challenge that faces us is poverty. Many of the people have very little income, perhaps as little as \$100 a year. We have no serious cash crops. So this is a great concern to me.

We are 46 priests in 13 parishes. The parishes are subdivided into 178 chapels, and we are fortunate to have more than 500 catechists assisting us through their ministry at the chapels.

Q There was a rebel incident recently at Rhino Camp Parish. Could you tell us what happened?

A Yes, a rebel group invaded the mission. They ransacked the parish and took the pastor hostage. They killed three adults and two children. One of the adults was a leader in the community. The priest was spared and released.

Q I am sure that it is a demoralizing experience to work so hard to build something up and then to lose it practically overnight.

A Yes. We have been through years of insecurity. First there was [Ugandan Dictator Idi] Amin and then the revolution that removed Amin from office. Then there was the revenge here in the north since this is where Amin was from; the soldiers came here and wreaked havoc. Then there was a period of calm. The disturbances began again in the Gulu and Kitgum districts almost 11 years ago. We are back to square one. A majority of people are not in favor of any war for any reason whatsoever. They know the cost of war. Education suffers, lives are lost, property is destroyed or taken. Developmentally, it's a disaster.

Q Pope Paul VI wrote in *Evangelization in the Modern World*, that we must evangelize cultures. What in the Ugandan culture do you think is in need of evangelization?

A There are many things. The way marriage is experienced in our culture is a cause for concern. Primarily because many practice polygamy. There is also the levirate law, where a brother will "adopt" the wife of a deceased brother.

In social relationships when conflicts arise, people tend to take revenge, this too is an area that needs to be evangelized. In the area of worship, there is still an aspect of what I call witchcraft and belief in the lower powers that affects the life of the community. Unfortunately we experience a degree of tribalism here. One way it reveals itself is that people do not trust leaders who are from another tribe. It affects the way leadership is exercised in the country.

It is said among the catechists that people forget about their Christianity when someone dies. While it is true that, in traditional religions, the people believe in some kind of afterlife, many think of that afterlife as being less than what life is here. So the Christian belief in the Resurrection has not penetrated the hearts and minds of the people. So, we have much to do in evangelizing the culture.

However, there are many good aspects in the culture as well that should be strengthened and from which other cultures could benefit. Belief in God, the value of life, sharing, the spirit of celebration, strong families and the extended family are just a few of the blessings of this culture.

Q I was particularly struck by one line in your homily yesterday. You said that to be a Christian you must die for Christ sooner or later. How do you see this playing out in Uganda?

A You know that the history of the church in Uganda started with martyrdom. The early Christians, now we call them the Ugandan Martyrs, faced a lot of challenges in their environment—culturally, morally and even politically. They stood firm. They accepted the message of Christ so deeply. They analyzed their situation and they said, no, things cannot go on like this. The proper way of doing things is the way of Christ. So they stood firm on that.

Here in our Ugandan society, we have many, many opportunities to stand firm with Christ. For example right now in the districts of Gulu and Kitgum, as well as in Arua, for a person to speak out and say "no" to revenge, that person is exposing himself or herself to attacks from the other side. People will ask how can you say "no" to revenge when the people who killed others are here among us.

There are also injustices in the political arena. Northern Uganda has been abandoned. It is a direct political attack. An injustice that needs to be addressed. Those who do, take a risk.

Many people have lost their lives, several I knew personally. They were killed for pointing out injustices. This isn't just something that is happening now. This also happened in the time of Amin. The challenge is greater now than I feel it was in the past. I insist upon the fact that you must die for Christ sooner or later if you truly belong to Christ.

Q The first day I was here the responsorial psalm verse was "All the ends of the earth have seen the power of God." How do you find the presence of God in the midst of so much war, chaos, destruction, destabilization, poverty of education and health care, etc?

A Just take what happened to me on the road some years ago. We stopped at a road block and they asked us where we were going. We gave two answers. We were going to Ediofe and to Pokea. They did not know the area well. They only knew Ediofe. When we left the road block, we turned toward Pokea. I think they thought we deceived them. They shot at the car, the bullets hit the top. Also another time in the seminary at Pokea, a soldier took me by gunpoint to the chapel to open the tabernacle for him because they thought that money was hidden there. I also came through that safely.

In 1980, we went into exile and came back. And I survived. We see God's hand in this. When bullets miss, we do not attribute it to simply a lack of human skill or power, we believe that God is at work.

When people came back from exile and were helped by the Red Cross or other non-government organizations, they saw the hand of God acting in their lives. They felt God was reaching out to them through these organizations that were there to help them when they were so desperate. This is one of the ways people experience the power of God.

You could look at it the other way around—if God loves us, should he let us suffer like this? But in the heart and mind of the people the other is stronger. They see the hand of God protecting them. Despite all this poverty, people survive. In this we feel God's protection.

(Father Jim Farrell is former pastor of Sacred Heart Parish in Jeffersonville and former dean of the New Albany Deanery. He is spending several months of his year-long sabbatical working in Uganda. The Criterion will print more articles by him as they are received.)

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Editorial

Welcome home, Archbishop George

With the appointment last week of Archbishop Francis E. George, Pope John Paul II has ended months of speculation about who the next archbishop of Chicago would be. He has also reminded the speculators in the church and in the news media that, when it comes to the appointment of bishops, the pope has a mind of his own.

As the *Chicago Tribune* wrote, Archbishop Francis E. George is "a prominent prelate yet not a major figure in the American Catholic Church." The *Tribune* also noted that the new archbishop "is well-acquainted with the one man whose influence counted most in his elevation to run the Chicago archdiocese."

The Archdiocese of Chicago, now the second largest diocese in the United States, is one of our "daughter dioceses," since it was once part of the Diocese of Vincennes (the former name of the Archdiocese of Indianapolis). Early missionaries here reported visiting "Chicago, the little village on the lake." Today, that "little village" has a Catholic population of 2.3 million in two counties, and more priests, parishes, schools, and other church-related organizations than any other U.S. diocese. (The Archdiocese of Chicago is more than 10 times the size of the Indianapolis Archdiocese, which has 200,000 Catholics in 39 counties of central and southern Indiana.) The bishop who heads the Chicago Archdiocese assumes enormous responsibilities for the spiritual and temporal welfare of the people. He also exercises an important leadership role in our country and in the universal church.

The first responsibility of any bishop is to preach the Gospel, and Pope John Paul II has shown that he prefers to appoint bishops who will take very seriously Vatican II's emphasis on the role of bishops as "authentic teachers" and "heralds of faith, who draw new disciples to Christ."

The Vatican Council's Dogmatic Constitution on the Church, *Lumen Gentium*, also describes the bishop as a "steward of grace," especially in his care

for the church's sacramental ministry. According to *Lumen Gentium*, the bishop is one who is called to exercise his religious authority and pastoral ministry with the same spirit of service that Jesus did, "not as domineering over those in your charge but being examples to the flock" (1Pet 5:3).

Immediately after Archbishop George's appointment was announced, the speculation shifted from "Who will it be?" to "How liberal or conservative is he?" And, of course, the self-appointed pundits on both sides began making predictions. Some say that the new Chicago archbishop, like the pope himself, is theologically conservative and socially progressive. Others say that he is "more rigid" than his predecessor, Cardinal Bernardin, with less pastoral sensitivity on strict doctrinal matters or moral issues.

But those who know Archbishop George disagree. They say that his keen intelligence, quick wit, and broad experience as a teacher, administrator, world-traveler, and spiritual leader have taught him to "give and take" while remaining firm on core principles and beliefs. Perhaps most important, those who have worked with Archbishop George describe him as "a good listener" who also has "a warm sense of humor." Both attributes will serve him well as he faces the many challenges and opportunities of his new ministry in the Windy City.

At his first press conference, Archbishop George was asked how he felt about succeeding Cardinal Bernardin. With characteristic frankness, he responded, "How do you follow a saint?" He then went on to say, "The faith isn't liberal or conservative. The faith is true. And so I'll preach the faith as Cardinal Bernardin preached and taught it. He gave his life for the faith and for the church, and I'll do the same."

We welcome Archbishop George home to the church in the Midwest. Our prayers and best wishes go with him as he assumes his important new ministry in our church.

—William R. Bruns

Seeking the Face of the Lord

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



A promise of peace and real freedom

This week I write to you, our young church. Last Thursday, I helped 250 of you attractive juniors and seniors from the Catholic high schools in Indianapolis celebrate your leadership in our "Promise to Keep" program. You told of your visits with our younger boys and girls to talk about the importance of chastity and virginity in these challenging times. As we older folks listened to you talk about your experience, Dan Elsener, who is in charge of our Catholic education secretariat, commented that this is one of our finest programs. I agree. So does Indianapolis Mayor Stephen Goldsmith, who sent a representative to present a key to the city to Eve Jackson, director of the program, and to each of you. His representative told us that, after looking at various ways to address the teen pregnancy problem in our city, "Promise to Keep" is the best and is being extended citywide.

You student speakers acknowledged that at first it was embarrassing to say publicly that you are virgins. Isn't that a commentary on our times! You young men and women spoke for your high school peers and acknowledged, sometimes directly, sometimes indirectly, that your stand on chastity and virginity is not exactly popular among some of your peers. One of you, a graduating senior, said that you are the only senior male from your high school who participated in the program and that, yes, you are ridiculed by some seniors. Thanks for saying you would do it again.

Two weeks ago, at a question and answer forum during our archdiocesan youth conference, someone asked me if the church wasn't going to relax some of its rules "in keeping with the times" as we approach the third millennium. It is a frequent question and expectation (and not only among you young folks). I thought of the three Cs I wrote about a couple of weeks ago. The changes our society usually asks from our church's moral code are undue concessions to comfort, convenience and choice. Your witness as peers to peers about chastity and virginity for teens is timely and really important!

I saw that you young men and women who talk about chastity and virginity are not naïve kids. It shows that you have thought through the secular values of today's society. I was pleased that, in so many words, some of you teen speakers showed

your awareness that sex for recreation alone makes human persons into objects for fun and pleasure and violates their human dignity. You reflected your knowledge that sexual activity should be connected with honest love and commitment. It is not just freewheeling satisfaction of lustful desires. You also acknowledged that sexual intercourse should be an expression of full and responsible love, which is a linchpin for the sacredness of marriage and the family.

You are not naïve about the power of sexual attraction and impulses either. How could you be, when almost every form of entertainment is at least mildly pornographic? You also know that some cynical people say, "It's well and good for you teen-agers to talk in favor of chastity and virginity, but just wait until you are older and get around and know better." Sadly, you tell me that you know that it is a rare teen, or even a somewhat younger child, who does not already "know better." It is all the more encouraging to see attractive young men and women like you speak for an ideal that impresses your younger peers for life, while it impresses you yourselves as you face perhaps even greater challenges in society's unrelenting quest for cheap comfort, convenience and choice. I was pretty surprised to hear one of you say that you found out that the best way to learn is to teach. I hope you remember that lesson.

I think you leaders will agree that this teaching is needed for some of your friends: if you are among those who have succumbed to society's pressures about having sex, please hear that "second virginity" is also possible and beautiful. By God's grace you can begin again and again if you fall down in life.

You, our young church, are a hopeful bridge to the third millennium, not just because of your age and youthful vibrancy, but also because you hunger for honest Christian meaning in your young lives. You instinctively search for real human and Christian virtues that bring you peace of mind, heart and soul. You listen when we older adults talk about peace and wholeness. You pay attention when we talk about God's deep love in our lives. Instead of cheap comfort, convenience and licentious choice, you want peace and real freedom. You want us older folks to be courageous mentors too.



Journey of Hope 2001

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The Bottom Line/Antoinette Bosco

A community that is not a cult



Easter week, when Christians throughout the world focused on the death and resurrection of Jesus Christ, the alarming news of the mass suicides in California overshadowed the celebration. In a sad way, the 39 members of Heaven's Gate also were seeking "resurrection" as they left their "containers" (what they called their bodies) in order to connect with a spaceship they thought was trailing the Hale-Bopp comet.

They had chosen this action because they had a distorted and pathological "faith" in a man who was called "a charismatic leader," Marshall Herff Applewhite, also known as Do.

This wasn't the first time a group of people had latched onto such a leader only to be led to their deaths. Most people remember the scene in 1978 in Guyana, when 900 people drank cyanide cocktails following the order of Jim Jones.

Then there was the suicidal end chosen by the followers of David Koresh in Waco, Texas, in 1993, and there were the suicides of members of the Solar Temple in Canada and Europe, totaling 74 over the past three years.

Suicide is always a baffling death. The "why" questions surface immediately.

To try to understand the cult mentality that draws people to leave a familiar way of life and seclude themselves in an enclosed environment, the media sometimes begin by seeking out what they think are thriving cults.

Right after the mass suicide of Heaven's Gate, I heard references to the Amish, the Shakers and even to monasteries, spoken of in the same breath as cults. I found that offensive.

Most disturbing was a CBS broadcast of *48 Hours*. I had just come home from Holy Thursday services when I turned the program on. It was reporting on the

Heaven's Gate suicides, when, after a commercial, it switched to a story about the Bruderhof members. The report was a hatchet job on this community, implying, it seemed to me, that this is a cult.

I have known members of the Bruderhof, which means "brotherhood," for many years. They are men, women and families who live a communal life where money and possessions are pooled and meals are eaten together. They choose this life because they are followers of Christ, and the basis of their communal life is Christ's Sermon on the Mount and his other teachings.

In contrast to cults, which are cultivated in secrecy and which cut their members off from others, my friends at the Bruderhof are exemplary in the work they do for others, particularly in prison ministry, opposition to the death penalty and interfaith outreach.

They hold to sexual purity and faithfulness in marriage, non-violence and forgiveness of all, because this is what Christ preached. They offer genuine hospitality and warm welcomes to all.

The greatest difference between a religious community like the Bruderhof or a monastery and a cult is the leader. A so-called religious cult develops because people are drawn into making a leader an authority figure who possesses God-dimensional powers over them.

But a legitimate Christian religious community always remembers the truth about God's centrality; neither does it forget the long tradition of biblical truths upon which faith is based.

At the end of the *48 Hours* program, anchor Dan Rather gave a disclaimer, saying the Bruderhof are not part of Heaven's Gate. But who remembers disclaimers?

I was so offended by the program that I called *48 Hours* to tell them they owed an apology to the Bruderhof and to their listeners for having done such a damaging and unfair report.

But I wonder: Was anybody listening?

A legitimate Christian religious community always remembers the truth about God's centrality; neither does it forget the long tradition of biblical truths upon which faith is based.

A View from the Center/Dan Conway

Seeking forgiveness in and through community of believers

In a recent letter, a parish director of religious education (DRE) in a neighboring diocese advised parents that the entire family should participate in efforts to prepare their children to receive the sacrament of reconciliation.

"Although your children are being taught the concepts of reconciliation within their religion classes," the DRE said, "the primary learning of reconciliation comes from their family experience."

But in his letter, the DRE went on to say something puzzling. He said, "It is important that we help our children to realize that sin is not a personal wrong against God." What do you suppose the DRE meant by this? Weren't we all taught that, by definition, sin is a (very personal) offense against God?

Because the DRE's letter goes on to say, "Sin affects all of us, especially the members of our family," I suspect he meant that sin is not a purely private matter (which only concerns the sinner and his or her personal relationship with God). The consequences of sin always affect the wider community—family members, friends, co-workers and many others—so sin is never completely private. But surely it is not correct to say that "sin is not a personal wrong against God."

The *Catechism of the Catholic Church* (#1849) clearly recognizes the social dimensions of sin. Although the catechism defines sin as "an offense against reason, truth, and right conscience," it also defines sin in relational terms as a "failure in genuine love for God and neighbor." In fact, the catechism says that sin wounds our human nature and, in the process, injures our capacity to be in solidarity with others.

In other words, even sins that are very personal necessarily have consequences that are very social.

But the catechism does not hesitate to say that "sin is an offense against God." What does it mean to commit an offense against God? Because we believe that God cares for each one of us and is present to us in very personal ways, we also believe that our rejection of God's love is a very personal wrong. In scriptural terms, sin is disobedience—a revolt against God that is manifested in willful self-centeredness. In the words of St. Augustine, sin is "love of oneself even to the contempt of God."

Of course, our selfish contempt does not in any way diminish God's personal love for us. In fact, while God's love remains constant, our self-centeredness mainly hurts us (and the people who are closest to us). When we sin, we "offend God" by cutting ourselves off from the very things we want, and need, the most—the unselfish love, truthfulness, freedom, and joy that can only come from God. What Jesus showed us, through his suffering, death and resurrection, was that saying "yes" to God and neighbor and "no" to willful self-centeredness (sin) is the only way to find true happiness—as individuals and as members of the human family.

Once again, the wisdom of the church provides us with a healthy balance in our understanding of the complex reality of human sinfulness. As the catechism says, sin is an offense against God, but this does not mean it is a purely private matter. Sin also has consequences that inhibit our ability to love others, to tell the truth, and to treat our fellow human beings with fairness and respect. In the sacrament of reconciliation, we seek forgiveness for our personal wrongs against God. But we seek this divine forgiveness in and through the community of believers, the church.

From the Editor Emeritus/John F. Fink

Holy Land's Christian schools have large Muslim enrollment

JERUSALEM—Perhaps there is no greater evidence of the emigration of Christians from the Holy Land than what is happening to Christian schools here. In the last 10 years the ratio of Christian children to Muslims in the Christian schools has switched from three Christians to two Muslims to the exact opposite.



Some Christian schools have a higher ratio than that, but all of them are losing Christian students. The Terre Sancta School, run by the Franciscans, has 38 percent Muslims, but the Anglican St. George's School now has 95 percent Muslims.

It is estimated that 55 percent of all Palestinians now live outside of Palestine. There are more people from Bethlehem now living in Santiago, Chile, than in Bethlehem and in the past 20 years the Christian population of Jerusalem fell from 20 percent to 7 percent. (Of course, much of that drop was caused by the large increase in the number of Jews rather than the emigration of Christians.)

Just as in the United States, non-Catholic African Americans like to send their children to Catholic schools because of the quality of education, so do Palestinian Muslims, both in Jerusalem and in the Occupied Territories. There aren't many Jews in the Christian schools because the Israeli government schools that Jews attend are top quality. Not so the government schools that Palestinians can attend. The Christian schools have better equipment, smaller classes and extra

courses. They also offer the possibility of scholarships to universities in the United States and other western countries.

According to Father Rafiq Khoury, head of Catholic education for the Latin Patriarchate here, the mission of Catholic schools here is both religious and cultural: they conserve and strengthen the faith of the Christian community and contribute to the cultural development of the whole society. Besides that, some of the schools couldn't continue to exist without the financial support of the affluent Muslims who are able to send their children to those schools, or to the poorer Muslims who make heroic sacrifices to give their children a better future.

The schools try to make provisions for the religious practices of both Christians and Muslims. But, says Father Khoury, the students get only a superficial knowledge about each other. The students generally avoid talking about religious issues. And dating, as we know it in the United States, doesn't exist here.

Bethlehem University, founded by the Vatican (its president is the apostolic nuncio) and operated by the Christian Brothers, has an enrollment that is 70 percent Muslim. Its announced mission is to educate Palestinians to encourage them to live and work here. Unfortunately, that doesn't seem to be working. Its graduates still emigrate because they can't find good jobs here even with their education, or they accept scholarships to western universities for advanced degrees. Then, like graduates of Christian high schools who receive scholarships, they don't return to the Holy Land because of the lack of economic opportunities.

And thus the exodus of Christians from the holy Land continues.

To the Editor

Flood relief funds have been a blessing

I am writing to express our thanks to all those in the Archdiocese of Indianapolis who have so generously contributed to the flood relief fund. Your donations have enabled us to meet the immediate needs of those who suffered losses in the flood. We also have some reserve funds to help those who are unable to meet their regular expenses because of this setback.

Our pastor, Father Raymond Schafer, informed the parishioners at Masses about the donations received. It was a most appropriate time to receive word of your gifts. One of the readings was from Acts 4: 32—35. This reading tells us that

the community of Christians never claimed anything as their own. Everything was held in common. There was never anyone needy among them, because those who had property of houses sold them and donated the proceeds to be used for the good of all.

We are truly inspired by your efforts to live the Word of the Lord. In the midst of troubles, God sends many blessings. Your caring for us and sharing with us has been one of those blessings. Thank you again and may God bless you all.

Elizabeth A. Day, secretary
St. Vincent de Paul Society
St. Mary Parish, Aurora

The Criterion seeks to promote the unity of the church by serving as a forum for the responsible exchange of freely-held and expressed opinion among its readers. Therefore, the newspaper welcomes letters from its readers. Opinions must be relevant, accurate, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and a willingness to hear the viewpoints of others.

Letters will be edited for spelling, grammar, style and length. Concise letters (usually less than 200 words) have the best chance of being printed. Frequent writers will ordinarily be limited to one letter every three months.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to critterion@archindy.org.

Cornucopia / Cynthia Dewes

Being friends with Mom and Dad

There are times in the life of a family when the terms *parent* and *friend* seem mutually exclusive.



Among these would be most of the kids' early childhood years, probably all their teen-age years, and even certain times after they've finally matured.

There are those who would have us believe that parents can and should be friends with their little kids. We're supposed to get down on the floor and act the fool with Thomas the tank engine, play "Candyland" until we're cross-eyed, or read "Peter Rabbit" as if we wonder how it turns out.

But that's not all. Those are things we'd do anyway. No, we're supposed to interpret streaked fingerpaintings for

signs of trauma, admire projects even the kids know are mediocre, and pretend to listen to what they're saying, all during the two-and-one-half hours per day we have allotted to Quality Time.

We're supposed to be building up a reservoir of trust and security and confidence that will make our offspring OK because we're OK and we think they're OK, and on and on. Self-esteem and all that.

Wrong. Regardless of the admittedly valuable individual attention they're receiving, these tots are not actually developing friendships with us. They're simply passing time being amused until something better comes along, like the dog or the neighbor boy or someone turning on TV.

Some of the woolly-brained even believe that we should be friends with our teen-agers if we wish to keep them free from drugs, sex and rock-and-roll. Wrong again. What self-respecting teens

could possibly want their parents to dress or act like their friends?

As in wearing grunge, freaky hair, tattoos and decorative body punctures? As in mumbling and shuffling, never coming out of their rooms except to eat in grunts, or routinely leaving without saying goodbye, where they're going or when they'll be back? Indeed, what teens would tolerate their parents being chronically attached to a telephone, speaking only in whine, or delaying any kind of obligation?

Even some grown-up kids can't be friends with their parents all the time. Luckily this only happens when they allow themselves to revert, or to be reverted by control-freak parents, to old childhood roles as master or dependent, manipulator or manipulee, holy terror or victim, as the case may be.

It isn't that parents shouldn't be friends with their kids. Or that they

shouldn't try to be, or want to be. It's just that the roles of parent and child don't converge into real friendship until some cosmic and usually chronological point when all are adults, at least most of the time.

Suddenly Mom or Dad will realize that they want to call Junior or Sis on the phone just to say Hi, or to relate something funny they read in the newspaper, or to ask them along on an outing. And what's more, they ask to speak to John or Mary. Just like friends.

Suddenly Junior or Sis want to call the folks to say Hi, or to relate something funny, or to ask them along on an outing. And when they call, they say, "This is John (or Mary)." Just like friends.

Friends are people we love, respect, admire, enjoy, and feel close to. We want to spend time with them. So it can be with parents and their children. Thanks be to God.

Check It Out . . .

The Organization of Pastoral Associates will host a conversation on "Spirituality of the Professional Lay Minister," April 29 at the St. Paul Catholic Center in Bloomington. Benedictine Father Matthias Neuman will be the presenter. The event will begin at 9 a.m. and conclude at 2 p.m. Lunch is included. The cost is \$10 for non-Organization of Pastoral Associate members. The center is located at 1413 E. 17th Street.

The St. Thomas More Society of Indianapolis, a Catholic lawyers society, will host the 1997 Red Mass at 5:30 p.m.

April 30, at St. John the Evangelist Parish in Indianapolis. Father Joseph Schaedel, vicar general of the archdiocese, will be the celebrant. The annual Red Mass is celebrated each year in conjunction with the national celebration of Law Week. A reception and dinner will follow the Mass in the Indiana Convention Center, rooms 101-102. Dinner will be served at 7:15 p.m. The featured speaker is retired Congressman Andrew Jacobs. Dinner tickets are \$25 per person. To make dinner reservations or for more information call Patricia McCrory at 317-639-4511.

The Indianapolis North Deanery Board of Education will sponsor an adult faith formation program, at 7 p.m. April 29 at St. Joan of Arc Parish, 4217 N. Central Ave., in Indianapolis. The topic is "Mary, Woman of Nazareth." Dr. Doris Donnelly, professor of theology at John Carroll University in Cleveland, Ohio, is the speaker. The program is free to the public. For more information contact Mary Breckenridge at 317-283-5509.

All Saints School in Indianapolis has scheduled registration for students in first

through eighth grade for the 1997-98 school year April 22 and April 24 at the school office at 337 N. Warman Ave. Registration on April 22 is from 8:30 a.m. to 3 p.m. and on April 24 from 6 p.m. to 8 p.m. For more information call 317-636-3739.

St. Barnabas Parish in Indianapolis is host the Playground Prix '97, a 5 K and mile walk/run May 4. The deadline to register is April 24. The cost is \$8 for children 14 and under, \$10 for seniors 55 and over, and \$12 for all other adults. For more information call 317-882-3797.

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Pictured left to right: Fr. Mark Svarczkopf, Jim Harbaugh, Sr. Mary O'Brien, Fr. Joseph Beechem.

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1,100 'new' Catholics welcomed

Compiled by Margaret Nelson

The Criterion welcomes the 1,100 "new" Catholics who have become full participants in the church since last Easter. Most of these received the sacraments during the Easter Vigil Masses last Saturday.

Those listed here as catechumens are those who have never been baptized and—within this past year—were baptized, confirmed, and received their First Eucharist. Those listed as candidates include people who have been baptized as Catholics who completed their Christian initiation by being confirmed during the past year. And those candidates who were baptized in other Christian traditions were received in full communion of the Catholic Church with confirmation and reception of their First Eucharist during the past year.

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

Other names were included in *The Criterion* the past two weeks.

New Albany Deanery

St. Michael, Bradford: Margaret Atwood, Katy Casper, Patrick Longstreth, Angela Pruitt, Karol Pusateri, Angie Wilkinson (candidates).

St. Anthony, Clarksville: Greg Rocky, Paul Donahue, Randy Rapier, Kim Rapier, Eathan Rapier, Dennis McGuire (catechumens); Tami Skaggs, Denise Lewis, Carol Sullivan, Scott Sullivan, Sara Sullivan, Charles Stone, Dianna McNew, Michael McNew, Karen Wilson (candidates).

St. Joseph, Corydon: David Kitterman, Kelley Towsley, Dawn Simcoe, Liffpop, Donna Whelan, Holly Ponto, Jonna Davis (catechumens); Sara Tucker, Marilyn Flock, Jason Flock (candidates).

St. Mary of the Knobs, Floyd Knobs: Darlene Banet, Jamie Cambron (catechumens); Amy Banet, Karen S. Bertrand, Angela Vaughn, June Waiz (candidates).

Sacred Heart of Jesus, Jeffersonville: Kourtney Bauer, Nancy Bruner, Kirk Lee Johnson, Paula Jean Muncy, Kevin Andrew Pinaire, Dale Schlosser, Patricia Kay Stengel, Janet Lee Wilcoxson (catechumens); Allison Back, Lee Back, Christine Bryan, Mary Jo Garvin, Joyce Lee Hetz, Teri Kirk, Ross Miller, Janelle Schlosser, Christel Scholtz, Daniel Whelan Sr., William Wise (candidates).

St. Augustine, Jeffersonville: Courtney Anderson, Alanna Campbell, Joshua Murdock (catechumens); Tammi Howard, Tracy Baldus, Jeremy Ryan, Gerald Leister, Tim Voelker (candidates).

St. Mary, Lanesville: Rhodella Lynn Schneider, David Patrick Stark, Jeffrey Donalds Winstead, Jeremy Gravel, Christian Close, Jennifer Close, Derek Sherrell, Emily Sherrell (catechumens); Bradley Allen Gravel, Christopher Scott Parker, Amy D. Campbell-Winstead, Esther Mae Endris, Rebecca Pierce, Dana Pierce (candidates).

St. Mary, New Albany: Jason Stankiewicz, Ronda White (catechumens); Lois O'Brien (candidate).

St. Joseph Hill, Sellersburg: Nikki Dillon, Lesia Ellis, Calvin Stewart, Greg Stotts, Robin Warren (catechumens); Dan Allen, Kimberle Allen, Wayne Bouvier, Bridget Fondrisi, Ken Sheets (candidates).

Seymour Deanery

St. Bartholomew, Columbus: Luellen Mary-Theresa Dixon, Jimmy Callahan, Sachiko Leo Rue Callahan, Gaige Clidinst, Linda Cool, Erica DeAngelis, Jeffrey Grissom, Julie Elizabeth LeMasters, Noriko Bernadette Scnoo, Clayton Shireman, Brad Stine, Aaron Duane Rhoades (catechumens); Chris Biggs, Brenda Champine, Roger Clark, Marilyn Frances Clere, Nicholas Critney, Sean Critney, Robert Hezekiah Culp, Rolf Loescher, Sandi McNeely, Melissa Noll,

Barbara Piotrowski, Aaron Duane Rhoades, Sondra Shireman, Donald Sickels, R. Dirk Taylor, Mark Verplank, Erica Vorndran, Tiffany Weil, James Willis (candidates).

St. Rose of Lima, Franklin: Amber Blessing, Cara Broniszewski, Jessica Ellis, Richie Ellis, Tonya Kieffer, Jamie Ripberger, Kimberly Schofield, Robert Wood (catechumens); David Britton, Judith DeBoy, Stacey Hardaman, Paul Hass, Janet Kirby, Craig Moorman, Nicholas Schofield, Gary Thompson, Amy Wampler, Martha Jo Winters (candidates).

Prince of Peace, Madison: Jodi Cheatham, Jeff Fant, Diane Nesbitt, Peggy Storm, Sarah Storm, Thomas Storm, Jarid A. Horn (catechumens); Anna Laura Berry, Beverly Copeland, Nancy Cutshall, Diana Lee Dupraw, Dorothy Freeman, Willa Louise Gossman, Sharon A. Higbie, Tom Mathews, Cecilia Means, Bretani Munier, Gina Munier, Mark Munier, Dorothy Pyles, Sheree Smith, Shannon Sloan, David G. Storm (candidates).

St. Mary, North Vernon: Diane Machino, Misty Porter, Aaron Bales, Patricia O'Mara, Amber Elsner, Douglas Allen, Ronald Lainhart, Lisa Barlow, Jeanna Leach, Sheri Schroeder, Troy Vanosdol, Wendy Harper, Don Broadus, Lisa Day (catechumens); Daniel O'Mara, Tina Bott, Charlie Watts (candidates).

St. Vincent de Paul, Shelby County: Connie Fischer (catechumen); Paula Allio, Kay Allio, Arlene Johnson, Lorna Beyer, James Stewart, Susan Stewart, Jesse Stewart (candidates).

Tell City Deanery

St. Mark, Perry County: Matthew Greer (catechumen).

St. Meinrad, St. Meinrad: James Bittle, Tina Huff, Susan Ippoliti, Raven Terry (candidates).

St. Paul, Tell City: Shari Kraemer, Amy Reynolds (catechumens); Sandy Ballman, Suzie Sims, David VanWinkle, James Johnson (candidates).

Terre Haute Deanery

Sacred Heart, Clinton: Kathy Bricker, Michael Bricker, Carole Delph, Carrie Denney, Lecia Bumpus, Cindy Giuliano, Michael Bricker Jr., Derek Bricker, Emalie Bumpus, Jaclyn Bumpus, Lauren Bumpus (catechumens); Mura Carlson, Paul Delph, Lyndsey Marietta, Jack Patersak, Marjorie Yowell (candidates).

St. Paul the Apostle, Greencastle: Mark Smith (candidate).

St. Joseph, Rockville: James Nevins, Robin Vukovits (candidates).

St. Mary-of-the-Woods, St. Mary-of-the-Woods: Cynthia Walker (catechumen); Donna Tidd (candidate).

Sacred Heart of Jesus, Terre Haute: Brandon Artz, Kimberley Artz, Michael Blevins, Nicole Blevins, Christina Curry, Woodrow Harden, Neil Hargis, Melisa Higginbotham, Donette Robinson, Karen Robinson (catechumens); Warren Artz, Sue Barnhart, Michael Clappitt, Marvin Curry, Cynthia Hargis, Neil Killion, Don Peters, Heather Reynolds, Scott Reynolds, Greg Wall (candidates).

St. Ann, Terre Haute: Amy Hough, John Soza (candidates).

St. Benedict, Terre Haute: Christi Conklin, Lee Ann Gee, Michael J. Harrington, George Held, Robert McCardle, Angela McCullough, Jamie Patrick, Roland Witt, Sean Reeves (catechumens); Matthew Haley, Krissi Hodge, Steve Koebecke, Eric McCullough, Alex Sitz III, Jenna Spurrier, Marjorie Zellers (candidates).

St. Margaret Mary, Terre Haute: Eric Robert Baker, Jennifer Becker, Kayla Becker (catechumens); Robert Cave, Linda Cave, Charles G. Smith (candidates).

St. Patrick, Terre Haute: Thomas Buchanan, Melissa Craft, Nathan Jones, Kristi Nowak, Debra Stecker, Debbie Utz, Matt Utz (catechumens); Al Finch, Kelli Frederick, David Frisz, Elise Frisz, Douglas Gillespie, Amy Herb, Myles James, Amy Jones, Phyllis Littlejohn, Lisa Logsdon, Kevin McCombs, Paula Meyer,

Jans Novak, Anne Reinoehl, Erika Sullivan, Debbie Thibodeaux, Nancy Whitlock, Jay Wiemuth (candidates).

(The following names were received after the deadline.) **Bloomington Deanery, St. John Borromeo, Bloomington:** Kimberley Davin (catechumen); Patrick Farris, Krista Miller, Karen Fishel, Randy Gingrich, Donald Hayes, Darryl Hurst, Kimberly Minton, Lisa Schneider, Tom Stewart, Meridith Witkiewicz (candidates). **St. Agnes Chapel, Nashville:** Susan Chavez, Melissa Kline, Joy O'Daniel, Debbie Weaver (catechumens); Donna Wright (candidate). **Indianapolis, Marian College:** Katia Cota, Kristina Zike,

Melissa Bailey (catechumens); Gay Lynn Crossley, John Shelton, Laura Welles, Perry Woodin (candidates). **Indianapolis East Deanery: Our Lady of Lourdes and St. Bernadette:** Mahony Brogan, Delaney Brogan, Emma Carmichael, Hannah Carmichael, Bobby Joe Cline, Laura Harris, Robbin Harris, Sharon Harris, Shelby Harris, Christopher Henn, Cara Henn, Audrey Hyde, Cynthia Jewell, Penny McAvoy, Wilma Stark, Kandy Wilson, Dixie Arthur, Sarah Oliver (catechumens); Kelly Brogan, Karen Carmichael, Sharon Henn, Malcolm Biggs, Deborah Biggs, Nicole Biggs, Becky Biggs, Amanda Biggs, Michael Biggs, Reda Duncan, Jacob Duncan, Michael Duncan, Christina Duncan, James Duncan, Alex Duncan, Marcy McQueen, Daniel Morgan, Justin Morgan (candidates).



Members of the Richmond Catholic Community—candidates, catechumens, sponsors and catechists—are welcomed by Archbishop Daniel M. Buechlein during the Rite of Election and Call to Continuing Conversion at SS. Peter and Paul Cathedral.

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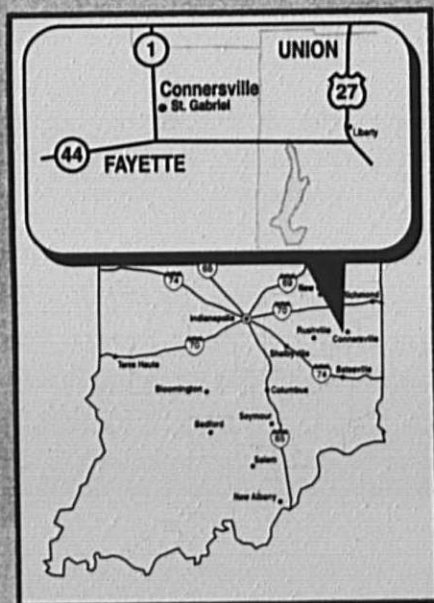
Connersville Deanery

St. Gabriel Connersville

By Susan Bierman

Fast facts:

St. Gabriel Parish in Connersville serves 987 households. There are 304 students enrolled at St. Gabriel School in preschool through sixth grade.



**Journey
of Hope
2001**

St. Gabriel, Connersville makes good use of available human, material resources

CONNERSVILLE—Things are never dull at St. Gabriel Parish in Connersville. And making good use of their material and human resources is a contributing factor.

"You have to use all the people who have talents from the parish that you can," St. Gabriel pastor, Father Stanley J. Herber, said.

Several parishioners helped as the worship space in the church was transformed during Lent to show the changes of the liturgical season.

Among these changes, which Father Herber said enhance the liturgy, is a large cross that was carried to the altar on Good Friday.

The cross is made of walnut with oak trim. Several parishioners helped provide the cross for the church. The cross itself was built by David Steinerd, the husband of parishioner Patricia Steinerd. It was donated by parishioners Dick and Rita Daniel.

Three parishioners carried the cross to the altar on Good Friday for Veneration of the Cross. Then on Easter, it was placed high above the altar and draped with a white shroud. It became the symbol of Easter, Father Herber said.

During Lent, the large crucifix, which is visible in the church throughout ordinary time, is hidden by a large drape. The colors of the drape are changed during the Lenten season. The colored drapes were made by parishioner Kathy Mackey. When Lent begins there is a purple drape, followed by a red drape on Palm Sunday, and a white drape on Easter.

"The white cloth descends all the way to the floor and is a backdrop the baptismal font. And what it kind of says without using words is a remembrance of St. John's gospel," Father Herber said.

He explained that the cross with the white cloth behind it is the symbolism of the blood and water flowing from the side of Jesus, which becomes the "waters of regeneration of baptism," Father Herber said.

Another red drape will conclude the season of Easter on Pentecost.

Father Herber said using the different colored drapes makes a strong statement to everyone who enters the church.

"Immediately they can see we are in a different season," Father Herber said.

The curtain is held by a system of pulleys, built by the maintenance supervisor, Charlie Precht, so the drapes can be easily lowered and changed without anyone having to climb to the height of the drape.

Father Herber believes displaying the cross and the drapes during the Lenten season heightens awareness of the Easter mystery for people and gives them a greater sense of being a part of it.

"Something like this speaks to the entire church, and I think it's uplifting," Father Herber said.

Parishioner Mary Alice Devor said the display catches your attention upon entering the church.

"It's the first thing you see when you come into the church, no matter which door you come in—it's really neat," Devor said.

After Pentecost, the drapes and wooden cross will be removed so the crucifix will again be visible.

"It represents change, and so it's very important for them that it all returns after Pentecost," he said.

Parishioners and staff at St. Gabriel are on top of making use of their talents and available resources.

Candlesticks once used with the old high altars in the church have been reconstructed for use during today's liturgies. Father Herber redesigned the candlesticks so they can be carried in procession and then placed back onto their stand near the altar.

"We are using the treasures of this older church and finding use for them again," Father Herber said.

St. Gabriel School Principal Emily Lemming had the idea to turn what she called an "eyesore" into something the students and faculty now take pride in.

Above the stairs in the main hallway of the school is a window that used to be filled with shelves and stacked to the ceiling with "all kinds of stuff packed in them—it didn't look very attractive," Lemming said.

So with the help of Precht, a small tower room was created. The window area, which the school refers to as the "tower room," is filled with seasonal displays that pertain to the liturgy. The displays change with the seasons. The children in grades pre-school through sixth gather in the hallway for a prayer service each time the display is



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changed. During Lent a big wooden cross covered with little purple crosses was displayed. Upon the purple crosses were the Lenten intentions of each of the students.

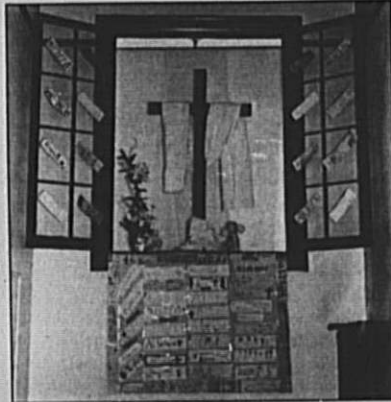
When the students returned from Easter the purple hearts were removed from the cross. A white cloth was then draped across the cross and baby lamb and chicken figurines also stood in the display. All the children gathered in the hallway around the window on Easter Monday and recognized one of their second-grade students who had been baptized on Holy Saturday.

Involving children in prayer is a regular activity at St. Gabriel School. At the beginning and ending of each school day, the children in the sixth-grade take their turn leading the morning and afternoon prayers over the intercom system.

"They seem very happy to be a part of this," Lemming said.



Mary Alice Devor and Father Stanley J. Herber, pastor, stand near the base of the large oak cross.



The "tower window" is decorated to celebrate Easter.



Father Stanley J. Herber and Mary Alice Devor admire the Easter candle, which was decorated by parishioner Connie Rigling.



Sixth-graders (from left) Mitchell Richardson and Dawn Leising lead the afternoon prayers over the intercom at St. Gabriel School.

St. Gabriel (1851)

Address: 232 W. Ninth St., Connersville, IN 47331
Phone Number: 317-825-8578

Church Capacity: 650 &
Number of Households: 987

Pastor: Rev. Stanley J. Herber, VF
Administrator of Religious Education:
Beth Luking, 317-825-2944

Youth Ministry Coordinator: Dorothy Kelly,
317-825-2944

Music Director: Kim Geisting
Parish Council Chair: Linda Struewing
Business Manager: Lynda K. Bell
Parish Secretary: Regina Brown

Principal: Emily Lemming
School: 224 W. Ninth St., 317-825-7951 (P-6)

Number of Students: 304

Daycare: Delightful Days, 224 W. Ninth St.
317-825-3037

Director: Mary Beth Berghian

Masses:

Saturday Anticipation — 5:30 p.m.

Sunday — 8:00, 10:30 a.m.

Holy Day Anticipation — 7:00 p.m.

Holy Day — 7:00, 8:15 a.m. (school days)

Weekdays — 7:25 a.m.; School year Wed. 8:15 a.m.

Editor's note:

As part of a weekly series of deanery profiles, The Criterion will profile people or organizations from all parishes in the 11 deaneries of the archdiocese. A different deanery is profiled each month until every parish in every deanery has been covered.

If you have story ideas or suggestions for this feature, call 317-236-1570, or 800-382-9836, ext. 1570; fax us at 317-236-1593; or e-mail us at critterion@archindy.org. Your contributions will help us tell about the good work carried out in all 151 parishes and missions of the archdiocese.

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News briefs

U.S.

Cardinal Law urges end to economic measures against Cuba

BOSTON (CNS)—Cardinal Bernard F. Law of Boston, returning from a visit to Cuba, expressed concern over the hardships of Cubans and urged the United States to consider dropping economic barriers against the island nation. Writing in his column in the April 11 issue of *The Pilot*, Boston's archdiocesan newspaper, Cardinal Law said his mission was to bring sorely needed medicines to the Cuban people and to help Cuba's bishops prepare for Pope John Paul II's planned visit in January. The cardinal said "it is hard to weigh" the U.S. government's stringent economic policies against Cuba compared to the favorable treatment it gives the communist countries of China and Vietnam.

Archbishop Chaput installed as head of Denver archdiocese

DENVER (CNS)—More than 50 bishops, archbishops and cardinals from across the United States joined Catholics from throughout the Archdiocese of Denver at the Cathedral of the Immaculate Conception April 7 for the installation of Archbishop Charles J. Chaput as the new archbishop of Denver. Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States, escorted Archbishop Chaput, 52, to his bishop's chair at the beginning of the Mass, formally beginning Archbishop Chaput's ministry as shepherd for the church in northern Colorado.

World

Filipino bishop denounces alleged abuse of workers in Taiwan

MANILA, Philippines (CNS)—The Philippine bishop in charge of the pastoral care of migrant workers has denounced

human rights abuses allegedly committed by a Taiwan-based garment firm against 41 of its Filipino workers. On April 7 Bishop Ramon Arguelles, chairman of the Philippine bishops' Commission on Migrants and Itinerant Peoples, asked President Fidel Ramos to help the 41 women, 36 of whom, he said, were still holed up in the Forest Grow Enterprise Co. Ltd. garment factory in Taiwan. In his two-page letter, Bishop Arguelles, head of the nation's Military Vicariate, asked Ramos to immediately ban the deployment of workers to Forest Grow and to order the filing of charges against two Philippine-based recruitment firms, reported UCA News, an Asian church news agency based in Thailand.

Pope: To know Christ, know Jewish Scriptures

VATICAN CITY (CNS)—The full significance of Christ's incarnation can be grasped only with a knowledge of and respect for the Jewish Scriptures, Pope John Paul II said. Ignoring Jesus' Jewish roots and the whole history of God's relationship with the Israelites, "Christ would appear like a meteor which accidentally plunged to earth and lacks a connection with human history," the pope said April 11. Pope John Paul spoke of the importance of the Old Testament for Christians during an audience with members of the Pontifical Biblical Commission.

Cardinal Laghi, promoting catechism, says even he uses it

TORONTO (CNS)—The *Catechism of the Catholic Church* is a beacon of light—even for cardinals. Italian Cardinal Pio Laghi, in charge of Catholic education worldwide as prefect of the Vatican Congregation for Catholic Education, said he

checked his catechism while preparing for a talk on euthanasia. The answer was quick and handy. It's a book for everyone, he insists. Especially for young people today, the catechism aims to offer values that give meaning to life, "to fill up the emptiness that marks so many lives," Cardinal Laghi told about 800 people at the University of Toronto's Convocation Hall April 8.

Agricultural policy must consider ethics

ROME (CNS)—Agricultural policy should not be made without considering ethical issues, the Vatican's envoy to a U.N. agriculture agency said in early April. Archbishop Alois Wagner, the permanent observer of the Holy See to the Rome-based U.N. Food and Agricultural Organization, called for principled policies to be recommended to all the FAO's member-states as a follow-up to the agency's World Food Summit held last November. "Nowadays there are quite a lot of agri-industries and agri-markets, but very often the human factor is missing in decision-making related to land cultivation," the archbishop told the FAO Agriculture Committee in April.

People

Cardinal O'Connor honored in Rome by North American College

ROME (CNS)—Cardinal John J. O'Connor of New York was honored at a black-tie dinner in Rome for his love for the Catholic Church, the priesthood and the United States' seminary in Rome. The cardinal, 77, received the 1997 Rector's Award from North American College April 10 at the seminary on a hill overlooking St. Peter's Basilica.

Hornett receives top financial honor

Joseph Hornett, chief financial officer of the archdiocese, has been named Financial Executive of the Year by the Institute of Management Accountants and Accountants on Call. The New Jersey-based organization announced the award March 31.

Hornett joined the archdiocese as chief financial officer in 1989. A graduate of the University of Notre Dame and Butler University, he and his family are parishioners of St. Malachy Parish in Brownsburg.

In honoring Hornett, the Institute of Management Accountants and Accountants on Call cited the CFO for a number of changes and improvements he has implemented in archdiocesan financial affairs. Among his most significant accomplishments was his successful effort to issue \$38 million in tax-exempt bonds to finance school projects in Marion County Catholic schools.

The April 8 edition of *The Wall Street Journal* quoted Hornett in an article titled "Liberty Bonds for Inner-City Schools." The report mentions his leadership in the archdiocese's efforts to become the first Catholic institution to receive a debt rating from Moody's.

Lawrence 'Bo' Connor named to Indiana Journalism Hall of Fame

Lawrence S. "Bo" Connor, Indianapolis, vice president of the Board of Directors of Criterion Press, Inc., the corporation that publishes *The Criterion*, has been named to the Indiana Journalism Hall of Fame.

Connor is a former managing editor of *The Indianapolis Star*, who retired in 1990 after 41 years with the newspaper. During his career, he served as an assistant city editor, city editor, news editor, and editor of the editorial page. He was managing editor for 11 years.

The St. Pius X parishioner, who is also a member of the advisory board for Our Lady of Grace Monastery in Beech Grove, is the author of a book, *Hampton Court: Growing Up Catholic in Indianapolis Between the Wars*, which was published in 1995. Hampton Court was an apartment complex about one block north of the former Cathedral High

School, which is now the Archbishop O'Meara Catholic Center. (In the book, he reports that he was nicknamed after a wrestler named "Bozo" by his eldest brother, Nick, in the late 1920s. He reports that he managed "to drop the last syllable" before he reached his teens.)

Selections for the Hall of Fame are made by its board of directors. The Hall of Fame is located at DePauw University in Greencastle, where the national Society of Professional Journalists was founded in 1909.

Five other journalists were also named to the Hall of Fame this year: Harriet Bachman, a native of Syracuse, Ind., who is a retired chief copy editor for *Time*; Henry Ward Beecher, 19th century Indianapolis preacher who used newspapers to call for the end to slavery and for women's right to vote; Earl L. Conn, founding dean of Ball State University's College of Communication; Bob Hammel, retired sports editor of the *Bloomington Herald-Times*; and Dan K. Thomasson, a Shelbyville native who is vice president for news of Scripps Howard Newspapers.

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Family Finance

A Supplement to *The Criterion*

Socially responsible investments show returns

By Julie Asher
Catholic News Service

Can you integrate your personal values with your investment decisions and still get a sound return?

Managers of socially responsible funds say yes, investors need not sacrifice financial gain by picking a fund that agrees with their beliefs.

According to the Social Investment Forum in Boston, there are three categories of socially responsible investing strategies:

Screening, the act of including or excluding corporate securities in a portfolio based on a company's record on a variety of social issues.

Shareholder activism, through which investors use shareholder meetings and their votes on corporate resolutions to influence a company's behavior.

Community investing, through which money is placed in community-based financial institutions such as credit unions and development banks to support development activities in low-income communities.

"Social investing is a commitment to seek out a double bottom line: a financial return and a social dividend," according to the forum's newsletter.

Christian Brother Michael O'Hern, president of the Christian Brothers Investment Services, said that socially responsible investing is an opportunity for Catholics "to speak our values in the marketplace."

In an address he gave at a finance and stewardship conference, he said he believes Catholics have a right and a duty to practice socially responsible investing.

Christian Brothers Investment Services, based in New York, provides religious organizations with a range of investment advice and management services that "aim to preserve capital, realize steady growth, minimize risk and be conscious of the social impact of investments."

For 25 to 30 years, religious congregations and institutions have been at the forefront of this kind of investing, accord-

ing to Frank Coleman, the organization's director of socially responsible investing. Religious groups began to feel they needed even their investments to reflect "their commitment to life values," he said.

In the 1960s, the biggest push came against apartheid and companies that worked in South Africa. In the '70s and '80s, the movement began to encompass other issues.

The involvement of individuals in socially responsible investment can be traced to the growing affluence of baby boomers. They have more disposable income and, awakened to social issues in the 1960s, they have looked to put some of that money in investments reflecting those values, Coleman added.

The issues driving this kind of investing by both individuals and institutions include: equal employment opportunities, just wage structures, safe working conditions, product safety, inclusivity in boards of directors and senior managers, responsible international lending, fair labor practices, economic conversion of facilities that depend on weapons contracts, respect for the environment, prudent application of biotechnology, sensitivity to indigenous peoples, tobacco production and attacks on human life, including abortion.

In choosing companies to include in investment portfolios, managers of socially responsible funds put companies through a screening process to see how they stack up on these issues.

For example, a fund might exclude U.S. companies that operate *maquiladoras*, assembly plants in Mexico along the U.S. border, because the companies do not pay Mexican workers a living wage.

The screening process of Working Assets Common Holdings includes such questions as:

Is this a successful company with good financial prospects?

Does it provide products or services that contribute to a better, safer world?

Is it creating value for customers, shareholders and the community?

Is it a persistent violator of

Environmental Protection Agency regulations?

Does it have good employee relations? Is it a good corporate citizen?

Does it have a pattern of breaking health and safety laws, union busting tactics or discriminating against employees, customers or suppliers on basis of race, gender, age sexual orientation, ancestry, religion or disability?

"You can have it both ways. That is our goal," said Jack Farrell, vice president of Working Assets Common Holdings.

He emphasized that his company is completely separate from the Working Assets long-distance service and affinity credit card, which have been criticized for giving money to Planned Parenthood.

The oldest socially responsible fund is Portsmouth, N.H.-based Pax World Fund, which went public in 1971.

The Calvert Group, based in Bethesda, Md., has the largest family of socially responsible mutual funds, according to spokeswoman Elizabeth Laurienzo. Introducing its first fund in 1982, Calvert's "double bottom line" is to offer investments that are in line with consumers concerns and to offer competitive performance, said Ms. Laurienzo.

MMA Praxis mutual funds, based in Columbus, Ohio, are linked to the Mennonite Church, which opposes military service. The funds' managers vow to stay away from any financial vehicles that lead to "the development and production of military armaments."

The Aquinas Family of Funds, based in Dallas, "closely aligns itself with the teachings of the Catholic Church," according to a pamphlet on the funds.

Aquinas is trying to get corporations in its investment portfolio to discontinue

donations to Planned Parenthood, to reduce violence in the media and to increase reinvestment in communities. Its profits from management fees go into charitable religious and educational organizations in the community.

Begun in April 1994, the Timothy Plan, based in Winter Park, Fla., screens out companies that are directly or indirectly involved in abortion, pornography, alcohol, tobacco and casino gambling.

Its managers work with three organizations that monitor corporate activity in those areas: American Family Association in Tupelo, Miss., Life Decisions International in Amherst, N.Y., and Pro-Vita Advisors in Dayton, Ohio.

"This professionally managed, no-load mutual fund is designed to give Christian investors the ability to match their investment decisions with their moral convictions and it does so without compromising their investment opportunities," fund president Arthur D. Ally said.

As with any kind of investment, the return you get can depend on your strategy. Some funds do better than others, and some are too new to have measurable, long-term performance.

(For general information on socially responsible investing, contact the Social Investment Forum at P.O. Box 2234, Boston, MA 02107; (617) 451-3369.

For information on specific funds, contact: Calvert at (800) 368-2748; Christian Brothers Investment Services, (800) 592-8890; Working Assets Common Holdings, (800) 223-7010; Pax World Fund, (800) 767-1729; MMA Praxis Mutual Funds, (800) 348-7468; Aquinas Funds, (214) 233-6655; and, the Timothy Plan, (800) TIM-PLAN.)

It's never too soon to start saving now for retirement, experts say

By Carol Zimmermann
Catholic News Service

No one wants to think about getting older. Instead, people buy lotions to eliminate wrinkles and dyes to cover gray hairs. But financial advisers suggest another approach to deal with aging. They look at getting older square in its face, with or without the lines, and warn people to be prepared.

It's all a matter of thinking ahead and taking money matters into one's own hands, they say. Having the funds to enjoy after years of sending children to school, clothing them and paying their medical expenses doesn't just happen.

"Most people don't plan to fail, they simply fail to plan," said John Martino, a financial broker with Dean Witter and a parishioner at St. Bartholomew Church in Bethesda, Md.

Financial planning is even more crucial today than it once was because of a weakened Social Security system, decreased employee benefits, low savings rates, longer life spans and higher retirement and medical costs.

Martino said more people are starting to realize that "no one is going to take care of retirement for you."

One change in Social Security is the age that people can begin to collect their benefits. Previously, 65 was the starting age, but now, those born after 1960 cannot collect payments until they're 67.

Traditional pension plans have also changed. Long gone are the majority of retirement plans that asked no contributions of employees, yet guaranteed them a fixed income upon retirement. Today, many employers are switching to the 401(k) plan, which usually requires workers to contribute some of their own money.

Despite such changes, the future need not look bleak to those who hope to one day settle down near a golf course or see the world on a cruise ship.

The key is to start saving right away. U.S. Department of Commerce figures

show average Americans save less than 5 percent of their incomes. Yet experts say that about three times that amount should be saved to maintain a comfortable retirement.

"You have to look at the future," said Martino. "The length of time you invest allows you to accumulate so much more, (and) it's so much easier if you do it while you're younger."

For example, if a 25-year-old saved \$2,000 a year for 10 years at 8 percent, the investment would be worth \$335,000 when turning 65. But if the investor had waited until age 35 to start saving the same amount at 8 percent, the investment would only yield about \$250,000.

The first step in saving for retirement would be to look into what your employer provides and take full advantage of it. Employers using 401(k) plans usually match the employee's contributions with a specific amount. Most employers allow workers to contribute a percentage of their salary up to a federally set annual limit. The invested money grows tax free, that is, taxes are not paid on the money until it is withdrawn.

If you are self employed or your employer doesn't have a retirement plan, you can start your own with the Individual Retirement Account at a bank or mutual-fund company. These accounts also grow tax-free and, in some cases, yearly contributions can be deducted from annual income taxes.

Other means of savings are not solely for retirement purposes, but because they are long term, they can help provide that necessary cushion when the weekly paychecks stop coming.

Martino urges people to invest aggressively in stocks or annuities, particularly when they are thinking about long-term savings. "You get paid for patiently waiting," on your investments, he added. And as most retirees would probably agree, extra money during the final third of their lives is nothing to regret.

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In debt? Seven easy steps to reducing it

By Catholic News Service

Are credit card bills and other debts keeping you from achieving your financial goals? Would you like to be able to pay off those bills once and for all?

In its newsletter, *Loose Change*, the Financial Literacy Center in Kalamazoo, Mich., offered seven easy steps to begin the process of taking control of one's finances rather than being weighed down by growing indebtedness.

First, assess the damage. The average person has five or six active credit cards with balances totaling more than \$3,300, with many owing much more than that.

Before you can develop a plan to pay off your bills, you have to figure out how much you owe. Make a list of all of your credit cards and loans, noting how much you owe, the required monthly payment and the interest rate.

If you have loans where you don't get a monthly statement, like a car loan or student loan, call the lender to find out the current balance.

Second, pay the most expensive one first. Make only the minimum monthly payments on all of your cards except the one with the highest interest rate. Put as much extra money as you can afford each month toward that card until it is paid off.

Once you've paid it off, add the same payments you were making on that card to the payments you're making on the card with the next highest interest rate, and so on until all of the cards are paid off.

Third, put the change in your pockets to work on loan payments. Marc Eisenson, author of *The Banker's Secret*, has pointed out that by adding just 25 cents a day to the minimum payment on a

\$1,000 credit card bill with a 17 percent interest rate, you'll save \$502 in interest and pay off the bill six years sooner.

Fourth, take your cards out of your wallet so you won't be tempted to use them. If you must have a credit card for travel or emergencies, choose one that has a zero balance and then resolve to pay any new charges in full when you get the bill.

Fifth, shop to find the best credit card bargain. The higher the interest rate, the more money that loan is costing you.

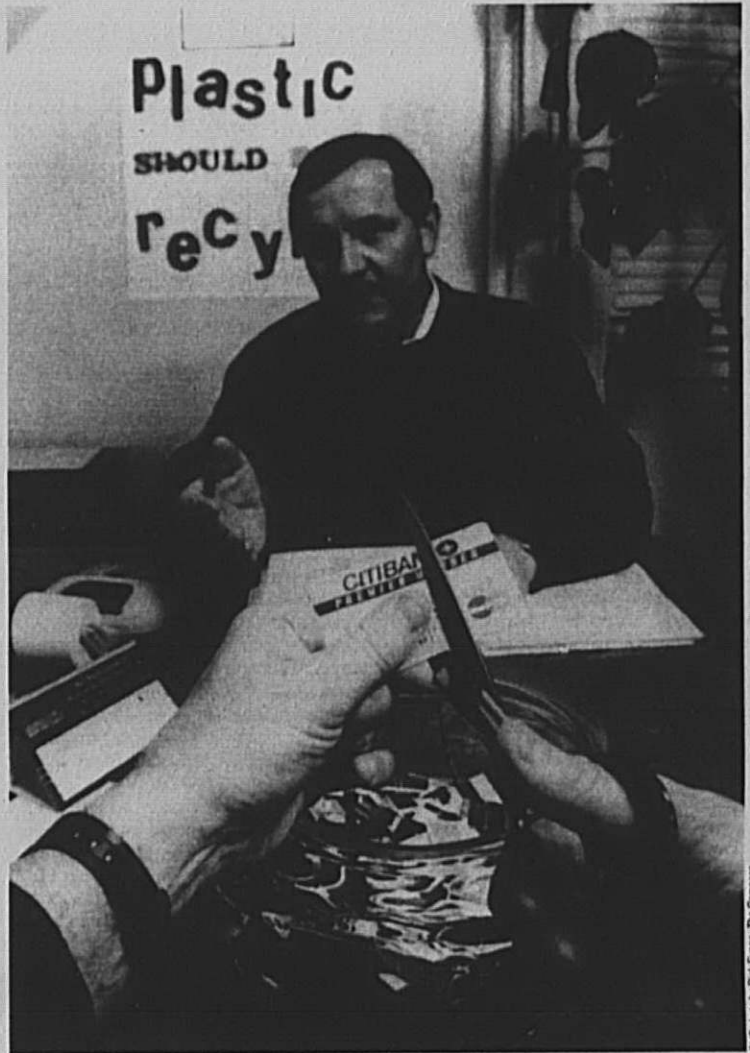
When you find a card with a low interest rate, consolidate your credit card bills on a cheaper credit card. Most credit card companies will be happy to help you transfer other bills to their cards and you can save literally hundreds of dollars while you're paying off the balance.

Cut up the higher-rate cards you've paid off so you won't be tempted to run up new balances on them.

Sixth, plan for the unexpected. Jumping off the debt treadmill isn't always easy. Just when you think you're making progress, the car breaks down or your dentist tells you your child needs braces—and you don't have money in the bank to pay for it.

Last, reward yourself. Changing your spending habits isn't easy. Make a list of things you enjoy that don't cost a lot of money. Reward yourself inexpensively when you pay off a bill or pass up a sale at the mall. The greatest reward, of course, is when your debts are paid and you don't have to worry about bills anymore.

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Financial consultants suggest cutting up credit cards with high interest rates and taking other cards out of your wallet so you won't be tempted to use them.

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- Safety



Inflation: still a danger

Many people say, "My goal is not to lose my money." But even this statement can be misleading. If your assets are earning 3.5 percent in a very "safe" place while the inflation rate 4.5 percent, your purchasing power is being eroded at about 1 percent per year. To add insult to injury, you have to pay tax on the earnings. So your purchasing power is actually being eroded faster. Over the years, an expenditure like replacing a roof or going on a trip becomes a major financial undertaking.

Inflation has not been the obvious menace during the last ten years that it was in the late 1970s and early 1980s. In most recent years, inflation

has hovered at a fairly constant level of 4 to 5—its average rate over the last 50 years. This constant level of inflation, although seemingly harmless, can lull investors into dismissing inflation as unimportant.

But even a low annual inflation rate of 5 percent can have a substantial corrosive effect over the years. For example, at that rate, for every \$10,000 of income you need today, you'd need \$16,289 ten years from now and

\$26,533 twenty years from now. As prices continue to rise each year, your purchasing power is being eroded. And this doesn't take into account the damage that can be done by "bracket

"My goal is not to lose my money."

creep"—finding yourself in a higher tax bracket because of the rising number of dollars you take in, despite their lower value.

To offset the effects of inflation on your portfolio, you must ensure that the total return (growth plus income) of your investments meets or beats the rate of inflation—adjusted for any movement to a higher tax bracket. Your financial consultant can help you establish your investment goals and design an portfolio to balance all your investment needs and help you meet your goals.

Provided by courtesy of Jim Cain, Vice President and Financial Consultant with NatCity Investments, Inc. For more information, please call Mr. Cain at 317-686-3541. NatCity Investments, Inc., is a full service regional investment banking and brokerage firm based in Indianapolis. Information for this report was obtained from sources deemed reliable. Its accuracy or completeness is not guaranteed.

PAID ADVERTISEMENT

Couples should work, plan together to meet financial pressures

Egos should be set aside to meet the challenges of spending and saving

By Mary T. Carty
Catholic News Service

Words often associated with marriage are love, wedding, family, partnership and commitment.

The word "money" is not usually connected to marriage.

Yet money determines a family's lifestyle, which includes the type of house or apartment, location, college education, food and other necessities. It plays a major role in day-to-day living, as well as in the future of the family.

Money is also one of the major causes of conflict in a marriage. Whether the financial crisis is major, such as an eviction notice, or minor, such as an overdrawn account, anger, fear, frustration and disappointment may surface. The couple may resort to arguing and even blaming one another about the financial straits they find themselves in.

This may be the time for the couple to set egos and personal agendas aside and acknowledge there is a problem, agree to work together toward a solution to the immediate problem and commit to plan their financial future together.

The couple may face the reality of needing to restructure their finances, which may include making cutbacks, more work hours, negotiate arrangements

for making smaller payments, take out a loan to pay off immediate debts and put off major purchases.

Most reputable businesses are understanding of a family facing financial difficulties, and are willing to work with couples that show a commitment to meeting their financial responsibilities.

Like restructuring a small business, the couple will need to do some simple, but important, tasks to prepare to begin the process to find financial stability, including: gathering financial information that provides a history of expenses and income for the last 12 months and specific information about the short- and long-term future; setting up uninterrupted meeting times to address the immediate and long-term financial planning; listing present and future financial expectations and goals; and assembling materials, such as a calculator, ledger sheets, notebook and pencils.

After the preparation is completed, the first step in the payment planning process would be to list all debts and all sources of income, savings and other assets. The totals of each can be compared to estimate whether bills can be covered by available money or whether arrangements need to be made to compensate for a shortage of funds.

The debt list can be further ordered to

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100	14,683	36,257	114,532	283,523	648,361
200	29,366	72,513	229,064	567,045	1,296,720

*At 8% interest, contributions invested at the end of each month

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identify bills that need to be dealt with immediately and those that could be paid at a later date. If there is not enough money to cover the debts there are some short-term strategies that can be used:

Make minimum payments until anticipated financial changes occur.

Contact creditors to work out a temporary payment schedule until more can be afforded.

Take out a loan to pay rent or overdue notices.

Increase work hours, if possible.

Remember, though, that even after the crisis has subsided, financial problems have not been solved. The time for long-term planning and regularly scheduled meetings has arrived.

Planning for college tuition costs, preparing for retirement, and finding and funding a first house or a dream house, among other financial goals, need to be realistically addressed.

Some moderate and long-term strategies that can be used are:

Commit to using an annual budget and stick to it.

Take on an additional part-time job, re-enter the work force or seek a promotion.

Make deep spending cutbacks and

avoid using credit cards for nonessential or non-emergency items.

Limit spending on recreation.

Write letters rather than make long-distance phone calls.

Refinance the mortgage if and when interest rates drop, and/or consider changing location if the taxes and cost of living are too high to survive financially.

Consider a long-term savings plan or find a financial planner with whom you can work to help you set up a plan to reach your financial goals.

Some of the important elements of keeping a marriage intact are honesty, respect, equality, openness, the ability to forgive, a cooperative spirit, a sense of caring and a willingness to stick together and work together during the good times and the bad.

The challenge is to remember these elements of a strong relationship when caring for family finances, as it is money that pays for the food shared at mealtime, the oil that keeps the home warm in the bitterness of winter, the gifts that bring smiles at Christmastime and birthdays, and the multitude of other things that makes a family comfortable and secure throughout the year.

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Bishop promotes stewardship for its spiritual rewards

By Patricia Lynn Morrison
Catholic News Service

Trends in Catholic giving have sociologists and financial consultants scratching their heads.

Recent studies of comparative giving by leading denominations indicate that Catholics are among the lowest givers, giving on average less than 1 percent of their income to their churches. At the same time, other studies have shown that Catholics are remarkably generous to numerous causes, especially in crisis and emergency situations.

What causes such a discrepancy and what are giving motivators for Catholics?

While individual parishes and entire dioceses across the country are launching programs to teach parishioners about the concept of tithing—long a practice in most Protestant churches—and stewardship, one U.S. bishop believes that the problem is not only one of education.

Auxiliary Bishop Robert Morneau of Green Bay, Wis., who has served as a member of the U.S. bishops' ad hoc Committee on Stewardship and is an author and a speaker on themes of spirituality and stewardship, said that the challenge of stewardship is one of spirituality.

Catholics are not lacking in generosity, he said. "It's a basic truth that when people see a need, they give," he said, pointing to aid to Somalia as a recent example. "But once the need disappears or when 'giver fatigue' sets in they don't give."

The remedy to that, he believes, is the development of a spirituality that fosters a sense of interconnectedness with the global community and a resultant giving back to God out of a need to respond with generosity.

"It's moving from 'giving to need' to 'needing to give,'" he said.

One way to do that, Bishop Morneau said, is to return to the biblical practice of tithing.

The word "tithe" is a modern form of the Old English word "teotha," meaning "one-tenth."

Although the church throughout history has reminded Catholics of their obligation to support the church, mandatory tithing never enjoyed much favor. While Catholics are called to contribute to the support of the church, no specific amount or percentage is indicated; individuals are asked to respond according to the needs of charity and justice.

But stewardship as a way of spirituality offers believers a norm, Bishop Morneau said. "If I'm a tithing person and I just earned \$1,000, it means \$100 comes right off the top, I give it right back—that's gross, not net—and that's not something a lot of people are comfortable with," Bishop Morneau said.

To encourage tithing, the church must do a better job of helping Catholics develop a holistic approach of spirituality, he said.

"It starts as something like a baseball diamond, with four sides. It's an approach to God and to life that looks at it all as gift—time, talent and treasure," he said. "It's not



Auxiliary Bishop Robert Morneau of Green Bay, Wis., says stewardship is not just about donating money. "It's an approach to life," he says.

just a money issue, but an approach to life." Bishop Morneau noted that the four sides or elements of the stewardship diamond are: Receive gratefully the time, talent and treasure one has.

Nurture them responsibly.

Share generously.

Return to the Lord abundantly.

Viewed from this perspective, Bishop Morneau believes that stewardship moves the Catholic from the single lens of money to the panorama of seeing all of life and one's blessings as gifted. "St. Therese of Lisieux perhaps said it best, 'Everything is grace,'" he said. "When you believe that—really believe it—it comes as natural as breathing to act on it."

Keeping the elements of stewardship central in one's life is "a great corrective to the culture that feeds us different messages," Bishop Morneau said.

"When we develop a spirituality based on these four pieces of the whole," he said, "that begins to shape us in all areas of life."

"It's no longer just a question of dropping a buck in the basket on Sunday," he added, "but how we respond as consumers, as caretakers of our Earth."

"When someone I love gives me something, I receive it gratefully. And I take care of it—I nurture responsibly. And because I am loved and have experienced it, I feel a need in return to share generously, to reach out to others around me, to find ways to give back something to the giver," he said.

With this kind of faith perspective, Bishop Morneau believes that stewardship becomes not a program imposed, but a way of being.

The bottom line of such a spirituality is "really a question of identity," he said. "The question is not, 'Who am I?' The question becomes, 'Whose am I?'"

"When a person answers that 'I am the Lord's and he's given me gifts to use for the kingdom,' we're on our way to a spirituality that will make a difference in our world," he said.

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Becoming a new parent is increasingly expensive

By Randy Farmer
Catholic News Service

Becoming a parent is one of those significant milestones that mark the passages of one's lifetime. When one becomes a parent, an adult's life is changed forever.

Yet considering the tremendous and long-term impact parenting has in one's life, it is surprising that would-be parents do not do a better job of planning for it.

Consider the financial aspects. Research has shown that the first year of a baby's life is the most expensive of the first 18 years. Baby costs are booming—the average first year costs of caring for an infant is almost \$6,000, twice as high as they were three decades ago, and can easily top \$10,000!

This is especially significant noting that these expenses are paid with after-tax dollars and do not include the costs associated with the pregnancy and the delivery. If the costs associated with the first year are difficult to believe, remember that parents can spend \$10,000 a year for day care in some metropolitan areas.

Preparing a budget for your child's first year of life is an important way to plan for becoming a parent. By preparing a budget, you can not only anticipate expenses and prepare accordingly, you can identify unnecessary expenses or areas where you can cut back.

The budgeting process can be initially time consuming, which is why more people do not do it. Yet with the financial pressures facing the young married couple only growing, it makes sense to consider in advance the increased drain on cash flow caused by the new addition to the family.

Consider dividing your budget into easy-to-remember categories that may help you not to overlook any item. By categorizing your budget you also will be able to keep

track of where your money is going.

Here's a suggested listing of categories, encompassing all of the activities in which your baby will engage: feeding, clothing, diapers, furnishings, equipment, toiletries, recreation, traveling, health/safety, accessories and day care.

Start the budget during pregnancy, as expenses don't wait for the baby to be born.

Once you have a budget in place, you can pursue cost-cutting strategies. There are many things you should do financially before your baby is born, such as reduce or eliminate credit card debt and get out from under any loans that are outstanding.

However, once you have categorized your baby's budget expenses, you can identify alternatives as well.

As each person's financial situation is different, you should price all products as economy, moderate or luxury. There are usually many price alternatives for each product on the market.

You can buy the basic umbrella stroller or the high-priced imported model depending on your disposable income and the importance and value you place on that particular item. But your choices will be based on seeing the entire range of goods and services you will need to purchase, and can be made without incurring unanticipated indebtedness.

You also will know in advance what products you will have to live without or what items you should seek to borrow from family or friends.

To conserve what will seem to be too little funds, do not purchase a product until and unless your child needs it. Too many parents buy a newborn a new tricycle or swing set in order that it will be ready when he or she needs it. The money spent unwisely could have been used to meet more pressing needs, such as meeting the costs of day care or to



"I didn't know that fathering requires so much mothering," says Lelf Kehrwald as he examines what being a father is all about.

start a college fund.

To put all of this into perspective, remember that for most parents the major cost of raising a child is day care, furnishings, feeding and health and safety items. Obviously, these are areas in which you just cannot scrimp. Make these budget allocations first, then look at other areas.

Planning for your first baby is a key first step. As a new parent, you will have a lot to

worry about. Developing and sticking to a budget will allow you to focus more time and more energy on that which is most important—your child's well being.

Farmer is a member of the Institute for Certified Financial Planners and co-author of the 1992 book, "The Baby's Budget Book: Financial Planning For New Parents," published by Shadetree Publishing Inc. in Dallas.

Planned giving is 'immortality on the installment plan'

By Mark Pattison
Catholic News Service

Catholics may help themselves financially through a vast array of products in the financial marketplace, but they just as readily can help others through those same financial products and services.

"Insurance has as its principal purpose taking care of others," said financial planner Glenn Porzadek of North Hill Financial, an insurance consortium in the Detroit suburb of Rochester Hills, Mich.

And through savvy shaping of insurance policies or other financial products, "in the process of making the purchase for the benefit of someone else, you are building up your own cause," Porzadek said.

He is quick to point out the difference between investments and insurance. Investing, according to Porzadek, "is a more self-directed proposal."

"It's a concern—almost to the point of fear—on who's going to take care of them when they get older," he added. Such fears, he said, are generated by baby boomers' doubt, as they see retirement looming on the horizon, over the future of the Social Security system.

But insurance can be used as a model of planned giving, Porzadek said.

People want to give to "those institutions they feel are doing good work," he said. "But," he added, "the average Joe—or Jill—may not have the resources to take care of their family and give to their favorite charity" at the same time.

In such instances, he said, "life insurance for people of modest means is a big way for people to give a major gift."

Why do people give?

"People generally see there is a necessary evil in money," Porzadek said.

"People see it takes money to get the necessary work of a charitable organization accomplished."

Where do people give?

Givers typically have a personal relationship with the cause promoted by the charity. "If they see a hospital that helped their father or mother during an illness, if a particular college helped that person to do what they are now doing, if an agency is doing some kind of independent

research that would help their brother or sister who has a debilitating disease," Porzadek said.

Thanks to current federal tax law, contributions to almost every charitable organization is tax-deductible, "so everybody wins," he added. "The organization wins, the individuals win, the people who are in need win."

Most Catholic Church institutions do not do as well with this kind of planned giving as other nonprofit organizations, largely because they do not have as much experience with it.

"Churches have not been really active in planning for future finances," Porzadek said, "perhaps with good reason. For thousands of years, the church has been good at asking for money today for today's needs."

But the economic crisis in religious orders has been a catalyst for change. With vocations drying up for many communities, orders face the future with a majority of their members at or near retirement age, and a collective unfunded retirement liability pegged in 1994 at \$6 billion.

But since the crisis first surfaced in the mid-1980s, religious orders have started development departments along the lines of their counterparts at Catholic colleges and universities. The money generated by development departments permits aging religious to receive the care they need while at the same time permitting active religious to continue their ministry.

Porzadek said his own clientele's planned giving is broken down among four major categories: church-related institutions; colleges and universities; organizations that do medical research; and justice and peace groups, such as Bread for the World, Pax Christi and the Medical Mission Sisters.

But without the means to make the kind of splashy contribution that gets media attention, most contributors make extraordinary sacrifices to back a cause or charity they care deeply about.

"Immortality on the installment plan," is how Porzadek describes planned giving to his clients. People want to do good work for the larger society and would like to be remembered for it, he added.

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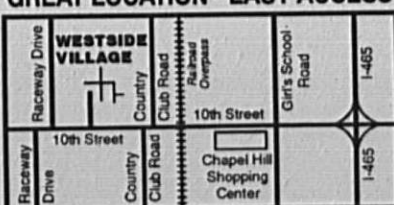
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Sponsoring credit cards a boon for charitable groups

By Bill Pritchard
Catholic News Service

One way to give to the cause of your choice is charity on credit.

A number of public service and other organizations in the United States and abroad have taken to sponsoring credit cards for their members, issued by commercial institutions, which return a percentage of the members' credit purchases to the organization.

Not all banks are involved in such activities, and at least one consumer group says it makes more financial sense for the individual to avoid putting charity on the card. But the arrangements—called affinity-card programs—have been set up between financial institutions and groups ranging from university alumni clubs to global environmental associations.

The alumni club at Creighton University in Omaha, Neb., sponsors a credit card aimed at supporting scholarships and various alumni activities, said Jim Nolan, university manager of media relations.

Working with the First Bankcard Center of the First National Bank of Omaha, the card-issuing firm, the association offers a standard MasterCard, a student MasterCard and a Visa Gold Edition card. There are no annual fees charged for any of the cards, Nolan said.

"Those who use the Creighton University Alumni Association credit card truly are doing good through their use of the card," he said. "They directly support the university's scholarship program and fund other alumni activities, replacing funds that would have to come from other sources."

A number of environmental organizations have launched their own affinity-card programs for the support of such causes as duck habitats and protecting African elephants from extinction.

The San Francisco-based Sierra Club has offered a "charter card" to its 570,000 members for the past several years, said media relations spokeswoman Theresa Caracristi.

The club arranged with MBNA America, a Delaware-based financial institution, to sponsor a card in its name. One-half of 1 percent of every purchase made on the card comes back to the club for its environmental activities. Additionally, MBNA donates \$3 to the environmental group for every card issued.

A break for Sierra Club members who obtain a card is a 6.5 percent interest rate for the first year they hold it.

The Sierra Club reaps between \$300,000 and \$500,000 from the affinity-card program annually, said Caracristi, adding that the club also benefits when members use their cards to purchase Sierra Club merchandise.

The American Society for the Prevention of Cruelty to Animals, Defenders of Wildlife, the World Wildlife Fund and Ducks Unlimited are among other groups that underwrite a portion of their conservation and preservation activities through affinity-card programs.

But Ruth Susswein, executive director of Bankcard Holders of America, a consumer advocacy and education organization, sounded a cautionary note concerning the affinity-card program.

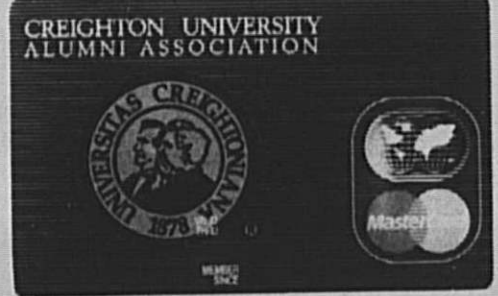
If you want to support your favorite charitable, environmental or public service organization, she said, write a check in an amount with which you feel comfortable. "You'll end up spending less in the long run," Susswein said.

Without singling out a particular program, she said that affinity cards generally have higher interest rates than the general run of credit cards.

The affinity program is fine for the sponsoring organizations, which "don't have to put any money up front to get the return," she said.

The Georgetown University Alumni Association uses the proceeds from its affinity card to endow its alumni house, which is used for meetings, dinners and as the residence for the association's executive director.

Association vice president for alumni relations Conan Louis said that the organization has received



between \$85,000 and \$100,000 per year from the program. At the same time, by using its organizational clout, the association was able to obtain a card with a "fairly favorable rate" of interest, he said.

Louis said the association plans to turn the affinity-card income toward funding scholarships and supporting various alumni activities once the house is endowed.

The association also negotiated tight control of the cardholder mailing list, Louis said. MBNA, the financial institution which issues the cards, must obtain approval from the association for any use of the list, he said.

Richard LaRosa, vice president for credit card products for Mellon Bank in Pittsburgh, said the affinity-card business nationally is "in the billions."

He said that organizations participating in an affinity-card program are generally interested in "finding a good deal for their constituency" and "creating a fee-generating system" for their treasuries.

For the financial institution that issues an affinity card, LaRosa said, there is the incentive of profit and of the name of a respected organization on the institution's card.

"Its endorsement of the product (the credit card) is powerful," he said.

Helping your children understand the meaning of money

By Peggy Weber
Catholic News Service

"Mom, can I get some books from the book order at school?"

"Dad, can I go bowling this afternoon with my friends?"

"Mom or Dad, my sneakers are getting worn out, and there's this really cool pair at the mall for under \$100!"

When young people say these and other similar things to parents, as they often do, those requests get parents thinking about their children's attitude toward money.

When should a child start to pay for some of his or her own things? When should a child start working? Should a child receive an allowance? Should a parent have to pay for a child to do chores around the house?

Every family will have its own answers when it comes to dealing with money. Much will depend upon the economic circumstances of the family and the experiences of the parents.

But, as one father advised, "every child should hear the words 'no' and 'we can't afford it' when they are growing up."

Lessons about money should start very early in a child's life. When a little one wants candy at the checkout at the grocery store, a parent should be wary of giving in too much. A parent can say they only have so much to spend on food that week, but maybe the next week they can get something.

Children can have a small bank and they should even have savings accounts where they can start planning for the future.

My three children were told that their bank book was their "college account." This gave them the idea that they would further their education and teach them something about the importance of having and working toward long-term goals.

Children also can learn about charity at an early age. Saving or hoarding money isn't the ideal. Children can give some of their money in a church collection each week or to a favorite cause at Christmas.

If you choose to give your child an allowance, consider requiring that half be put into savings and half be spent as he or she wishes. This kind of allowance helps a child to understand money in a very real way.

With the half that is saved, the child can watch as the amount grows.

With the half that can be spent, the child is encouraged to save over time for an item that he or she really wants. And in the time it takes to save for one's heart's desire, a child might reconsider the long-term appeal of the item. This, too, provides an important lesson about the value of money.

If you do give an allowance, tie the amount of money given to the level of responsibility shown. In our family, my three pre-teens can earn up to \$5 a week if they have their beds made, room clean and perform a chore a day. Some weeks they earn the money. But often, they only make \$3 or \$4.

Children need to see work as something good that brings positive results. They also need to realize that money just

doesn't come from a little machine in the wall at the bank.

Delivering newspapers or baby-sitting or running errands or shoveling snow are options for children to earn money for themselves and to set aside for the future. Yet, work for young people should not interfere with school work and family responsibilities.

Parents have a difficult road to walk in trying to teach children about money. A parent is challenged by the pitfalls of

instilling a sense of materialism or love of money on the one hand and not instilling an ability to save or manage money on the other.

When children begin taking responsibility for some savings and purchasing decisions, they learn important lessons upon which they can build in the future, they grow in self-esteem and they have a much better appreciation that money does not, indeed, grow on trees.

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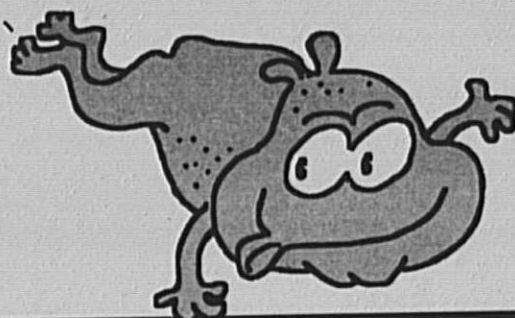
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Terri Reynolds
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A licensed assistant for her mother, Dorothy Greenwald, Terri specializes in Decatur Township properties. She and her husband, Mike, and their two children live in Decatur.



Joan Coffing
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Joan recently retired from Geo S. Olive CPA firm with over 35 years in accounting. She was first licensed as a real estate broker in 1979. Joan lives in the Eagle Creek area.



Alice Padden
271-4844

Alice retired from Wayne Township last year after a 35-year teaching career. She is a licensed assistant-at-large for the office. Alice lives in Speedway.



Cheryl Branson
216-3886

Cheryl came to real estate from an insurance background. Cheryl and her children live in the Clayton area.

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Debbie Powers
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Debbie is a licensed assistant for her husband, Darrell Powers. Debbie has a background of real estate marketing and development. She and Darrell live in the Brownsburg area with their family.



Hursel Disney
216-4462

A long time resident of Hendricks County, Hursel is a member of "The Linda Watson Team." Hursel has been actively engaged in farming, banking and government.



Sally Frye
216-4090

Sally, her husband, Bob, and their dog, the fantastic Fanny Frye, live in Westwood. Sally has ten years of real estate experience working with both buyers and sellers concentrating on Wayne and Pike Townships and downtown Indy. Prior to real estate, Sally was a buyer at L.S. Ayres.



Laura Kurkowski
216-4260

Laura, her husband, Jack, and their daughter, Amanda, live in Plainfield. Laura has fifteen years of real estate experience in the Morgan and Hendricks County areas, working with buyers, sellers, investment properties and rentals. She has also acted as a general contractor for 32 houses and as a developer.



Wajid Safdar
388-3532

Wajid has been involved with the management of real estate properties since 1986. In addition to residential sales, he also works with investors. Wajid, his wife, Neelum, and their daughters live in the Pike area.



Jeneene West
216-5919

Jeneene lives in Decatur with her husband, Greg, and their son, Will. She is a Purdue graduate in the school of engineering with a degree in Industrial Supervision. She also has experience in retail management.

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Faith Alive!

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A Christian family is a 'church of the home'

By H. Richard McCord Jr.

The strict definition of parenthood—"the state of being a parent"—is not very useful. It's a static viewpoint.

Instead, we need to ask, What does being a parent mean? This is the dynamic viewpoint and the more relevant question.

More specifically, what does it mean to be a Christian Catholic parent?

There are some generic things we can say about being a parent, regardless of one's religious background, and there are some dimensions that flow directly from being a Christian and a Catholic believer.

To be a parent is to answer a call to help God create, nurture and sustain new life. It's a vocation, something which, especially today, can involve risks, create anxiety and fear, and seem daunting.

Like any vocation, when it's embraced in freedom and with trust in the Lord, it will bring much joy, but always some pain and sorrow as well.

The call or vocation to be a Christian parent is a summons to perform the roles and responsibilities that all parents have and to see in this activity a deeper spiritual meaning.

What do parents do? Theologian and educator Maria Harris provides a helpful set of categories.

- **Parents protect:** keeping children from physical, psychological, emotional and spiritual harm by constructing boundaries around a family or household to screen outside influences.

Parents must be aware, however, that their protection cannot be absolute. Accidents and tragedies will happen; eventually children will suffer some harm.

Parents must be ready to let go of the need to control every aspect of their children's world. This realization can be a source of great sorrow—and also a new sense of freedom—for parents. It requires faith (trust) in God.

- **Parents nourish:** feeding, sheltering, clothing, and providing for children's physical needs. This can be exhausting. For some parents, it requires heroic effort and sacrifice. It is where some parents focus all their effort.

That can be short-sighted because there is also the need to nourish children's human spirits. They must

encounter beauty and truth and develop their gifts for creativity and service. Parents "feed" these spiritual hungers too.

- **Parents guide:** teaching, inspiring, communicating and modeling values and behavior—a progressive task which grows and changes as a child becomes more experienced with making decisions.

At some point in a child's development, it involves greater ability to listen, to pose questions, to outline possible routes to follow, then step back.

Parents are the first and most basic teachers, doing so more by giving example, by answering questions and equipping children with skills than by relating concepts and information.

- **Parents love:** This is what makes all the above roles possible. Parental love does not rule out anger, frustration, the need for discipline, the urge to scream and otherwise let off steam.

To be a parent is to have an enduring love for one's child—the kind of love which "never forgets" this essential relationship that began long ago.

Mothers and fathers will "parent" differently—each bringing a different set of perspectives and skills. Neither is better or more essential than the other; they should not strive to be interchangeable, lest they deprive children of ingredients for healthy development.

The single parent is not someone to despise or pity or blame. Usually people do not intend to parent alone. Most would rather have the assistance of a spouse if the circumstances were different.

The single parent is usually doing the best she or he can with limited resources. Research about resilience in children shows that children can thrive if they at least have the undivided attention, loyalty, love and care of one parent.

What can distinguish a "Catholic" approach to parenting is a sacramental viewpoint. This means that ordinary, everyday realities (like wiping dirty faces, tucking a child into bed, calming a child's fear) are "doors to the sacred," ways of discovering God's presence and encountering God's love.

The U.S. bishops, in their pastoral message "Follow the Way of Love," state: "Baptism brings all Christians into union with God. Your family life is sacred

because family relationships confirm and deepen this union and allow the Lord to work through you. The profound and the ordinary moments of daily life—meal-times, workdays, vacations, expressions of love and intimacy, household chores, caring for a sick child or elderly parent, and even conflicts over things like how to celebrate holidays, discipline children or spend money—all are the threads from which you can weave a pattern of holiness."

The other thing that could be called distinctively "Catholic" about the role of par-

ent is the understanding—a part of official church teaching—that a Christian family is a "church of the home." The parents are the leaders or ministers in the church of the home.

Pope John Paul II has said that parents have a ministry of evangelization and catechesis within their own family (*Familiaris Consortio*, 53).

(H. Richard McCord Jr. is the associate director of the U.S. bishops' secretariat for Family, Laity, Women and Youth.)



To be a parent is to answer a call to help God create, nurture and sustain new life. Parenthood can involve risks, create anxiety and fear, and seem daunting. Like any vocation, when it's embraced with trust in the Lord, it will bring much joy, but always some pain and sorrow as well.

Parents share vocation with God

By David Gibson

A parent is a work in process.

That means that a significant part of a parent's definition of "parenthood" is likely to be based on actual parenting.

It boils down to this: Parenthood is a whole lot different in reality than people tend to think going into it for the first time.

Now, as I see it, dealing with this reality constructively—being open to the larger dimensions of parenting as they emerge before your eyes—is a mark of adulthood.

Parents are adults who accept the fact that they don't already know everything. As unanticipated, even mind-boggling challenges confront them, parents as adults:

- respond reflectively, appropriately to what appears negative, and
- don't overlook the fact that God may be beckoning to them through this very situation, with all its difficulty.

I've only been a parent for 24 years, but already I think I've learned something: Even if a situation involving a child produces high levels of frustration and anxiety for a parent, God is not absent there.

In parenthood, Catholicism's sacramental imagination comes into full view: As children, who are works in process, make works in process of their parents, God remains part of the process.

(David Gibson edits "Faith Alive!")

Discussion Point

Parenting requires love and trust

This Week's Question

How do you define "parenthood" or name two "essentials" of parenthood?

"Flexibility, because nothing is certain but the unforeseen, especially in parenthood. And a strong sense of self, because you're making thousands of decisions all the time—and if you're second-guessing yourself, you'll go crazy." (Gail Koehler, Cleveland Heights, Ohio)

"Love and communication. You have to let them know how much they are really loved no matter what happens, and too often, due to working so much, parents don't have time to talk with their kids—and talking with them is essential." (Elaine Koopler, South Milwaukee, Wis.)

"Responsibility and dedication. Raising children is a kind of unwritten contract: You agree to provide for

their physical, emotional and psychological needs to the best of your ability, and it requires dedication to continue doing those things over the long haul." (Mike Dell, Colonia, N.J.)

"Loving the children and trusting they will do the right thing. Love means a lot of things: making sure they get a good education, both spiritually and on a practical level . . . , accepting them the way they are and teaching them to respect and help their neighbor." (Jean Shelton, Warrenville, Ill.)

Lend Us Your Voice

An upcoming edition asks: Think of a church building that you treasure. What about this church moves you?

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



Entertainment

Viewing with Arnold/James W. Arnold

Liar Liar examines parental credibility

Movies have their own moral code, even their own set of commandments.

Perhaps the first is: Thou shalt not become happy just by making money. There has never been a pop movie in which the crooked rich are happier than the honest poor. (But there's no rule against being honest and making

some money, too).

The new Jim Carrey movie *Liar Liar* reminds us of another rule, which is especially dear to baby boomers. The worst sin in the 1990s is neglecting a child, especially by busy, money-making parents. No kid is allowed to play a game or say a line in a school play without dad, mom and several generations of kinfolk beaming approval. The worst possible excuse is: "I have to work."

The commandment is: Thou shalt not work late at the office and miss Junior's birthday party. (We may not agree on sex or politics or the balanced budget amendment, but we agree on that).

Carrey, the lean young comedian of a thousand grotesque expressions, plays Fletcher Reede, a Los Angeles lawyer who is constantly breaking this commandment. He promises his almost-5-year-old son, Max

(Justin Cooper), that he'll show up, but he seldom does. His wife (Maura Tierney) has already divorced him, and is exploring new horizons (good-natured Cary Elwes).

When together, father and son get along famously. Nobody in the world is probably better than Carrey in pretending to be a monster and chasing Max around the house.

But the situation has deteriorated to the point where, when the kindergarten teacher asks the kids their fathers' occupations, Max answers, "Liar."

The teacher thinks he may mean "lawyer," an ambiguity that raises the movie's other moral issue. That is the perverse lack of truth-telling in adult life in general, and especially in the contemporary courtroom, where the stated purpose is to discover the truth.

Another Hollywood rule is that when children make wishes, they always come true. Blowing out his birthday candles, weebegone Max silently wishes that, for just one day, his father couldn't tell a lie.

Thus, the set-up evolves for an unsavory comedy, handcrafted both for family warmth and Carrey's peculiar talents, which also has at least a partially realized moral edge.

Fletcher not only can't lie, he can't hide his feelings. Much of the comedy comes from his being forced to violate the norms of social civility—the meaningless compliment to people who are ugly or fat or



Jungle 2 Jungle

Actor and comedian Tim Allen and child actor Sam Huntington play a father and his missing son in the Disney comedy *Jungle 2 Jungle*. The U.S. Catholic Conference classifies the film A-III for adults. The Motion Picture Association of America rates the movie PG, with parental guidance suggested.

obnoxious. Truth-telling in this case deteriorates into insult humor, which reaches its almost unbearable low point when the hero tells off the chairman and all the hot shots on his firm's board of directors.

On a more interesting level, he's also forced to confess his sins, for example, to his ex-wife, or to the motorcycle cop who stops him for speeding. In court, of course, he can't follow his normal procedure, which is to totally distort the truth on behalf of his divorce case client (Jennifer Tilly), a humorously sexy and unfaithful gold-digger. He finds himself impulsively objecting to his own questions.

All of this, of course, is just a warm-up for Carrey, who has almost single-handedly brought on a movie revival of physical comedy. His repertoire of facial twists is boundless; the rest of his body seems to contort all known limits of probability. Carrey gets most of his laughs when he is wrestling with himself trying to keep from telling the truth.

First-time director Tom Shadyac, who wrote the scripts for *The Nutty Professor* and Carrey's original *Ace Ventura*, has some strains with credibility, since Carrey is way over the top while the rest of the cast plays almost exclusively straight. (Especially good are Swoosie Kurtz, as an opposition lawyer, and the late Jason Bernard as a dignified and impossibly patient judge).

Shadyac devises some wackily inspired setpieces to turn Carrey loose. In one, he's simply alone in his office, trying to call a blue pen "red" and wrestling it to the floor in a losing superhuman effort. The finale, in which Fletcher chases his about-to-depart ex-wife and child down an airport

runway on a speeding boarding staircase, relies more on effects than on Carrey, but is memorably improbable.

Of course, father and son, not to mention ex-spouse, are reunited with lots of declarations of love, soft music, and truth without magic. We wouldn't have it any other way.

Kids love comics like Carrey, who are often mistrusted by adults because the humor is pretty silly, basic and child-like— weird faces, vulgar noises, or falling down, through and over trashed objects. But except for a few burlesque-style moments of sexuality (Fletcher is harassed by his female boss, and frankly expresses his feelings to a provocative woman on an elevator), this is simple belly-laugh stuff about as well as it gets done these days.

(Wild and crazy, but generally deft family farce; satisfactory for most ages and tastes).

USCC classification: A-III for adults.

Film Classifications

Recently reviewed by the USCC

A Mongolian Tale	A-II
BAPS	A-III
Cats Don't Dance	A-I
City of Industry	A-IV
Good Luck	A-III
Gray's Anatomy	A-III
Jungle 2 Jungle	A-III
Love Jones	A-III

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

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Fourth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 20, 1997

- Acts of the Apostles 4:8-12
- 1 John 3:1-2
- John 10:11-18

This Easter weekend the Acts of the Apostles once again provides the first reading.



The early chapters of the book of Acts are filled with *kerygma*, or the basic Christian proclamation that Jesus is Lord, and that in Jesus is salvation and union with God.

Such is true of this reading for the fourth

Sunday of Easter.

Several phrases are important in the abundance of their messages. The first is in the opening sentence of the passage from Acts.

Peter is speaking. Throughout these early chapters of Acts, Peter speaks on behalf of all the apostles.

In this reading, Acts says that Peter is "filled with the Holy Spirit." It was a statement which unfortunately we today read too casually.

To be filled with the Holy Spirit meant more than a holy inclination or an insight. It was to be invigorated with the very life, power and presence of God. Thus was Peter.

In his sermon, Peter refers to a cripple whom he has cured. Curing the sick and restoring useless limbs was a power possessed only by God. The first reading presents Peter as having this healing power.

Peter firmly situates Jesus in the context of the Jews' religious experience.

For so many centuries, God had intervened in Jewish history to rescue the Chosen People from everlasting harm. In Jesus, God perfected this process. He sent Jesus, the Son of God. In the Crucifixion, Jesus atoned for all sin.

Finally, Peter insists, there is no salvation except in Jesus. This was the fundamental Christian doctrine.

The First Epistle of John supplies the second reading for the fourth Sunday of Easter.

This reading soars with its excited realization that in Jesus all are redeemed. It identifies Christians as "God's children," a term unfortunately overlooked. The term, however, is most expressive. The believer's link with God is as intimate, and as characterized by love, as is the bond between a parent and child.

St. John's Gospel furnishes the Gospel reading. It is the lovely story of the Good Shepherd.

"Good" as used here often is translated too weakly. In the original Greek, the term meant "ideal" and "noble," not just "good." Jesus, of course, is this Good Shepherd.

It was an image well understood by the Lord's contemporaries. Sheep-herding was then, as now, an important livelihood in the Middle East.

Then, as now, predators were a problem. Wolves attacked sheep. Lambs were especially vulnerable. They did not defend themselves, as they did not recognize the peril. They were confused, and depended upon their mothers for safety.

In this story, the shepherd does not abandon the sheep. Rather, the shepherd offers himself for the sheep.

Jesus reiterates what First John said in the second reading. Jesus knows God's own. The relationship between the Lord and the redeemed is profound, totally absent of selfishness, and lavish in the exchange of love.

The reference to "other sheep" may not imply the divisiveness we at times read into the verse. Originally, it may have meant other groups of Christians who were not necessarily at odds with the community to which this Gospel was directed.

Nevertheless, the thought about "one flock" and "one shepherd" is an appeal for unity.

Background

The first reading sets the stage. Jesus is Lord. Jesus died to atone for sins. Jesus rose and lives now forever.

This was Peter's message. It was the joyful proclamation of the church in its beginnings. It is the fundamental message of the church today.

The other two readings presuppose these great Christian facts. Proceeding from, and underscoring, these facts, the later two readings identify Jesus as not distant, not a figure far back in history, but as the present, loving Lord with whom believers are identified and whose life is shared by believers.

For weeks, the church has joyously announced the Resurrection. Always, however, the church has insisted that the Resurrection is now, alive in the living Lord, alive in the Lord's words and miracles performed still through the church with the power of the apostles, in the deep and life-giving bond between Jesus and Christians which is the Holy Spirit.

Daily Readings

Monday, April 21
Anselm, bishop, religious
and doctor
Acts 11:1-18
Psalms 42:2-3; 43:3-4
John 10:1-10

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

Wednesday, April 23
George, martyr
Acts 12:24 - 13:5a
Psalm 67:2-3, 5-6, 8
John 12:44-50

Thursday, April 24
Fidelis of Sigmaringen,
presbyter,
religious and martyr
Acts 13:13-25

Psalm 89:2-3, 21-22, 25, 27
John 13:16-20

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

Saturday, April 26
Acts 13:44-52
Psalm 98:1-4
John 14:7-14

Sunday, April 27
Acts 9:26-31
Psalm 22:26-28, 30-32
1 John 3:18-24
John 15:1-8

Question Corner/ Fr. John Dietzen

Practice varies for standing and kneeling during parts of the Mass

Q Would you explain where the practice of standing during the consecration originated?



Some churches in our area follow this practice, but is it done anywhere else?

I have attended churches in Chicago, Colorado, Indiana and Florida, and the congregation kneels reverently from the "Holy,

Holy" until after receiving Communion. We look forward to receiving your answer on this irreverent practice. (Wisconsin)

A The response to your question may not be, at least in part, the one you expect.

If you have traveled in other parts of the world (Europe, for example), and seen churches built in past Christian centuries, you must have noticed that many of these older churches do not even have kneelers.

As I have explained previously, during many centuries Christians never knelt at Mass.

For one long period of the church's history, it was forbidden to kneel at Mass on Sundays and during the Easter season. Standing was obligatory.

Congregations in many countries and dioceses basically continue that tradition, which reflects, of course, a different vision of the participation and presence of the assembled faithful for the celebration of the Eucharist.

Some ancient prayers of Mass, which we still use, reflect this tradition, speaking of the *circumstantes*, the ones standing around the altar, sharing in the offering of the eucharistic sacrifice.

General church law is that people stand from the prayer over the gifts (said by the priest just before the preface of the Eucharistic Prayer) until the end of Mass.

Exceptions are that members of the congregation sit after Communion if there is time for meditation and should "kneel at the consecration unless prevented by lack of space, large numbers or other rea-

sonable cause" (*General Instruction of the Roman Missal*, 21).

In 1969, the American bishops adapted this rule for the United States, providing that people should kneel from after the *Sanctus* ("Holy, holy, holy") until after the Amen at the end of the Eucharistic Prayer (Appendix to the General Instruction, 21).

Unless bishops of other countries adapt the missal in a similar way, the regulations for the universal church which I indicated above would apply to them.

Q My son's godparents were married to each other at the time of his baptism. The next year she left her husband for another man and moved to another state.

Is there any formal way my son could have a new godparent? My sister-in-law just entered the Catholic faith and is interested in being his godmother. (New Jersey)

A It is understandable that you wish someone to serve as a godparent for your son who is more likely to care for his spiritual welfare and be a support through the years.

The Vatican has acknowledged that very situation, allowing the bishop of a diocese to designate a substitute sponsor, whose name may be inscribed on the official baptism register (reply of Nov. 13, 1984, to the bishops of the United States and Canada, and quoted in 1985 *Roman Replies of the Canon Law Society of America*).

On occasion, there could be a good reason for this kind of official change. However, a loving, concerned friend or relative can usually do just as much good for the child without going through all this formality.

(A free brochure, written in English or Spanish, outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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My Journey to God



Blessings

From this window . . .
God works wonders,
from the coloring of the sky
to the tiny seeds
waiting to burst forth . . .
reaching up high.

A squirrel scampers
among last fall's leaves.
Birds sing sweetly
in the budding trees.

God works wonders
from this window,
you can see.
God works wonders . . .
look at me.

By Teresa Holland

(Teresa Holland is a member of St. Michael Parish in Greenfield.)

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 can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of 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.

Recurring Weekly

Sunday

Sacred Heart Church, Indianapolis, will hold Marian Prayer, 2-3 p.m.

Holy Guardian Angel Church, 203 U. S. 52, Cedar Grove, will hold eucharistic adoration Sunday, from 6-8 p.m.

Monday

Benedict Inn, 1402 Southern Ave., Beech Grove, yoga classes from 7-8:30 p.m. Information, fees, registration: 317-788-3142.

Tuesday

Benedict Inn, 1402 Southern Ave., Beech Grove, Follow-up to centering prayer. Information: 317-788-7581.

Our Lady of the Greenwood Marian Prayer Group will meet from 7-8 p.m. in the chapel to pray the rosary and the Chaplet of Divine Mercy.

Wednesday

At Immaculate Heart of Mary Church, 57th & Central Ave., Indianapolis, a Marian Cenacle will meet to pray the rosary from 1-2:15 p.m.

St. Francis Hospital & Health Center Hospice will hold a bereavement support group 3-

every Saturday at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Friday

Holy Guardian Angels Church, 203 U. S. 52, Cedar Grove, will have eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold First Friday Vigil adoration from 7-8 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis, will hold a Sacred Heart devotion from 7-8 p.m.

St. Thomas Parish, Fortville, will hold Mass, exposition of the Blessed Sacrament starting at 6:30 p.m., followed by discussion of the Eucharist. Information: 317-485-5102.

SS. Peter and Paul Cathedral Council and Count #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday Rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis.

Apostolate of Fatima will hold holy hour at 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis. Information: 317-784-9757.

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

St. Joseph Hill, 2605 St. Joe Rd., West Sellersburg, will hold First Friday eucharistic adoration following 8 a.m. Mass and closing with 3 p.m. Benediction.

First Sunday

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

Second Sunday

Benedict Inn, 1402 Southern

Ave., Beech Grove, will hold a monthly family gathering, 2-6 p.m. Fee: Adult, \$10. 12 and under, \$5.

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Mass at 1:30 p.m.

Fourth Sunday

The Sacred Heart Fraternity of Secular Franciscans will meet at 3 p.m. at the Sacred Heart Parish chapel, 1530 Union St., Indianapolis. Benediction and Franciscan service followed by business meeting and social. Information: 317-888-8833.

First Tuesday

Divine Mercy Chapel, next to Cardinal Ritter High School, Indianapolis, will hold Benediction of the Blessed Sacrament at 7:30 p.m. Confession at 6:45 p.m.

Third Wednesday

Catholic Widowed Organization will meet at 7-9 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

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

Our Lady of Peace Cemetery and Mausoleum, 9001 N. Haverstick Road, Indianapolis, will hold Mass at 2 p.m. Information: 317-574-8898.

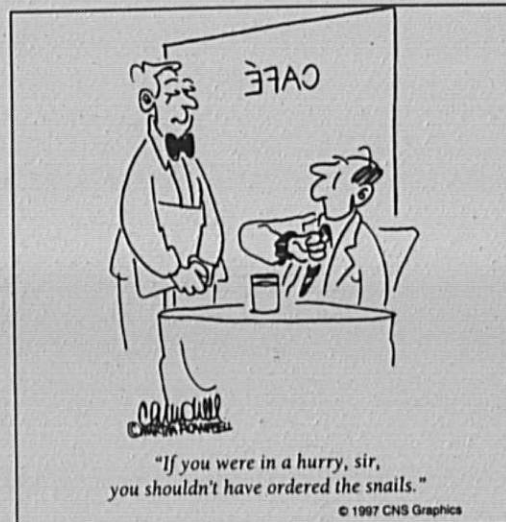
Young Widowed Group, sponsored by the archdiocesan Family Life Office, meets every third Monday at St. Matthew Parish, 4100 E. 56th St., Indianapolis, 7:30 p.m. Child care available. Information: 317-236-1586.

Third Thursday

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a Women in Ministry and Women in Healthcare Breakfast, 7:30-9 a.m. Fee: \$5. Information: 317-788-7581.

April 18

St. Maria Goretti School P.T.O. will sponsor "Isles of Venice" Dinner Dance and Auction at



the Crystal Yacht Club, 6729 Westfield Blvd., Indianapolis. Information and tickets: 317-769-3775, 317-843-0834.

Catholic Charismatic Renewal of Central Indiana will gather at the Chapel in St. Francis Hall, Marian College, 3200 Cold Spring Road, Indianapolis. Teaching will begin at 7 p.m., praise and worship at 7:30 p.m., followed by Mass and healing service. Information, directions: 317-927-6900.

St. Christopher Parish, Indianapolis, Singles & Friends will go on a bike ride at Eagle Creek at 6 p.m. Information: 317-879-8018.

St. John the Evangelist Parish, Enochsburg, will present Jesuit Father Richard Foley, "The Eucharist True Gift", 7 p.m. Information: 812-934-2880.

April 18-20

Cathedral High School Theater Department, 5225 E. 56th St., Indianapolis, will present The Wizard of Oz, 7 p.m. General admission, \$5; reserved \$7. Information, reservations: 317-542-1481, ext. 344.

April 18-19

Mount St. Francis Retreat Center, 101 Anthony Drive, Mt. St. Francis, will hold a married couples retreat. Resident couples: \$100; commuter couples: \$70. Information, registration, directions: 812-923-8817.

April 19

Armchair Horse Racing at Holy Trinity Church, 902 N. Holmes Ave., Indianapolis, Track opens at 6:30 p.m. Tickets: \$4. Information: 317-638-9509

—See ACTIVE LIST, page 23

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PHONE () _____

The Active List, continued from page 22

Nativity Parish, Indianapolis, will hold a 50th Anniversary Kick-off Celebration and Big Room Dedication. Information, registration: 357-1200.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis, will hold an Old Timers Kickball Game. Information: 317-784-1763

The Indianapolis Marian Center will sponsor a retreat at the Little Sisters of the Poor, 2345 W. 86th St., Indianapolis, 9 a.m. - 3 p.m. The theme of the retreat is "Triumph of the Immaculate Heart of Mary - Our Responsibility," presented by Jesuit Fr. Richard Foley. Information: 888-0873; 317-255-7076.

Saint Mary-of-the-Woods, College, Saint Mary-of-the-Woods, will sponsor "Opening Doors to the Future: A Career Conference for Young Women" from 9:30 a.m. - 1:30 p.m. for young women grades 4 through 9. Information, fees, registration: 812-535-5148.

Saint Meinrad College, St. Meinrad, will host the 27th Annual Special Olympics sponsored by Cooperative Action for Community Development, beginning at 9 a.m.

Bishop Chatard High School will hold the 7th Annual Chatard-A-Brat in the gymnasium, 5885 N. Crittenden Ave., Indianapolis, 6:30 p.m. Information, reservations: 317-254-5436.

April 19-21

Saint Meinrad School of Theology, St. Meinrad, will hold a Come and See weekend

for prospective students and their parents. Information: 812-357-6585

April 20

The Catholic Widowed Organization will have a Birthday Dinner at the Steak & Ale at Southern Plaza, 4 p.m.

Knights of St. John, 312 S. Wilder St., Greensburg, will hold the annual Spring Festival with Chicken Dinner, Raffle and Country Store. 10:30 a.m.-4 p.m. Information, directions: 812-663-3544.

The Apostolate for Family Consecration "Be Not Afraid" Family Holy Hour, week nine "Prayer and Purgatory" will be held at St. Anthony Church, Clarksville, 6-7 p.m. Confession will follow.

St. Patrick Church Women's Club will hold the monthly card party at 2 p.m. in the Parish Hall, 950 Prospect St., Indianapolis. Admission: \$1.25. Information 787-4347.

Little Sisters of the Poor and St. Augustine's Home for the Aged, 2345 W. 86th St., Indianapolis, will hold a Holy Hour to pray for vocations at 4:15 p.m., followed by evening prayer, exposition of the Blessed Sacrament and Benediction

April 21

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a Reflection Monday Retreat for Men and Women "Weaving the Fabric of Daily Family Life". Child care available. Information, registration: 317-545-7681.

April 22

All Saints Catholic School, 337 N. Warman Ave., Indianapolis, will hold 1997-98 registration, 8:30 a.m. - 3 p.m. Information: 317-636-3739.

Marian College, 3200 Cold Springs Rd., Indianapolis, Mature Living Seminar, "The Computer in Everyday Life," presented by Andrew Smith, 10 a.m. - noon, in Room 251 of Marian Hall. Information: 317-929-0123.

St. Vincent Hospital Guild will hold their annual fundraiser "Dream Green Extravaganza" at the Ritz Charles, 12156 N. Meridian, Carmel, at 6:30 p.m. Anne Ryder will be the guest speaker. Information, tickets: 317-581-8801.

St. Bartholomew Parish Ladies Council will hold a Racing Into Spring Card Party at 7 p.m. in the Parish Hall, 1302 27th Street, Columbus. Admission: \$4. Information: 812-372-7543.

April 23

St. Christopher Parish, Indianapolis, Singles & Friends will celebrate April birthdays at O'Charlies on W. 38th St. at 7 p.m. Information, reservations: 317-879-8018.

Saint Meinrad School of Theology, St. Meinrad, will sponsor "Prayer Walking: A Stroll with Your Soul," a workshop by Linus Mundy, 9 a.m. - 3 p.m. Information, fees, registration: 812-357-6599.

St. Louis De Montfort Parish, 11441 Hague Rd., Fishers, Pastoral Council will present a Catholic Charismatic Mass at 7 p.m. Information: 317-842-5869.

St. Barnabas Church & School, 8300 Rahke Rd., Indianapolis, Playground Prix '97 pre-registration deadline. Information: 317-882-3797.

April 24

All Saints Catholic School, 337 N. Warman Ave., Indianapolis, will hold 1997-98 registration, 6-8 p.m. Information: 317-636-3739

April 24 - June 5

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will host a spiritual book study program. The program will study the book Understanding Christian Spirituality. Information, registration: 317-545-7681.

April 25

St. Francis of Assisi Newman Center at Ball State University, Muncie, will sponsor a faculty development workshop "Understanding the Forces Developing Generation X", presented by Linda Furge, beginning with 5:15 p.m. Mass. Information, reservations: 765-288-6180.

April 26

St. John Starlight Educational Center Child Care Ministry, will sponsor a community yard sale in the gymnasium, 8409 St. John

Rd., Borden, 8 a.m. - 4 p.m. Information: 812-923-8988.

St. Maurice Church, Napoleon, will hold the Spring Smorgasbord and Bake Sale, 4:30 - 8 p.m. Adults: \$6; 6-12: \$3; 0-12: \$0.20 per year.

St. Rita Church, 1733 Dr. Andrew Brown, Indianapolis, Parish Drill Team will host a city-wide drill team exhibition.

Marian Heights Academy, 812 E. 10th St., Ferdinand, will host an Information Open House for girls and their families. Information: 812-367-1431; 800-467-4MHA.

April 25-27

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a TOBIT weekend Information, fees, registration: 317-545-7681.

April 27

At Mary's Rexville Schoenstatt, "The Covenant of Love - 2". Mass beginning at 2:30 p.m. Information: Fr. Elmer Burwinkel 812-689-3551. Directions: .8 mile E. of 421 on 925-S, 10 south of Versailles.

April 29

St. Christopher Parish, Indianapolis, Singles & Friends will hold a Peer Faith Sharing Evening in the Parish Activity Room, 7:30 p.m. Information: 317-879-8018.

Marian College, 3200 Cold

Springs Rd., Indianapolis, Mature Living Seminar, "The Diversity of Hoosiers in Indiana History and Culture presented by Dr. Brent Smith, 10 a.m. - 12 noon, in Room 251 of Marian Hall. Information: 317-929-0123.

May 1-4

Sacred Heart Church, 2322 N. 13 1/2 St., Terre Haute, Annual Spring Fling. Information: 812-466-1231.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 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 K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey K of C Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 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.

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7th Annual

5K Walk/Run/5 Hr. Pray-A-Thon

Sunday, April 20, 1997

EVENT SCHEDULE

Opening Ceremony

11:00 Mass • Beginning of 5-Hr. Pray-A-Thon

REGISTRATION:

12:00-1:00 p.m. **RUNNERS**
Brookside Park

WALKERS
SPN Community Rooms

RUN/WALK TIMES:

1:00 p.m. **RUNNERS**
Brookside Park

1:15 p.m. **WALKERS**
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CLASSES (RUNNERS):

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Ages 14 - 19
Ages 20 - 29
Ages 30 - 39
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Awards Presentation
Closing Ceremonies

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☐ 5K Walk (from SPN School)
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Youth News/Views

Chastity peer ministers earn keys to city of Indianapolis

By Mary Ann Wyand

Chastity peer ministers for the archdiocesan "A Promise to Keep: God's Gift of Human Sexuality" program this year earned thanks and compliments from Archbishop Daniel M. Buechlein and received a surprise gift from the city of Indianapolis during an April 10 luncheon at the Archbishop O'Meara Catholic Center Assembly Hall.

On behalf of Indianapolis Mayor Stephen Goldsmith, Krista Rush, senior social policy advisor, presented keys to the city for distinguished community service to 231 high school students who volunteer for the abstinence program aimed at educating junior high school youth.

Rush said mentoring programs like "A Promise to Keep" benefit the entire community by promoting healthy lifestyles.

"We asked young people what help they needed, and they said, 'We need people our age or a little bit older talking to us about how cool it is to be a virgin,'" Rush said. "You are the volunteers and this is the program that is working in this county. Through support from the Catholic schools, we've been able to replicate this program in 22 Indianapolis Public Schools as of last fall. We thank you so much for your leadership and example."

Rush also shared a favorite quotation with the teen-age peer ministers. "Greatness isn't about what you achieve in your life, but what you inspire in other people," she said. "I want to thank you on behalf of the mayor for all the work that you've done for people younger than you are. As a token of our deep appreciation, I would like to present to each of you a key to the city—a lapel pin—to help you remember that the work you're doing with 'A Promise to Keep' is a key to the success of this city."

Office of Catholic Education staff member Eve Jackson coordinates adolescent growth programs for the archdiocese. She wrote the peer ministry chastity curriculum and supervised training for the teen-age volunteers.

High school students present the "A Promise to Keep" program in Catholic schools and religious education classes in the Indianapolis area. This year high school students also are presenting the chastity curriculum in Terre Haute and Madison.

"We thank you from the bottom of our hearts for the work that you do," Jackson told the teens.

Daniel Elsener, executive secretary for Catholic education, also thanked the students for their service and recognized St. Francis Hospital and Health Centers and St. Vincent Hospitals and Health Services as corporate sponsors of the program.

"We have tremendous young people who are doing this work," Elsener said. "We want to thank you for standing up and being a leader. One by one, as you stand up and speak for what is right in terms of the gift of human sexuality and for being a responsible parent and doing the right thing, you become a majority with the right message."

Before presenting certificates to the students, Archbishop Buechlein noted that the Catholic Church needs young people to become leaders among peers.

"I think of you, our young church, our youth, as the bridge to the millennium," he said. "You are the major reason that we, who are your older sisters and brothers, have so much hope for the future of our human family and our community of faith."

There are three reasons why the "A Promise to Keep" program is so important, the archbishop said. "First of all, it's because of our respect for the human person, the dignity of the human person. We also believe in the beauty



Archbishop Daniel M. Buechlein thanks Sccecina Memorial High School junior Cara Braun of Little Flower Parish in Indianapolis for her service as a chastity peer minister during an April 10 luncheon. Eve Jackson (center) coordinates the program.

and the sacredness and the dignity of human sexuality. It's an expression of deep love. We also obviously believe in the sacredness of marriage and the family. By your work as peer mentors, you provide leadership for the future, for when you approach marriage and family life yourself."

Living a chaste life is challenging, he said, and it requires courage and faith.

"I compliment you for that," Archbishop Buechlein said. "Know that you have my support, my prayers, and my friendship. I like to visit your schools and parishes, and as much as I can I'll keep on doing that. Thanks for who you are. We appreciate you very much."

Cardinal Ritter High School senior Aric Anderson from St. Michael Parish in Indianapolis told *The Criterion* he decided to participate in the archdiocesan chastity peer ministry program because he wants to help children make the right decisions in life.

"I think it's important for kids to realize that there are abstinent teen-agers," Aric said, "and not to believe all of the media hype about sex. Everywhere kids turn, there's pressure for having sex."

Aric said he advises younger students to "be yourself, try to make the right decisions, and don't worry about what other people think."

Sccecina Memorial High School senior Jenny Van Auker from Little Flower Parish in Indianapolis said she appreciates the opportunity to be a role model for youth.

"I think it's important for children to know that everyone is not having sex in high school," Jenny said. "I tell the junior high students 'it's important to establish yourself and what moral values you will uphold during your next four years.'"

Roncalli High School senior Jason Ross from Nativity Parish in Indianapolis said he believes it's important to teach values and ideals to children.

Jason said he advises younger students not to "follow the crowd too much because a lot of people fall to peer pressure. I tell them to do what they think is right."



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Campus/Young Adult News

14 archdiocesan young adults will attend World Youth Day

By Mary Ann Wyand

Fourteen young adults from central and southern Indiana will represent the Archdiocese of Indianapolis at World Youth Day '97 with Pope John Paul II in Paris this summer.

Their participation in the international gathering of Catholic youth and young adults in France this August was coordinated by the archdiocesan Office for Youth, Young Adult and Campus Ministries, the National Conference of Catholic Bishops, and the Vatican.

The Aug. 18-26 pilgrimage will include daily catechesis, Mass and prayer time as part of the World Youth Day programs and events. Tours planned for before and after the pilgrimage dates will include Paris, Versailles, Malmaison, and the home of St. Therese of the Infant Jesus, the Little Flower, at Lisieux.

Archdiocesan representatives to World Youth Day are Indiana University students Kevin Sochocki of Bloomington, and Marjorie and Megan Farrell from St. Michael Parish in Greenfield; Kathy Kremer and Christy Ann Bruck, also from St. Michael Parish in Greenfield; Cindy Lecher, a member of St. Bartholomew Parish in Columbus, and her sister, Carol Lecher, a member of St. Mary Parish in Greensburg.

Linda Lehman, from St. Christopher Parish in Indianapolis, a St. Joseph University student at Rensselaer, works part-time for the archdiocesan Office for Youth, Young Adult and Campus Ministries and will report on the international pilgrimage for *The Criterion*.

Also registered for the pilgrimage are Marikaye (Katie) Koehl of Indianapolis, who serves St. Elizabeth Ann Seton Parish in Carmel, in the Lafayette diocese, as an assistant youth ministry coordinator; Clara Starks, youth ministry coordinator for St. Mark Parish in Indianapolis; Mark Sekel and Mike Kirkmeyer from Indianapolis; and Ray Bessenbach, youth ministry coordinator for Our Lady of the Greenwood Parish in Greenwood.

Marlene Stammerman, youth ministry coordinator for St. Michael Parish in Greenfield, is coordinating the trip on behalf of the archdiocese.

"When we decided to coordinate this pilgrimage opportunity, we thought it would be best to offer it to the young adult population because of the overseas travel involved," Julie Szolek-Van Valkenburg, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, explained. "The National Conference for Catholic Bishops said World Youth Day '97 participants should be 18 years old."

As the archdiocesan World Youth Day coordinator, Marlene Stammerman will coordinate the group's itinerary from the Aug. 18 departure in Indianapolis, to Chicago and on to Paris, through the five-day pilgrimage at Paris, during two days of tours of Paris, Lisieux, Versailles and Malmaison, including a visit to EuroDisney, and on the return trip home on Aug. 26.

"About half of the group is in the mid-30s and the other half is college age," Stammerman said. "We also have a number of participants from St. Michael Parish in Greenfield."

World Youth Day includes opportunities to receive the Eucharist and participate in catechesis every day, she said. To prepare for the pilgrimage, the group will meet on May 18 in Indianapolis to discuss arrangements for the trip.

"The pilgrims will be building community and spending time in prayer and discussion next month," Szolek-Van Valkenburg said. "I'm really excited that we have so many young adults participating in World Youth Day. I think it shows the movement of how young adults are getting more involved with the church."

The archdiocese was not represented at World Youth Day in the Philippines two years ago, she said. "It's exciting now to see people involved and wanting to do this pilgrimage. Some of the people going on this trip also participated in World Youth Day '93 in Denver."

"In Denver, I was busy providing for the safety of



This prayer card, featuring an icon of Mary and Jesus by Jesuit Father Marko Ivan Rupnik, will be distributed for World Youth Day 1997. The priest said he calls the piece "Holy Mother of Yes" because "love is a 'yes.'"

the youth from my parish," Stammerman said. "When I got home, I started experiencing the pilgrimage again. That fall I kept getting a message [in prayer] to have confidence in Christ, for myself personally and as a youth minister. Later when I watched a World Youth Day video of the prayer vigil [at Cherry Creek State Park outside of Denver] that Saturday night, I remembered that Pope John Paul II had asked the crowd three times, 'Do you have confidence in Christ?' I realized that the pilgrimage has become a lived experience for me, and I want the group going to Paris to share that spiritual experience."

International forum precedes World Youth Day

By Catholic News Service

WASHINGTON—Maritza Gamboa from Lubbock, Texas, and Michael J. Zimmerman of Lawrence, Kan., will represent the U.S. Catholic Church at the Vatican-sponsored VI International Youth Forum to be held Aug. 14-28 in Paris.

The forum precedes World Youth Day '97, slated for Aug. 19-24 in France. Forum participants, including Gamboa and Zimmerman, will have key roles at World Youth Day events.

The forum is hosted by the Pontifical Council for the Laity, headed by Archbishop J. Francis Stafford, who served the Archdiocese of Denver before being named to the council.

More than 12,000 U.S. Catholic young

people are expected to attend World Youth Day in France this year.

Gamboa and Zimmerman, who both attended World Youth Day '93 in Denver, were named as U.S. representatives to the forum by Cleveland Bishop Anthony M. Pilla, who is president of the National Conference of Catholic Bishops and the U.S. Catholic Conference.

They were chosen from among nominees proposed by Catholic youth and youth organizations.

Gamboa, who is 20, was nominated by the National Federation for Catholic Youth Ministry. Zimmerman is 23 and was recommended by the Catholic Campus Ministry Association.

An undergraduate student at Texas Tech University, Gamboa plans to pursue a law degree. She is a lector in her

parish and a leader in the local Catholic Youth Organization.

Gamboa has been active in the diocese of Lubbock, and for several years has been a member of the board of directors of Catholic Family Services, the diocesan social service organization.

She has volunteered in diocesan youth ministry and is a member of the diocese's Search for Christian Maturity team, a youth retreat program.

Zimmerman is an outreach minister at the St. Lawrence Catholic Campus

Center at the University of Kansas, where he is studying human biology.

In his campus ministry work, he concentrates on the areas of student leadership development, evangelization, human sexuality, and liturgical music.

In 1995, he addressed a U.S. bishops' symposium on campus ministry held in Washington. During that talk, Zimmerman underscored the need for such a ministry in the church. Last year, he was part of a national evangelization training program in Washington.

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Rest in peace

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

BARNES, Mary R. (Jackson), 56, Prince of Peace, Madison, April 4. Sister of Joseph, Robert Jackson, Margaret Lawrence.

BAUCH, Lola M., 77, St. Philip Neri, Indianapolis, Mar. 29. Mother of Judith K. Robinson, Beverly S. Jump, Mary L. Spencer, Jean A. Bauch. Sister of Merritt Bordon, Josephine Alexander, Francis Despain, Georgia Bishop. Grandmother of nine, great-grandmother of four.

BOOKER, Ernestine J., 70, St. Philip Neri, Indianapolis, April 4. Sister of William A. Booker, Mary L. Booker. Aunt of seven nieces, four nephews.

CHRIST, Dorothy A., 89, St. Mary, Richmond, April 7. Mother of Julie Defibaugh, Judy McKay. Sister of Stella Garrison. Grandmother of nine, great-grandmother of 10.

DIETZ, Anthony F., 86, St. Louis, Batesville, April 11. Husband of Agnes Dietz. Father of Mary, Thomas, Tim, Dennis, Ron, Roger Dietz. Brother of

Carl Dietz, Olivia Scheele. Grandfather of six.

DOHERTY, Kathleen A. "Kitty" (Miller), 66, St. Lawrence, Indianapolis, Mar. 27. Wife of Jack Doherty. Mother of Gregory Dale, Timothy Joseph, Matthew Thomas Doherty. Sister of Margaret "Sharon" Barr, Mary Wiles, Eleanor Garwitz. Grandmother of three.

FOUNTAIN, Virgil H., 79, St. Barnabas, Indianapolis, Mar. 24. Husband of Eileen (Prather) Fountain. Father of James M., Stephen P. Fountain. Brother of Helen Lockman, Elizabeth Simmons. Grandfather of three.

GALLIGAN, Louise F. (Pfeffer), 82, St. Anthony of Padua, Clarksville, April 1. Mother or Patrick, William Galligan. Sister of Robert, Urban, Cletus Pfeffer. Grandmother of six, great-grandmother of two.

HALL, Dolores, 86, Prince of Peace, Madison, April 4. Mother of Nora Ann Davidson, Norma Luke, Lauretta Faye. Sister of Merritt Taylor, Ethel Reed, Lillian Miller. Grandmother of 10, great-grandmother of seven.

HARDMAN, Robert E., Jr., 76, Annunciation, Brazil, April 6. Husband of Marie M. (Pearce) Hardman. Father of Walter J., Robert A., Patrick D., Ronald W., Donald E., John D. Hardman, Helen M. Crawford,

Mary E. Hardman. Grandfather of 12.

HAWORTH, Irene B., 70, St. Ann, Indianapolis, Mar. 17. Sister of William K. Benik.

KELLEY, John C., 80, St. Mary, Richmond, April 4. Father of John F., James P., William B., Thomas Kelley, Mary Purcell, Barbara Yevcak. Brother of Francis Kelley, Sister Honora Marie. Grandfather of 18, great-grandfather of four.

KOVACH, Carol J., 59, St. Ann, Indianapolis, April 5. Wife of Joseph Kovach. Mother of John Matthew Kovach. Sister of Charles, R. A. (Rudy), Donald, Marti Stumpp, Marie Duh, Janet Gumm.

LEIBACHER, Philip J., 46, St. Lawrence, Indianapolis, Mar. 29. Father of Craig A., Melanie T. Leibacher. Son of Mary Elaine (Grace) Leibacher. Brother of William H. Leibacher, Jr. Grandfather of two.

MCGINLEY, M. Joseph, 61, Christ the King, Indianapolis, April 5. Husband of Angelica McGinley. Father of Ron, Jim, Bryan Anderson. Son of Anne McGinley. Brother of John McGinley, Peggy Trier. Grandfather of six.

MILLER, John C., 75, St. Martin, Yorkville, April 1. Husband of Mary Ann Miller. Father of John, Jr., Robert, Kenneth Miller, Patricia Brichler. Brother of Raymond, Irwin Miller, Madeline Knueven, Mary Pessler. Grandfather of 10, great-grandfather of four.

MITCHELL, Lloyd A., 73, Holy Name, Beech Grove, Mar. 29. Husband of Margaret

(Dean) Mitchell. Father of Lee, William E. Mitchell, Jerry W. Shelburn.

NEAL, Edward J., 88, St. Simon, Indianapolis, Mar. 28. Husband of Mary Josephine (Wagner) Neal. Father of James, David, Chris Neal, Peggy Sparks. Grandfather of 11, great-grandfather of 17.

REDDING, Margaret (Hemmelgarn), 88, Holy Name, Beech Grove, April 6. Wife of James A. Redding, Sr. Mother of James A. Redding, Jr., Helen Houdekier, Elizabeth Hueston. Sister of Ernest, Leonard, William Hemmelgarn, Mary Bruce, Ann Horner, Frances Beaman. Grandmother of 13, great-grandmother of 26, great-great-grandmother of five.

SCHMITT, Emil G., 85, Mary Queen of Peace, Danville, April 4. Mother of Michael Schmitt, Patricia Sterger, Mary Ann Dierksen, Margaret Brown, Emily Fullen, grandmother of 17, great-grandmother of 22.

SPERZEL, Jean Ann, 74, Sacred Heart, Jeffersonville, April 3. Wife of Jack Sperzel. Mother of Donald, William Sperzel, Linda Agnew. Sister of Geraldine Jones, Peggy Kennedy.

STILLER, Clarence A., 78, St. Anthony of Padua, Clarksville, Mar. 28. Husband of Anna E. Stiller. Father of Lisa D. Edds, Carol A. Maloney. Brother of Kenneth, Odell, Chester Stiller,

Rosemary Balmer, Vonda Morgan. Grandfather of four.

STUMPH, Edward Henry, 87, St. Barnabas, Indianapolis, Mar. 30. Husband of Mary Ann (Schraeder) Stumph. Father of Albert, William Stumph.

SURPRENANT, Homer E., 69, St. Barnabas, Indianapolis, Mar. 19. Husband of Jacqueline Surprenant. Father of Susette Surprenant, Michelle Buchanan, Rene Nugent, Yvonne Snyder.

TORRES, Marcos, 74, Our Lady of the Greenwood, Greenwood, Mar. 31. Husband of Eva Torres. Father of J. Marcos, Juanita Torres, Elia Conners, Alma Clymer. Brother of Jesus, Gilberto Torres. Grandfather of five.

VOGELGESANG, John (Jack), 71, St. Martin, Yorkville, April 1. Brother of Doris Stutz, Jean Miller. Uncle of five nieces, three nephews, great-uncle of 7.

WALLACE, Rose, 85, Annunciation, Brazil, April 5. Mother of Mark Stultz. Sister of Kathryn Bass, Alice Brown. Grandmother of two.

WENZEL, Mary Ellen (Pope), 80, Holy Name, Beech Grove, April 4. Wife of Paul O. Wenzel. Mother of Peter T., Paul C., Mary Teresa Wenzel. Sister of Madeline Pope, Hazel Crowe. Grandmother of three.

WILLOUGHBY, Betty C., 73, St. Barnabas, Indianapolis,

April 2. Mother of Charlotte, Kimberly Willoughby, Helen Partlow, Nancy Schultz, Almedia Schoults, Judy Dixon. Grandmother of 11, great-grandmother of six.

VIZRAL, John J., 88, St. Barnabas, Indianapolis, Mar. 11. Husband of Grace M. Vizral. Father of John Vizral. Brother-in-law of Mary Broucek. Grandfather of two.

Providence Sister Frances McNamara was teacher

Providence Sister Frances McNamara died on April 6 at St. Mary-of-the-Woods. She was 91.

A Mass of Christian Burial was celebrated in the Church of the Immaculate Conception on April 9.

The former Anna Julia McNamara from Chicago entered the congregation of the Sisters of Providence in 1926, professed first vows in 1929, and final vows in 1934, when she became known as Sister Frances Celeste.

Sister Frances taught in St. Catherine School in Indianapolis and in St. Margaret Mary School in Terre Haute, as well as other schools staffed by Providence nuns in Indiana and Illinois.

She is survived by nieces and nephews.

State and federal partial-birth abortion bans moving forward

By Brigid Curtis

Indiana Catholic Conference

Unborn children threatened by the medical procedure commonly known as partial-birth abortion may see the light of day under state and federal legislation designed to stop the killing.

In Indiana, HB 1185, authored by Representative David Frizzell (R-Indianapolis) has passed the State Senate (38-10) on April 10, and the federal ban contained in HR 1122 passed the U.S. House of Representatives (295-136) on March 20.

At the beginning of the 1997 Indiana General Assembly, there were several measures which contained language to ban partial-birth abortion in the state.

However, HB 1185 is the sole

surviving legislation. The measure outlaws the procedure, except when no other medical options are available to save the life of the mother. The bill also makes violation of the bill a Class C felony for abortion providers. A Class C felony is punishable up to four years in prison plus four years or minus two years depending on the circumstances of the violation and/or a maximum fine of \$10,000.

Since HB 1185 was amended by the Senate, the Indiana House of Representatives must approve Senate amendments before the bill can move to the governor's desk. Governor O'Bannon is expected to sign the bill into law.

The Indiana Catholic Conference urged state lawmakers to choose life by voting for the proposal. The ICC

urged cites four primary reasons to endorse a partial-birth abortion ban:

- Partial-birth abortion is never medically necessary
- The procedure is more akin to infanticide than abortion
- It endangers disabled children in the womb
- There is widespread national support for the ban.

On the national scene, fraudulent statements made during congressional hearings by Ron Fitzsimmons, head of a coalition of abortion clinics, gave new energy to the effort to pass federal legislation to ban partial-birth abortion. Officials of the National Committee for a Human Life Amendment (NCHLA) expect HR 1122 to be up for a vote by the U.S. Senate sometime between the end of April and mid-May.



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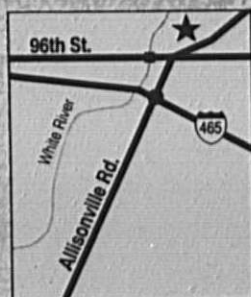


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Director of Religious Education

A growing parish of 1,100 plus households in suburban Cincinnati seeks a full-time Director of Religious Education, starting July, 1997. The parish has a total parish catechetical program which includes: Early Religious Education program of 180 children, preschool with 150 children, RCIA, many adult faith opportunities and an elementary school with an enrollment projection of 540 students in the coming year. Qualifications: MA in theology/religious education or the equivalent and/or Catechetical Leader Certification (DRE mode), 3 years of teaching experience and 1 year of paid administrative experience. Must be flexible and have good interpersonal and organizational skills. Send résumé by April 30 to: DRE Search Committee, St. Columban Church, 894 Oakland Rd., Loveland, OH 45140.

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Office of Catholic Education
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St. Anne Catholic Church
Attn: Search Committee
102 North 19th Street
New Castle, IN 47362
or
Mike Ferree, evening, 765-529-3041

Grade School Principal

The Church of the Nativity in southeast Marion County is seeking qualified applicants for the position of school principal. The school includes classes from kindergarten to eighth grade and has about 210 students. Applicants should direct initial inquiries to Ms. Mickey Lentz, Associate Director, Office of Catholic Education, P.O. Box 1410, Indianapolis, IN 46206, or phone 317-236-1444.

Parish Music Director

St. Gabriel's Parish is seeking a part-time music director. Strong organ and keyboard skills necessary. Duties will include, but are not limited to: directing and accompanying adult choir, training cantors, playing for 2 liturgies per week-end and general supervision of entire music program. Formal music training and understanding of Catholic liturgy important. Please send résumé to: Search Committee/Music Ministry, St. Gabriel Church, 6000 West 34th St., Indianapolis, IN 46224, Attn: L. Ritter.

Part-Time Receptionist

Catholic Social Services is seeking a part-time receptionist to work one evening a week. This person is responsible for greeting clients and guests, answering phones and performing clerical tasks. Applicants must be high school graduates or equivalent with at least one year of clerical experience. Please send résumé or letter of interest to: Tammy Perry, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

Bookkeeper

Holy Cross Parish, located at 125 N. Oriental St., is seeking a full-time bookkeeper to perform the accounting duties for the parish, school and food pantry. Responsibilities include preparing financial statements, maintaining tuition records, paying invoices and reconciling accounts. Candidates must have previous experience and/or education in accounting as well as excellent computer skills. Please send résumé and salary history, in confidence, to: Ed Isakson, Director, Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. An Equal Opportunity Employer

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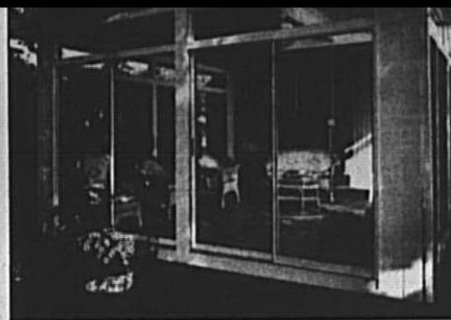
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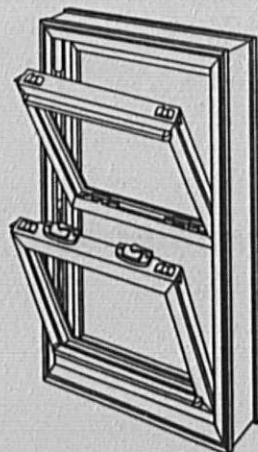
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