

THE CRITERION

Vol. XXXI, No. 25

Indianapolis, Indiana

50¢

March 27, 1992

Vatican urges better use of media

by John Thavis
Catholic News Service

VATICAN CITY—In a major document on the mass media, the Vatican said church leaders should take better advantage of new communication technologies to "make their voice heard" in secular society.

The document said use of the media has been assigned too low a priority among church institutions. It urged local bishops to draw up a pastoral plan for communications and public relations and offered guidelines to help them.

The document, "*Aetatis Novae*" ("A New Era"), was prepared by the Pontifical Council for Social Communications, headed by U.S. Archbishop John P. Foley. Five years in the making, it was designed to supplement "*Communio et Progressio*," a pastoral instruction in 1971 that treated a similar theme.

The new document described the latest developments in media communications as a "revolution" that risks leaving the church behind. Media opportunities have been "more or less neglected" by the church, and "this situation needs correcting," it said.

It proposed a model pastoral plan that asks dioceses to do research on potential audiences, delivery systems and personnel, and provide media "formation" for Catholic seminarians, pastors and professional communicators.

Satellites, cable TV, fiber optics, videocassettes, compact discs and computer-imaging all open up new pastoral possibilities for the church, as well as potential problems, it said.

The document said the church should be more actively involved with the secular media, especially when it comes to shaping media policy.

"Christians have, in effect, a responsibility to make their voice heard in all the media, and their task is not confined merely to the giving out of church news," it said.

In an overview of the power of modern communications, the document said today's mass media have unprecedented reach in societies, raising serious questions about their moral, political and economic influence.

"Reality, for many, is what the media recognize as real," it said. As a result, the media have the ability either to reinforce or override traditional reference points of religion, culture and family.

The media can be used to proclaim the Gospel or to reduce it to silence in human hearts," it said.

Moreover, the "power of the media extends to defining not only what people will think but even what they will think about," it said. There is even the danger that overuse of the media and "intense attachment to fictitious characters" can replace real human interaction, it said.

The document warned of the risk of political manipulation in state-run media. But in unregulated commercial media, it said, profit can prevail over service, popularity is preferred over quality and advertising tends to influence content.



TO HAVE A VOICE—From its Rome headquarters, Vatican Radio broadcasts the church's message worldwide in 34 languages. Here, announcer Philippa Hitchen airs one of the station's English-language programs. In a major

document on the mass media, the Vatican urged church leaders to take better advantage of new communications technologies and "make their voice heard" in secular society. (CNS photo by Grzegorz Galazka)

On a global level, it said, poorer countries that lack production capabilities are increasingly dependent on foreign material in media—to the detriment of local art forms and culture.

And inside individual societies, it said, media are sometimes dominated by economic, social and political elites, effectively shutting out whole groups and classes of people.

The document said the church wants to develop a "theology of communication" that uses media in the service of human justice and transcendent truth.

The church must also promote open communication within its own ranks, it said. Among other things, this requires that "church leaders and pastoral workers respond willingly and prudently to media when requested," it said.

The faithful have a right and sometimes a duty to honestly express their views to pastors. In cases of dissent, however, this does not include the right to exert "the pressure of public opinion" on the church, it said.

The document said the church must continue to develop and support its own Catholic instruments of communication, including those in press, radio and TV, as well as training institutes. But it said Catholic media work should not simply be viewed as "one more program alongside all

the rest of the church's activities," but as an integral part of every aspect of the church's mission.

In an appendix, the document proposed eight pages of specific pastoral guidelines for those dioceses and bishops' conferences that lack a pastoral plan for communications or need to update it.

The plan advised:

- Making an "inventory" of local media, including audiences, public and commercial media producers, and church media personnel and resources.
- Proposing a structure for church-related communications in support of evangelization, catechesis, social services and ecumenical cooperation. This should include plans to use press, radio, television, cinema, cassettes, computer networks and facsimile services.
- Media education for Catholic students, priests, religious and seminarians.
- Maintaining a public relations office to promote the church's message through the media.
- Efforts to aid communicators to articulate and observe ethical standards, especially regarding issues of fairness, accuracy, justice, decency and respect for life.

Death penalty: church opposes, public supports it

by Patricia Zapor
Catholic News Service

WASHINGTON—The Catholic Church and most other major religious denominations oppose the death penalty, but the

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American public overwhelmingly supports it, despite a lack of proof that capital punishment deters crime.

As of March 16, nine convicted murderers in Wyoming, Texas, Arkansas, Oklahoma and Delaware had been executed in 1992.

Catholic Church leaders—including the pope and Mother Teresa—were among the most vocal advocates for stopping those executions. Yet a June 1991 Gallup Poll showed 76 percent of all Americans and 77 percent of Catholics favor the death penalty for convicted murderers.

Although the Catholic Church has always taught forgiveness and decried taking life for any reason, the church also has long accepted the principle of allowing the state to impose capital punishment to protect itself and its citizens. However, in a 1980 statement, the U.S. Catholic Conference noted that the common justifications for capital punishment—retribution and deterrence—are inadequate.

The statement said in part, "In the conditions of contemporary American society, the legitimate purposes of punishment do not justify the imposition of the death penalty." Abolishing the death penalty would break "the cycle of violence" and would affirm the belief that all life is sacred, it said.

It said capital punishment eliminates

all chance of reform or rehabilitation of criminals; fails to address the possibility of a mistaken conviction; is likely to be imposed in an unfair and discriminatory manner; and brings avoidable anguish for the criminal and his family, as well as those who must observe or participate in the execution.

Since then, individual bishops and state bishops' conferences, including the Indiana Catholic Conference, have issued dozens of statements and pastoral letters opposing capital punishment, have led efforts to stay individual executions and have waged major public campaigns to change or prevent state laws allowing the death penalty.

Yet Gallup polls show most Catholics see no conflict between church teaching and killing in the name of justice.

"I suspect the vast majority of Americans do not have a clear idea of what the bishops have taught," said Jesuit Father Richard Roach, associate professor of theology at Marquette University.

The last edition of the church's universal catechism—to be revised this year—makes it clear that carrying out the death penalty in accord with standards of justice does not violate the Fifth Commandment prohibition on killing, said Father Roach. And while he agrees with Catholic moralist Germain G. Grisez that rejecting the death

penalty is a logical development of Catholic doctrine, Father Roach said most Americans don't accept the prudence of the church's reasoning.

"I don't believe the prudential reasons not to use it are persuasive unless the

(See CHURCH OPPOSES, page 17)

The CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Quincentenary of Spanish Jews' expulsion

by John F. Fink

Much has been made about this year being the quincentenary (500th anniversary) of Columbus' discovery of America. From Christianity's viewpoint, it is the quincentenary of the evangelization of the New World. There are plans to increase evangelization this year.

However, 1992 also happens to be the quincentenary of one of the most heinous acts of Christendom—the expulsion of the Jews from Spain. This was done by an edict signed on March 31, 1492 by King Ferdinand and Queen Isabella—the same two monarchs who bankrolled Columbus' journey of exploration.

Catholics should be aware of some of the things that were done during a particularly cruel and authoritarian period of our history. It was the time of the infamous Spanish Inquisition. There is nothing in this story of which we Catholics can be proud, but we should at least know about it.

THE STORY STARTS with the marriage of Ferdinand and Isabella of Castile in 1469. They merged their two kingdoms. In 1492 they converted the Muslims in Granada and thus unified the whole country of Spain. A lot happened in 1492, and Spain is celebrating much of it this year.

Before 1492, though, in 1476, Ferdinand and Isabella, in an effort to make their country Christian, asked Pope Sixtus IV to establish the Inquisition. The purpose of the Inquisition was to try charges of heresy brought against Jewish and Muslim converts to Christianity. History books report that more than 5,000 *Conversos* (Jewish converts) and *Moriscos* (Moorish converts) were tried, convicted, and burned at the stake. Other histories, though, believe that



that figure is exaggerated and that the real figure is about 2,000. That's still an awful lot.

THERE HAS ALWAYS been controversy over whether the Spanish Inquisition was a state or ecclesiastical institution. Historian Ludwig von Pastor, who wrote the 34-volume "History of the Popes from the Close of the Middle Ages," regarded it as "a mixed, but primarily ecclesiastical institution." It derived its civil jurisdiction from the king and its ecclesiastical jurisdiction from the papal delegate.

Charles J. Hefele, author of the five-volume "A History of the Councils of the Church," wrote that the Inquisition was started because the Jews were devoting their wealth to the gradual subjugation of the Spaniards and the undermining of their faith. Secret Jews had insinuated themselves into ecclesiastical positions and some had become bishops, he wrote. Therefore, he wrote, "The very existence of Christian Spain was at stake," and the Inquisition was created as a remedy.

In any event, the punishments by the Inquisition's courts eventually, in 1482, brought an admonition from Pope Sixtus threatening severe penalties for "violation of canonical procedure." However, the next year Pope Sixtus appointed a Dominican priest by the name of Torquemada as grand inquisitor. He turned out to be the most cruel of all. Eventually he convinced Ferdinand and Isabella to issue their edict, giving Jews a choice either of becoming Christians or of leaving Spain. They were given three months to get out.

In his book "An Outline History of the Church by Centuries," Paulist Father Joseph McCoskey reported: "A tradition states that Ferdinand was offered a bribe of 30,000 ducats by rich Jews and that he was about to refuse his signature to the edict of expulsion when Torquemada visited him and, placing a crucifix on the table, said, 'Judas Iscariot sold Christ for 30 pieces of silver, and Your Majesty

is about to sell him for 30,000 ducats. Here he is; take him and sell him.'"

Estimates of the number of Jews exiled from Spain vary from 250,000 to 750,000. The former figure seems the more accurate since historians believe that the Jewish population in Spain in 1492 was about 500,000 (out of an estimated 2 million total world Jewish population at the time). These were people whose ancestors had lived in Spain since before the time of Christ.

It was also estimated that about 240,000 Jews converted to Christianity as a result of the edict. Many of them, naturally, retained a secret attachment to Judaism, and their deep resentment, coupled with that of the exiles, played an important part in later Spanish history.

THE JEWISH EXILES, who were forbidden to take any money with them and whose property was confiscated by the Spanish government, suffered many hardships. Many took refuge in the new Turkish empire while others sought shelter in North Africa. Some died in their travels and still others returned to Spain to be baptized.

From the 16th through the 20th centuries, the descendants of these exiles migrated to Greece, Yugoslavia, Italy, France, Holland and other countries. Some eventually sailed to the New World and settled first in Suriname and later in St. Thomas, Jamaica, Mexico and the United States.

Today the descendants of these Spanish Jews are known as Sephardic Jews (from "Sephared," the biblical word for the Iberian peninsula) differentiate them from Ashkenazi Jews, those from Germany and Eastern Europe. Both Sephardic and Ashkenazi Jews have, of course, migrated to Israel and occasionally there are disagreements between the two groups.

Some historians have charged the Inquisition and Torquemada with needless and savage cruelty. Others have tried to excuse them, saying that they were the savior of Christian Spain. This seems to me to be the same as saying that the end justifies the means. It doesn't.

EDITORIAL COMMENTARY

Those Israeli settlements on Palestinian land

by John F. Fink

JERUSALEM, March 15—Both on the Golan Heights and in the West Bank between Jerusalem and Jericho, we got a good look, during our trip here, at the Israeli settlements that have been in the news so much lately. Today's *Jerusalem Post* reported that the Bush administration would not compromise on loan guarantees to the Israelis unless these settlements are frozen.

There are many more of those settlements now than there were three years ago, when I was here last. And, of course, since they are built on the top of mountains, they are very imposing. Those that we saw two days ago on the Golan Heights consist of about 25 kibbutzim, and the residents there have planted a great

many grape vines. The ones we saw yesterday on the West Bank on the way to Jericho will house 150,000 people. Israeli Housing Minister Ariel Sharon is intent on raising the number of Israeli inhabitants on the West Bank to 250,000.

It's inconceivable that this many people are going to leave those settlements. And, of course, that was the point of building them in the first place. Israel intends to make the annexation of that territory a fait accompli. Of course, they are doing it on land where the ancestors of the Palestinians have lived for thousands of years.

As you travel through this land, especially in the Judean wilderness, it seems that there ought to be enough land for everyone. The only people living there are Bedouin tribes, except for the extremely poor Palestinian farms in the Jordan Valley. Just as both Jews and Arabs live together in the towns and

villages of Galilee, so they ought to be able to live together on the West Bank.

The problem, though, isn't land; it's water. Although there was a record amount of rain this past winter, and the Jordan resembles a river again instead of a creek, the water supply and who controls it is going to be the most serious problem in Israeli-Palestinian negotiations.

The Israeli settlements high on the hills require very deep wells. They also use a lot of water. It has been estimated that the Israeli settlements use nine times as much water as the Arabs used. During last summer's drought, some Arab village wells went completely dry while near-by Israeli settlers were enjoying swimming pools and watering their lawns.

The Israelis have done a magnificent job of making the desert green through irrigation. But they have done it by using more water than can be replenished. We saw a large water plant in Tiberias that routes a third of the water of the Jordan to other parts of Israel before it starts its way from the Sea of Galilee to the Dead Sea. We saw a "pipeline" that resembled a lake sending water down to the Negev.

One of the results of this is the drying up of the Dead Sea because the Jordan River no longer empties much of its water into it. Salt deposits on land show where the water from the Dead Sea used to be. We passed what used to be a luxury hotel at the edge of the water of the Dead Sea; today the hotel is about a mile from the water and is abandoned.

The Palestinians are not going to get back the land where the settlements are. There's no way an Israeli government, either the Likud bloc or the Liberal Party, can now negotiate that. Besides, since those settlements are on top of mountains, Israel needs them for its security. There are no Palestinians living there anyway. The building of the settlements, in my opinion, has been successful.

So the Palestinians ought to face that reality and acquiesce in allowing Israel to have that land. In return they should be allowed autonomy on land in the areas where most of the Palestinians live, and rights to water.

Part of the problem, though, is that the Palestinians live in towns, like Bethany and East Jerusalem, located between the former boundary of Israel and the settlements on the West Bank. These people, too, must receive autonomy.

Negotiations over these issues will continue to take a long time.

Catholics invited to help world's starving, homeless this weekend

by John F. Fink

Catholics throughout the United States are being asked this weekend to assist the homeless and starving overseas through

their contributions to the annual U.S. Bishops' Overseas Appeal.

Last year almost \$12 million was contributed to the collection. It is always the second largest collection, surpassed only by the collection for the Religious Retirement Fund conducted in December.

Catholic Relief Services, the official overseas relief and development agency that was headed by the late Archbishop Edward T. O'Meara, is the primary beneficiary of the collection. It funds long-term development programs in 73 countries in Africa, Asia, Latin America, and part of Europe. Last year it received \$9,370,172 from the collection.

Migration and Refugee Services welcomes and helps integrate immigrants, migrants, refugees, and people on the move into local churches. Last year it received \$1,653,560 from the collection.

The Holy Father's Relief Program helps victims of natural disasters and other emergencies. Last year it received \$500,000 from the collection.

The U.S. Catholic Conference's Department of Social Development and World Peace provides legislative and policy analysis to diocesan offices. Last year it received \$325,187 from the collection.

03/27/92

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Masses mark 100 years for SS. Peter and Paul Chapel

On March 25, Masses were held in SS. Peter and Paul Cathedral Chapel to mark the 100th anniversary of its dedication.

Father David Coats, administrator of the archdiocese, presided at the 8 a.m. and noon Masses last Wednesday.

These were the first liturgies held in the Blessed Sacrament Chapel since restoration of the ceiling was completed.

Bishop Silas Chataud officiated at the 1992 dedication. The bishop's residence was completed at the same date, but he did not move until after Easter.

Work was begun on the cathedral in August 9, 1905, and it was dedicated on December 21, 1906. The building was completed on September 6, 1907, with the exception of the facade.

Combined scout retreat April 11

This year for the first time, the Scout Retreat will be a joint endeavor. The event is open to Cubs, Brownies, Webelos, Girl Scouts and Boy Scouts.

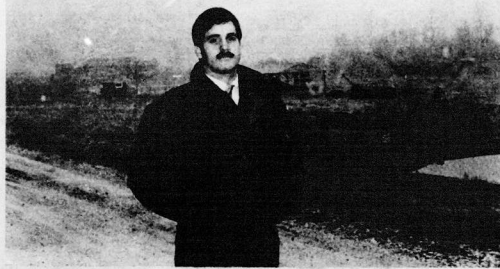
Camp Belzer on Boy Scout Road in northeast Indianapolis will be the site for the April 11 event.

Registration will begin at 8 a.m. The program will begin at 9 a.m. From 9:15 to 11:30 the scouts will rotate to stations of the rosary, crafts, and Bible study.

At 11:30 a.m., the young people will gather for lunch, 12:30 p.m., separate Way of the Cross for the boys and the girls; 2 p.m., religious awards; 2:30 p.m., scavenger hunt; and 3:30 p.m., songs. The Palm Sunday Mass will begin at 4 p.m.

The cost for lunch, award patch, camping and program materials is \$4 per person. Preregistration should be made by calling 317-547-8100. Camping is available Friday and Saturday nights.

St. Maur focuses on education, environment



EDUCATION SITE—David Nelson, development director of St. Maur Hospitality Center, will coordinate new environmental education programs there.

by Mary Ann Wyand

Spring is a time of rebirth and renewal. For the Benedictine monks and lay staff members of St. Maur Priory and Hospitality Center in Indianapolis, spring is also a time of new educational opportunities.

While new growth brightens the scenic grounds of the monastery's 166-acre nature preserve and recreational site on Michigan Road adjacent to the White River, St. Maur staff members are preparing a variety of educational activities for people of all ages.

New environmental education programming and group dynamics activities will benefit children attending St. Maur's third annual Highlands Summer Day Camp as well as area school groups on field trips and even senior citizens interested in continuing education.

"Father Robert McElaney, the board of directors, and I are looking at how we can utilize the facility on a year-round basis," David Nelson, St. Maur's new development director and camp supervisor, told *The Criterion*. "One of the things they have done in the last two years is to begin the

summer day camp program. Our main emphasis and philosophy with that is to look at the spiritual, physical, social and intellectual sides of the children and provide them with opportunities to grow in these aspects. We are very centered on group dynamics and cooperative learning."

This year St. Maur staff members are introducing school field trip programs in the spring, autumn and winter months, he said, with outdoor instruction in ecology, geology, forestry, aquatic life, and meadow and field wildlife so students can gain "hands-on" experience in science.

"During a program on forestry," Nelson said, "we plan to take students into the field and talk about what makes the difference between a soft wood and a hard wood, pass around different kinds of logs to let them feel the bark, look at how many rings are on a tree stump, talk about the difference between the sizes of rings, and even do core sampling."

St. Maur is close and easily accessible, he said, which makes the site attractive for school administrators and teachers.

"Classes get more out of the day because we're so localized," Nelson said. "The time and cost of transportation is not as great, and we have such a tremendous facility here with the lake, the woods, the field and meadow, streams, the White River, and plenty of birds and wildlife. How many kids have had the opportunity to look at a beaver hut?"

St. Maur Priory has been described as "a little bit of paradise" tucked away on the

northwestside of Indianapolis. People who have discovered it find the site to be a place of peace and serenity.

On the spacious grounds where Benedictine monks now associated with Newark Abbey in New Jersey had once operated a seminary, white-tailed rabbits cross the fields beyond the beaver dam at sunset. Bird calls linger in the air, and fish ripple the water of the spring-fed lake which ironically owes its existence to the construction of nearby Interstate 65.

Declining interest in religious vocations brought about the fledgling seminary's closing in 1975, Benedictine Father Charles Henry explained, and the monks had to undertake another ministry.

Providence helped reshape the monastery's apostolate from education to hospitality, the prior said, because the scenic valley contained a large amount of gravel needed for the interstate.

Filled by underground springs, the gravel pit filled with clear water and formed a small lake in the center of the valley. The monks decided to stock it with fish, build a beach, and sell annual memberships for the recreational use of Maurwood Lake.

Now the Benedictines' ministry will come full circle, Nelson said, because St. Maur will again become an educational facility. Plans call for building a nature trail, developing a challenge course used for teaching group dynamics, constructing an amphitheater, and offering evening astronomy programs which prove that "the sky is the limit."

Terre Haute Charities helps in emergencies

by John E. Etling

Emergency services are being provided by Catholic Charities of Terre Haute 365 days a year.

Webster's dictionary defines emergency as an urgent occasion for action. Families whose homes are burned; women and children who have been abused; families who have been evicted, young girls who are pregnant and are forced out of their homes; families whose cars have broken down during their travels, are all urgent occasions for action.

Catholic Charities of Terre Haute, through its emergency shelter, the Bethany House, has been active in these urgent occasions for 12 years. The former St. Ann Convent has also become a place to house migrant families, prisoners' families, and refugees. The facility also responds to a wide variety of other emergency situations that require housing, meals, food, clothing, counseling, bus tickets and financial assistance.

Last year, the Bethany House provided 3,533 nights of emergency lodging. This included meals, laundry, bathing, counseling, transportation, clothing and friendship.

The Bethany House soup kitchen and the Loaves and Fishes Dining Room also provided 40,951 meals and food boxes to 77 families in need.

Through the Bethany House Clothes Closet, 7,172 individuals received clothing. All of these services cost the recipient nothing. Additionally, donated furniture, appliances, and household furnishings are provided to families who need them.

St. Elizabeth Outreach program helps the increasing number of pregnant teen-age girls and teen-age mothers. This is done in cooperation with St. Elizabeth's in Indianapolis, another Catholic Charities agency. The

program includes counseling and training in parenting skills. The counselors guide the young women in making important decisions and help them to follow through with their decisions.

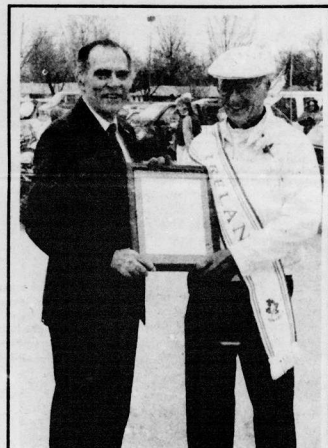
Hunger is the most wide-spread emergency overall. Catholic Charities has attacked this problem for about 80,000 people at Ryves Hall in St. Ann Parish. The Terre Haute Catholic Charities Foodbank there has operated for 12 years and is affiliated with Gleaners Food Bank of Indiana and the national network of 200 food banks called Second Harvest.

These affiliations make the Catholic Charities Foodbank responsible for the distribution of food to 95 not-for-profit agencies that serve the hungry in west central Indiana. Only agencies that help to feed the hungry are eligible for membership; individuals must go to one of the agencies for assistance.

Most of these 95 agencies are church pantries or soup kitchens, residential facilities or social service agencies that serve the hungry. The foodbank also assists these agencies in starting the services. Catholic Charities solicits surplus and salvageable food from any source possible, and then transports, sorts, stores and redistributes the food gathered.

Both the number of hungry people and the number of agencies willing to feed them seem to grow each year. In order to meet their needs, the foodbank has expanded its facilities during the past year. It has acquired a forklift truck to help speed up the loading and unloading of trucks. A computer helps with the increased record keeping.

Catholic Charities of Terre Haute is funded by the Archdiocese of Indianapolis Catholic Charities through the United Catholic Appeal, the United Way of Wabash Valley, some fees for services, and many contributions from private individuals and organizations.



HONORARY MAYOR—Terre Haute Mayor Pete Chalos (left) presents a proclamation from the city to Father Lawrence Moran as the St. Patrick pastor takes Chalos' place during the St. Patrick Parade. (Photo by John Fuller)

More people in diocese learning about wills at parish seminars

Franciscan Father Ric Schneider had to set up 45 more chairs when the Parish Will Seminar program was offered at St. Louis, Batesville. He also had to make a trip to the copier to provide enough written information for the 95 people who attended the March 9 meeting.

At St. Mary, Greensburg, 35 parishioners attended the wills seminar (and a chili supper) on March 14.

And there were 50 in attendance the next day when Sandra Behringer, planned giving officer for the archdiocese, gave a presentation at St. Michael, Brookville.



WILL-INFORMED—As with this group at St. Mary, Greensburg, large crowds are attending will seminars throughout the archdiocese. (Photo by Sandra Behringer)

Three local attorneys and a trust officer were there to provide further information.

"We are definitely drawing more people to these educational seminars," said Behringer. "When I started coordinating these events, we sometimes spoke to as few as eight people. Currently, our audiences number 30 to 50 people and include young Catholic parents who want to learn how to protect their small children in case one or both parents should die suddenly."

"It is the object of these meetings to encourage Catholics to make wills and/or utilize trusts in planning for the disposition of their assets and the care of their dependents. Advice for someone who is thinking about making a gift to the parish includes how to go about making a gift of stock, how to utilize appreciated assets, and various ways to leave bequests."

Local attorneys, probate judges, trust officers, insurance and tax experts are providing much-needed information to

help those who attend to address their own estate-planning needs, she said.

Behringer offers options in gift-giving to the parish, archdiocese and the Catholic Community Foundation. "The favorite part of the meetings are the question-answer sessions, which allow people to resolve questions that may have concerned them," she said.

Two Indianapolis parishes have scheduled will seminars in the next few months: Immaculate Heart of Mary, Wednesday, April 22, at 7 p.m. and St. Mark, Wednesday, May 13 at 7:30 p.m.

St. Mary of the Knobs, Floyds Knobs, will hold a seminar at 11 a.m. on May 17. Those wishing to attend a seminar should contact the parish where it will be held. Information about scheduling a seminar in a parish may be obtained by contacting Behringer at the Office of Development.

There is no charge for the seminars or for educational materials that are available at the meetings.

Commentary

TO TALK OF MANY THINGS

Lent can be utilized in giving, not giving up

by Dale Francis

There was a time we thought of Lent as a time for giving up things for which there was a special desire—candy and entertainment—were often our choices.

There was a reasonableness to this approach to Lent. We should give ourselves entirely to God. So if there is something else you desire, you give up its hold on you so you can more freely give yourself to God.

The idea wasn't that sweets or entertainment were wrong. It was and is a way for observing Lent.

As you grow in understanding, you can

think of other ways. Going to daily Mass has always been better. Reading spiritual works has great value. As you grow spiritually and as time changes the way things are, there are other ways more fitting for observing Lent.

But examine the ways—going to Mass, increasing your prayers, reading spiritual works—all should be considered.

I think there is another way. Instead of giving up something, give something. There are so many who need our help. Our Lord said inasmuch as we give to the least of our brethren, we give to him.

I have been edified by the number of people there are who give themselves to others, who make the work of their life the helping of people in need. I am not thinking only of Mother Teresa or Dorothy Day or that wonderful friend of mine, Catherine DeFueck Doherty, but of men and women, across the country, who

quietly give themselves to the homeless, the hungry, the lonely in despair.

They want only to help others. They may be unknown in the community in which they work. These are people whose lives are lived the year around the way lives can be lived best in Lent—for others.

Dale Francis died Tuesday morning, March 24. Francis, 75, was a former editor of *Our Sunday Visitor*, the first winner of the St. Francis de Sales award from the Catholic Press Association in 1959, a nationally syndicated columnist and former editor of *The Catholic Standard* in Washington. He suffered a heart attack March 17 and was in Parkway Hospital in Fort Wayne. He was administrator of the *Our Sunday Visitor* Institute at the time of his death.

And if this is not a vocation to which we are called—and it must be a very special call—we can participate in it by helping those people who help others. We can find out who is helping others and who can use our help.

My home town is Troy, Ohio. The parish church is St. Patrick. A young man of St. Patrick Parish is one of those helping others. His name is Richard Steineman. He is, like his brother, built for basketball, six foot six. When he finished school, he chose to help others.

He opened a shelter for homeless men in the Over-the-Rhine area of Cincinnati. The shelter merged this year with another shelter and Richard and Susan Byrnes Steineman have opened a place for neighborhood residents to get a free hot meal between 4 and 6 p.m. every weekday. They live upstairs at the East 13th Street house; the shelter is below.



Most of those who come are children and women. The first week they provided meals for 31, after six weeks there are 78. They won't accept money from the city, state or federal government; all they have comes from contributions, from people who know of them, from bakeries, restaurants and groceries. Seventy percent of those who come for the hot meal are children.

Rich Steineman has a simple motto: "God will provide for his little ones."

For those who would like to make Lent a service, the address is Dorothy Day Diner, P.O. Box 10105, Cincinnati, Ohio 45210.

THE HUMAN SIDE

Celebrations can help unite Catholic Christians

by Fr. Eugene Hemrick

Do the celebrations that are so much a part of Catholic life really matter?

That question hit me as I read a report by Gwen Kennedy Neville, an anthropologist at Southwestern University in Texas. She is studying Catholicism in the South, especially the kinds of Catholic gatherings—the celebrations—that occur there.

Celebrations and leisure time go hand in hand. In "Leisure: The Basis of Culture," Joseph Pieper wrote: "God ended his work and beheld it was very good. In leisure,

man too celebrates the end of his work by allowing his inner eye to dwell for a while upon the reality of the creation. He looks and affirms: It is good."

To genuinely celebrate, we must curtail unnecessary activity so that we can fully absorb our blessings. Celebration means affirming the goodness of those blessings and expressing joy over them. Leisure therefore, is a time to contemplate and absorb goodness, letting it flow through us.

Dr. Neville studied the major gatherings in Catholic parishes. She offers us an opportunity to reflect on how the gatherings we take for granted actually provide us with something essential: celebration.

For example, we gather for the baptism of our children and relatives. The gathering provides the opportunity to reflect on how a newborn child is a gift from God, belongs to God and will be protected by God. When

this realization is fully absorbed it gives birth to joy; leisure is being used at its best.

We gather for first Communion, confirmation, reconciliation and funerals. These gatherings remind us of the seasons of life and how each one possesses its own unique assets. In these gatherings around the sacraments we celebrate the reality that God is constantly with us as we progress along life's course—that with the loss of an earlier stage of life comes the blessing of a new and special stage.

Other major gatherings are weddings, in which a couple celebrates the most precious bond in life, commitment to another; 25th and 50th wedding anniversaries in which we thank God for the blessing of remaining together and keeping our commitment to one another.

We celebrate a church's anniversary and the community spirit the parish has breathed

into people who might never have been bonded together were it not for that.

There are gatherings on Christmas and Easter in which our eyes are focused with particular intensity on the divine and its relation to our life cycle.

And then there are the fall festivals, parish picnics, strawberry socials or other special events that get people to cross parish lines for a visit and to realize better how widely bonded we are to others because of being Catholic Christians.

These gatherings indeed are special, offering us something essential. They provide us with a goodness far surpassing the goodness of any other type of gathering because they center us on goodness itself.

These gatherings are occasions to acknowledge goodness and to celebrate it.

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EVERYDAY FAITH

Death of a friend with AIDS brings parable to mind

by Lou Jacquet

Every death diminishes us, but not every death touches us in the same way.

A friend I'll call Ron died a couple of months ago, the first person I had known personally to die from AIDS. This death moved me deeply.

It is all too common, among some Christians who should know better, to brand AIDS as God's punishment for homosexual behavior.

That sort of theology has nothing to do with the kind of compassion taught by a God who repeatedly forgave the Israelites in the Old Testament for transgressions a thousand times more terrible than anything Ron ever thought of doing in his sadly abbreviated life. It is surely a far cry from the attitude Jesus taught during his ministry when he said, "Let him who is without sin cast the first stone."

I knew Ron as a friend and fellow high school classmate. We double-dated with neighborhood girls, laughed at the same jokes, and learned the rudiments of journalism together on the high school newspaper. It was years later, when he

quietly embraced a homosexual lifestyle and moved to the west coast, that I lost track of him. Although I called and wrote a few times, he never answered; by choice he had cut himself off from family and friends. We had not spoken in some 20 years.

For an AIDS victim, Ron died a relatively peaceful death. But it was still

miserable enough. He was down to 90 pounds, his brother told me, and he had not eaten in days. During the last few weeks of his life, he barely had the strength to get out of bed to sit on a chair two feet away for a few moments at a time. His mother, a nurse who had cared for thousands of sick people in her 40-year career, wept openly at the ravages of the disease each time she bathed him.

Because I did not hear of his death until he had been dead for several weeks, I was unable to attend a memorial service. But I was pleased to hear that friends had shown up to remember him and speak of the good that he had accomplished. Had I been there, I too would have thanked Ron for his friendship. I would have pointed out to those present that he was the one in senior year of high school who had been one of the Father's instruments to turn me toward a deeper life in Christ. Ron's maturity and depth of insight into the Gospel at that time was well beyond his years. His quiet but effective witness moved many who befriended him toward a more adult spirituality.

Every human life has value and dignity. If we Christians are to battle for the most helpless among us in the world, as we must, we can show no less concern for those whose human weakness has led to consequences such as AIDS. It will



not, unfortunately, be long before most of us will know someone personally—homosexual or heterosexual—who has died from AIDS or has tested HIV-positive and will die. Only the most blind of heart will continue to believe that these deaths are a punishment from heaven for sexual transgressions.

I ask those who sit in judgment here on earth against my friend to consider: Who among us is so free from sin as to cast that first stone?

**1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206**

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$18.00 per year
50¢ per copy

Second-Class Postage Paid
at Indianapolis, IN
ISSN 0574-4350

Rev. David Coats
publisher
John F. Fink
editor-in-chief

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1717, Indianapolis, IN 46206

MISSING

PAGES 5 + 6

THE CRITERION

VOL. XXXI, NO. 25

MARCH 27, 1992

Soul celebration talk salutes cultural identity

by Margaret Nelson

Holy Angels Schools had a Soul Celebration on Sunday, March 22. Songs, dances, readings and a featured speaker all focused on the cultural identity of African Americans.

Dr. Asa G. Hilliard III said, "I don't think we really yet realize how critical this type of celebration is." He said, "We have been identifying ourselves in a very frivolous way," notably thinking about people as black or in a certain social class. "That's not your identity, that's your condition," he said.

Hilliard said African Americans must regain their cultural identity before they can fully embrace their religion. He explained that there has been a "cultural war" for African people in North America for 400 years, including the teaching of inaccurate history.

The Georgia State University professor cited European historians who said Africans were not civilized when they sent missionaries to teach them about God. They claimed that the African people worshipped many gods or animals. But Hilliard said these statements

showed their ignorance of African culture and symbolism.

"They found us civilized. They found us worshipping God. They found us worshipping one God," said Hilliard.

"There is no time in human history that we haven't had God." He said that the 5,000-year-old Egyptian book known as "The Book of the Dead" has the name for God as NTR. The crowd appreciated his explanation for why they eliminated vowels: "If you were carving words on rocks, you'd invent shorthand." But he said the Africans never separated the word nature from nurture, as the Europeans did.

Hilliard said, "One hundred percent of the writing in the pyramids was of spiritual concerns." He read from an African Bible that had 42 commandments, including the 10 used by Moses. He called Africans the parents of the entire human family, there 250,000 years ago.

He advised his listeners to form study groups in African history. He said that some American and European historians have tried to "mentally divide and conquer the African-American people."

Dr. Hilliard said, "What I commit my life to is the clarification, the restoration, the rebuilding of the African culture."



SOUL CELEBRATION—The church choir sings and students dance as Holy Angel School in Indianapolis observes its 22nd annual soul celebration on March 22. Dr. Asa Hilliard III spoke to the 200 people in attendance. (Photo by Margaret Nelson)

Lenten penance schedule

Parishes throughout the archdiocese have announced communal penance services for Lent. Several confessors will be present at each location. Parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient.

Following is a list of services which have been reported to *The Criterion*, according to deanery.

Indianapolis North Deanery

April 1, 7 p.m., St. Andrew.
April 1, 7:30 p.m., St. Thomas Aquinas.
April 7, 7:30 p.m., Immaculate Heart of Mary.
April 7, 7:30 p.m., St. Pius X.
April 8, 7:30 p.m., St. Matthew.
April 9, 7:30 p.m., Christ the King.
April 9, 7:30 p.m., St. Luke.
April 12, 3 p.m., St. Joan of Arc.
April 13, 7:30 p.m., St. Lawrence.

Indianapolis East Deanery

March 31, 7 p.m., St. Philip Neri.
April 5, 3 p.m., Our Lady of Lourdes.
April 6, 7:30 p.m., Holy Spirit.
April 6, 7:30 p.m., St. Simon.
April 8, 7 p.m., St. Mary.
April 9, 7 p.m., St. Peter and Paul Cathedral.
April 10, 7 p.m., St. Michael, Greenfield.
April 13, 7:30 p.m., St. Thomas, Fortville.
April 13, 8 p.m., St. Rita.

Indianapolis South Deanery

March 30, 7:30 p.m., Holy Name, Beech Grove.
April 7, 7:30 p.m., St. Mark.
April 9, 7 p.m., St. Roch.
April 9, 7:30 p.m., St. Barnabas.
April 12, 4 p.m., Holy Rosary.
April 13, 7 p.m., St. Jude.
April 15, 7 p.m., Sacred Heart.

Indianapolis West Deanery

March 31, 7:30 p.m., St. Gabriel.
April 2, 7 p.m., Holy Angels.
April 6, 7:30 p.m., St. Joseph.
April 8, 7:30 p.m., St. Christopher.
April 9, 6:15 p.m., St. Monica.
April 9, 7:30 p.m., St. Malachy, Brownsburg.
April 12, 2 p.m., St. Anthony.
April 12, 2 p.m., Holy Trinity.
April 14, all morning, Ritter High School.

Batesville Deanery

April 2, 7 p.m., St. Peter, Franklin Co.
April 5, 4 p.m., Immaculate Conception, Millhousen and St. Dennis.
Jennings Co., at Millhousen.
April 5, 7:30 p.m., (Emmanuel Players 6:30 p.m.), St. Maurice, Napoleon.
April 6, 7 p.m., St. Mary, Greensburg.
April 7, 7 p.m., St. Lawrence, Lawrenceburg.
April 7, 7 p.m. fast time, St. John, Dover.

April 7, 7:30 p.m., Holy Family, Oldenburg.

April 8, 7:30 p.m. fast time, St. Joseph, St. Leon.

April 9, 7:30 p.m., St. Mary, Aurora.

April 10, 7 p.m., St. Mary, Greensburg.

April 12, 2 p.m., St. Louis, Batesville.

April 12, 2 p.m., St. John, Osgood.

and St. Magdalen, New Marion, at Osgood.

April 13, 7 p.m., St. Anthony, Morris.

April 14, 7 p.m., St. Nicholas, Sunman.

Connorsville Deanery

April 2, 7:30 p.m., Holy Guardian Angels, Cedar Grove.

April 6, 7 p.m., St. Bridget, Liberty.

April 7, 7 p.m., St. Elizabeth, Cambridge City.

April 7, 7:30 p.m., St. Michael, Brookville.

April 9, 7:30 p.m., Holy Family, Richmond.

April 9, 7:30 p.m., St. Mary, Rushville.

April 11, 12:05 p.m., St. Mary, Richmond.

April 13, 7 p.m., St. Andrew, Richmond.

New Albany Deanery

April 2, 7 p.m., St. Joseph, St. Joseph Hill.

April 5, 3 p.m., St. Joseph, Corydon.

April 5, 7 p.m., St. Mary, Lanesville.

April 6, 7 p.m., Holy Family, New Albany.

April 6, 7:30 p.m., Our Lady of Perpetual Help, New Albany.

April 7, 7:30 p.m., St. Mary, New Albany.

April 8, 7 p.m., St. Michael, Bradford.

April 8, 7 p.m., St. Mary, Navilleton.

April 8, 7 p.m., St. Augustine and Sacred Heart, Jeffersonville, at St. Augustine.

April 9, 7 p.m., St. Mary of the Knobs, Floyds Knobs.

April 9, 7:30 p.m., St. Paul, Sellersburg.

April 13, 7 p.m., St. Anthony of Padua, Clarksville.

Seymour Deanery

March 29, 7 p.m., St. Ambrose, Seymour.

March 31, 7 p.m., St. Columba, Columbus.

April 1, 7 p.m., St. Michael, Madison.

April 3, 7 p.m., St. Patrick, Salem.

April 7, 7 p.m., St. Mary, North Vernon.

April 10, 7 p.m., American Martyrs, Scottsburg.

Tell City Deanery

April 10, 7:30 p.m., St. Isidore, Perry Co.

April 12, 7 p.m., St. Michael, Cannelton, St. Paul, Tell City and St. Pius, Troy at Tell City.

April 13, 7 p.m., St. Martin of Tours, Siberia.

April 15, 7 p.m., Holy Cross, St. Croix.

April 15, 7:30 p.m., St. Boniface, Fulta.

Terre Haute Deanery

April 1, 7 p.m., St. Paul the Apostle, Greencastle.

April 8, 7 p.m., St. Paul the Apostle, Greencastle.

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Rev. James D. Barton, Archdiocesan Director

Sister tells about situation in Haiti

by Mary Ann Wyand
and Catholic News Service

Haiti's exiled president, Father Jean-Bertrand Aristide, said in a March 17 address at Georgetown University in Washington that his people will continue to work for a peaceful return of democracy.

"God asks us to love our enemies," the

Catholic priest said. Haitians "know that weapons cannot be stronger than love. Nobody can kill love, nobody can kill justice, nobody can kill freedom."

While Father Aristide visited Washington, Sister Ann Weller of the Sisters of St. Joseph of Tipton in the Diocese of Lafayette toured that diocese and the Archdiocese of Indianapolis to raise awareness about the plight of Haitians in

preparation for the "National Days of Action in Solidarity with Haiti" which were scheduled March 21-24.

Speaking at St. Thomas Aquinas Parish in Indianapolis on March 13 shortly after her return from the Hospice St. Joseph in Port-Au-Prince, Haiti, Sister Ann told *The Criterion* that, "The hope of the people remains high in spite of every difficulty that you can imagine. The tenacity with which the people cling to their beliefs is a constant inspiration."

Sister Ann said the Haitian people believe that Father Aristide is "the man sent by God to bring good things to Haiti."

The day the priest was elected Haiti's president, she said, the Gospel passage was, "There was a man sent from God and his name was John. He came to bring good news to the poor, to liberate captives, to take care of orphans."

The priest-president was ousted from the beleaguered country on the Caribbean island of Hispaniola during a bloody military coup less than a year after his democratic election.

During the coup, Haitians showed their support for their new president with non-violent resistance which cost 2,000 lives. Father Aristide told Catholic News Service last week that while he opted for a non-violent revolution he could not condemn those who chose armed revolution against oppressive governments such as the Sandinista-led revolt in Nicaragua.

In a landslide vote in December of 1990, Father Aristide became the first Catholic cleric in modern times to take office as a nation's chief executive. That election is also considered the first genuinely democratic vote in Haitian history. His ouster last fall resulted in an international trade embargo against Haiti.

Asked when he might return to Haiti as president, the priest said members of the Haitian Parliament must first ratify an agreement for his reinstatement which was written in Washington last month.

However, news reports indicate that Haitian military leaders who engineered the coup are resisting moves to restore constitutional rule.

The priest said that in restoring democracy to Haiti he would be committed to ending "the grave disparity between the classes."

Father Aristide said he would accomplish that through "a just system of taxation and distribution of wealth for all people."

Haiti occupies one-third of Hispaniola and is the poorest country in the Western Hemisphere. More than 75 percent of its people are impoverished and 92 out of every 1,000 babies die. Less than 25 percent of the Haitian population is literate, and nearly 50 percent of the people are unemployed. About 80 percent of the Haitian people are Catholic.

The people of Haiti "may be poor in an economic sense, but they are rich in faith, rich in love, rich in hope, and rich in respect for one another," Father Aristide said. "These are people who have endured unspeakable atrocities, and yet they endure."

Sister Ann said the priest's outspoken convictions led to his ouster from the presidency and the country because he was feared by the military and the elite class.

"The contrast between Father Aristide's seven-month administration and Haiti now is just mind-boggling," she said. "On the days of the election and wonderful celebration of his inauguration, I saw a city of people absolutely come to life with a joy and a happiness that I have never experienced anywhere."

She said former U.S. President Jimmy Carter, who was visiting Port-Au-Prince for Aristide's inauguration, told a reporter, "There are few times in history and few places on the globe where there is ever the ecstasy that has come into the lives of the people of Haiti with this inauguration."

Today, Sister Ann said, Haitians are afraid to speak on the streets and priests, youth ministers, and educators live in fear of military oppression and violence.

"In the days following the coup, the military rode through the neighborhoods, firing into the air, firing at random, constantly intimidating people," she said. "Gunfire continued all night long every day from October until Christmas. Then it began to taper off somewhat, but arrests were still happening."

Because of the violence, Haitian child-



Father Jean-Bertrand Aristide



St. Joseph Sister Ann Weller

ren can't attend school regularly, she said, and students have missed several months of instruction each year since 1985.

"All of this is designed to try to keep the population illiterate, but it will be to no avail," Sister Ann explained. "The spirit of the people is just too strong. The thirst for education is another source of inspiration. It is not unusual to see a group of high school students gathered together under a streetlight to get their homework done because there are no other lights at night. They wouldn't think of going to school without getting their homework done, and some of them walk three hours in and three hours out to go to school."

Haitian children depend upon private schools for the education, she said, because there is very little public education.

"Were it not for the private schools that are sponsored by a great variety of churches, things would be much worse in Haiti than they are," Sister Ann said. "Were it not for the people who adopt parishes and take up projects, I don't know what would become of the people. Now 247 Haitian parishes have been adopted by parishes in the United States and, believe me, that is making a significant difference. There are schools now where there would not be any. There are dispensaries where they couldn't possibly have had one. There is water in places that wouldn't have had it before."

In a recent interview with Catholic News Service, Sister Ann lamented that repatriated Haitian boat people are being harassed by the military. She suggested that concerned individuals "flood Washington" with letters to President Bush and State Department officials to try to effect change for oppressed Haitians.

(Catholic News Service reporters Mark Zimmerman, Thomas Russell, Jay Copp and Steven Speare contributed to this story.)



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Luncheon, style show to help Birthline work

The Birthline Guild will present its annual "Love Works Magic" Fashion Show and Luncheon on Saturday, April 11 at the Ritz Charles, Inc., 12156 N. Meridian St., Carmel.

Proceeds will benefit the services of Birthline, which provides counseling for women who are involved in crisis pregnancies. The volunteers on home telephone hook-ups are also trained to provide referrals to other agencies that handle their needs and concerns.

Birthline arranges for pregnancy tests, medical attention, counseling, maternity and baby clothes, emergency food, and when appropriate, baby beds and equipment.

Members of the steering committee are: Kathy Ansty, Joyce Beckerich, Pat Chandler, JoEllen Durbin, Melanie Esselman, Karen Feeney, Ann Kane, Lisa Kane, Lisa Kelley, Sarah Lechleiter, Anne Lepert and Marilyn Linneman.

Also, Debbie Martin, Barb McGlinchey, Maureen McHugh, Terrie Purdy, Karen Blackwell Smith, Judith Tansy and Sara Whitham. Pat Chandler will coordinate the models for the fashion show.

Reservations should be made before April 6, by calling 317-251-4176 or 317-251-7111. The donation is \$18. Fashions will be by Tarkington Tweed and hats by Sheryl's Millinery and Accessories.



BIRTHLINE—Guild members (from left) Karen Blackwell Smith, Sarah Lechleiter and Lisa Kelley (holding daughter Colleen) are in Tarkington Tweed store, preparing for the "Love Works Magic" luncheon and fashion show. (Photo by Margaret Nelson)



SECOND STATION—Using scenes like this one of Jesus taking up his cross, painted by Angeline Pomerleau, the third-grade Cub Scout Pack 443 of St. Matthew Parish prepared the prayers for the first Friday of Lent. The parish held Stations of the Cross every Friday during the Lent of Desert Storm with a different church organization planning each service. This year, sixth-grade teacher Jodie Mader arranged the readings to relate to children as well as adults for the week the Cubs were in charge. The boys told a story about each station. Slides of paintings of the stations done by 1989 eighth-grade art students were used for the meditation. The scouts then led a reflection showing how each station concerns everyday life. "I'm so glad St. Matthew has opened its arms to our young members," Mader said. She is pleased that the students have an opportunity to "have an active part in celebrating and professing our faith."

Marian offers study of food, music, history of Irish culture

On March 16, 140 people gathered at Stokely Mansion on the Marian College campus to study Irish culture with food and entertainment mixed in with the history.

It is part of the "Around the World in Eight Days" cultural program, co-sponsored by Marian's continuing education department and the Irish-American Heritage Society.

The program began at 7 p.m. with a blessing by Father Michael O'Mara and a dinner menu which featured Irish cuisine and the Gaelic words to describe it.

Thirteen-year-old Heather Ricard, who has been playing the bagpipe for five years, presented two numbers. Marian student Kathleen Miller sang "Come by the Hills," accompanied by Linda Collins on the guitar.

The 39-member Irish Step Dancers, dedicated to preserving the cultural heritage of Irish dance, performed. History was given in poetry and song by Alice Davis and other members of the heritage society. "Seamus and Barry," who travelled from Ireland to celebrate St. Patrick's Day in the U.S. presented a musical program.



STEP DANCERS—Amanda Broadbuss (from left), Meagan Zore and Audrey Broadbuss were among the Irish dancers who entertained on March 16 at Marian College as part of the continuing education international series. (Photo by Margaret Nelson)

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Seniors, youth join Lent efforts

by David W. Delaney

Lent is traditionally a time of denial.

However, religious education students at St. Patrick School in Terre Haute have made it a period when they can do something special for others.

This year, Teri McGraw and Providence Sister Rosemary Kluesner matched a group of the students with 13 elderly residents at Simeon House I.

One project has literally become a two-fold growing experience.

The seniors are helping the youngsters grow pumpkin seeds and nuts in cups. And both groups are growing in awareness of each other as the plants grow in size.

McGraw, director of religious education at St. Patrick Church, believes the students and the Simeon House residents are profiting by getting together for an hour every Sunday during Lent.

"The youth have lots of vitality," McGraw said. "And the seniors are very appreciative of their time together."

The youngsters are reading a selected Bible verse to the seniors, then telling them how they applied that verse to their lives the previous week. New catechists Ron and Cheryl Chamberlain are responsible for this part of the program.

One verse referred to Christ and the fig tree. Afterwards, young and old shared fig newton cookies.

Darrin Cain, 9, said he likes the program because he doesn't spend much time around seniors. "One thing we talk about are my favorite subjects in school," he said.

"I like their love," said nine-year-old Erika Meikle, who has had little contact with senior citizens since her grandmother moved away.

"That's sweet," said Maria Stein. The Simeon House resident lived through the trials of Hitler's Germany before escaping from Berlin and eventually coming to America.



SPECIAL LENT—St. Patrick religious education students Erika Meikle (from left) and Darrin Cain share a seed-growing project with Maria Stein at Simeon House I in Terre Haute. (Photo by David W. Delaney)

Terre Haute St. Patrick Parish joins parade, party for patron



TOP OF THE DAY—Terre Haute St. Patrick Day Parade winner Teri McGraw (from left, above) stands with parade chairperson Chris Newlin and costume co-winner Sarah Wolfe. McGraw is DRE at St. Patrick Parish. In photo at left of headline, the younger generation at St. Patrick—Tommy Kelly (from left), Bart Kelly, Jack Kelly, Elizabeth Kelly and Dale Smeltzer—take their place in the parade. (Photos by John Fuller)

Building Healthy Families Conference

Charter Hospital of Indianapolis will host the third annual Building Healthy Families conference on March 12. The conference includes a training workshop for professionals and a free public lecture by Louise Hart, Ed.D., author of *The Winding Family: Increasing Self-Esteem in Your Children and Yourself*.

The professional conference will be from 8:30 a.m.-12:00 p.m. at the Marriott Hotel, 7202 E. 21st St., Indianapolis. Hart, a psychologist, educator, and parent will train area mental health professionals, school teachers, counselors, and community members on self-esteem building skills for clients and their children. The conference will cost \$10.

A free public lecture will also be offered on the 12th at 7 p.m., at Lawrence North High School, 7802 Hague Rd., Indianapolis. Dr. Hart will instruct parents on how to build their child's self-esteem. She will cover the basics of self-esteem, teaching parents exercises to help build self-esteem, self-esteem protection skills, and barriers to a positive self-esteem. Her slogan—"Become the parent you wish you'd had"—illuminates additional claims. "Adults have tremendous influence over children's self-esteem, either enhancing it or damaging it. Yet, parents cannot give to their children what they do not have themselves." For more information about either session on March 12, contact the Charter Hospital at 545-2111. ♦



Brebeuf Turns 30!

Brebeuf Preparatory School will celebrate its 30th birthday this year. One of nearly 1500 Jesuit educational institutions around the world, Brebeuf was founded in 1962 on the northwest side of Indianapolis. The school was named after John de Brebeuf, a French Jesuit who came to North America three centuries ago.

Brebeuf's first class graduated 128 young men in 1966. The school became co-ed in 1976 and currently has a student body of 624, grades 9-12. Brebeuf claims more than 3,500 alumni, including more than 850 women. Its graduates are accepted to top colleges and universities around the country. A gala celebration to commemorate the birthday will be held on April 11 at the Ritz Charles in Carmel. Advance purchase of tickets is suggested. For more information, call 293-6030. ♦



REACHING OUT—Juliette Munshower (from left), Sara Watson, Lisa Stout, Antonia Bertol, Michelle Hammond and Dexter Salenda fold and sort clothing their seventh-grade class at St. Michael in Indianapolis has collected for the needy. Marilyn Bardon's students have also raked leaves, cleaned up trash, done baby sitting and other chores to raise almost \$300 to help people with their heating bills. (Photo by Margaret Nelson)

Sacrament of reconciliation heals differences

by Fr. Lawrence E. Mick

"Whatever happened to three Our Fathers and three Hail Marys?" she asked her husband on the way home from the penance service.

It had been a long time since she had celebrated the sacrament of penance ("gone to confession," she would have put it), and this new pastor gave her a different kind of penance than she ever had before.

She didn't tell her husband what her penance was, because she had confessed to a problem of anger in her life, mostly directed toward her spouse.

To help her deal with this problem, the confessor suggested as a penance that she find something to do for her husband to remind him—and her—of the love that bound them together.

The priest left it rather vague so that she had to decide what would be helpful to their marriage. What a strange priest their new pastor was!

Since the reform of the sacrament of penance after Vatican Council II, priests have tried to be more attentive to how this sacrament brings reconciliation about.

Interestingly enough, understanding the dynamics of reconciliation in this sacrament sheds light on what is required whenever we need to reconcile with another person in our lives, whenever we need to overcome an alienation from someone.

The reforms introduced into the way we celebrate the sacrament highlight the process of reconciliation that the sacrament celebrates and fosters.

A quick overview of the individual form of sacramental penance can remind us what every kind of reconciliation requires.

When the penitent comes to confess, the rite of penance says the priest "welcomes him warmly and greets him with kindness."

This simple note speaks of the need both to be open to the other and to respect the dignity of each person seeking reconciliation.

►No true healing of any relationship can be achieved if those who are alienated from each other cannot grant one another basic respect and be open to hearing each other's position.

Next the priest invites the penitent to trust in God's mercy and reads a short passage of Scripture expressing God's call to repentance and God's promise to forgive.

►In any attempt at reconciliation, there is need for trust. It is often trust that has been damaged and must be restored in the process of reconciliation.

But trust is a gift we decide to grant to others, sometimes even when they don't deserve it. It may be easier to trust God in the sacrament, for we know God is always faithful, but being willing to trust the other person is essential if reconciliation is to occur in any relationship.

The next step in the sacrament is the confession of sins. This act, crucial to the reconciliation process, involves accepting responsibility for one's actions and admitting one's guilt in the situation.

In the sacrament, this acknowledgment of guilt is always a one-way street, since God is never unfaithful to us.

►But in other situations where we seek reconciliation, there frequently is a need to mutually accept responsibility. Each party, however, should focus on his or her own failing rather than try to blame the other for the rift.

Usually there is guilt enough to go around!

Next, before the priest grants absolution for the sins confessed, he is expected to offer spiritual guidance and assign a penance. This part of the sacrament reflects the importance of a real change during reconciliation, a change of behavior as well as a change of heart.

The guidance given and the penance assigned are designed to help restore a healthy relationship between the penitent and the church and God.

►So, too, in any reconciliation there is a need to address the causes of the rift and to find ways to restructure the relationship to overcome those underlying causes.

A reconciliation that only glosses over underlying issues is not likely to endure. Part of this is what we call in the sacramental realm "a firm purpose of amendment," that is, an honest decision to amend one's life so that such a rupture is not likely to be repeated.

Sorrow over a rift without a commitment to change its causes will not produce a real reconciliation.

After the needed changes are discussed in the sacrament of penance, the penitent is invited to express his or her sorrow to God. Then the priest says the prayer of absolution.

These two complementary statements exemplify the two most basic dynamics in reconciliation. There must be an honest admission of guilt and expression of sorrow, and that must be met by a forgiving heart.

►Again, in most human alienations, both these attitudes are needed by both partners. Each must be willing to accept some responsibility for the rift; each must be willing to offer the gift of forgiveness.

At the end, the rite of penance concludes with a brief expression of praise to God, a reminder that every reconciliation is a cause for celebration.

►This might remind us that every reconciliation, in or out of the sacrament, is a gift of God.

We are led to praise, thank—and imitate—a forgiving, reconciling God.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio, and is a freelance writer and speaker.)



(CNS art from The Crosiers by Gene Plaisted and by Miriam Caravella)

Reconciliations are life giving

by David Gibson

Your past is powerful. If allowed to do so, it will make you its slave.

In a human relationship, painful memories from the past often hold sway.

A past misunderstanding or angry incident may be the problem, alienating two people from each other.

Or there may be the memory of a period of time when one person felt his or her feelings were discounted by the other.

Painful memories divide couples, parents and children, friends.

The time comes, however, to lay the past to rest. This may mean that first the past must be dealt with if that hasn't already been done.

Whatever the case, however, it means people need to begin to be good to themselves by recognizing their own right to live in the present and look forward to the future. Taking steps toward a personal reconciliation is a means of creating a better life.

People need hope. Living in the past—refusing to forgive; rehashing old events again and again—robs people of their hopes for their life together now.

When people achieve a reconciliation, their new acceptance of each other means they can begin to really live again. So reconciliations are life giving. That makes them Godlike.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Fear can hinder reconciliation

This Week's Question

Based on your experience, what would you cite as a key to human reconciliation—an action necessary if two people are to reconcile their differences?

"The only way we can reconcile our differences is to let our guard down. Fear is our greatest hindrance. We are afraid to let people know us." (Don Yellow, HeHaKa Cika, Little Elk, Rapid City, South Dakota)

"The key is to avoid looking at the event with a victim mentality. Each person needs to take responsibility for their own role in the conflict." (Maureen McMann, Medford, Massachusetts)

"Selflessness. You have to think more about how the other person may be hurting so you can look beyond your own hurt and try to heal theirs." (Noel Martensen, Kenner, Louisiana)

"Unconditional love. To forgive someone is to not look at the past. You have to let them start out with a clean slate." (Patti Gustafson, Fairfax, Virginia)

"Honest communication. You have to be willing to sit down with that person and say, 'Look, let's talk this over.' Both of you have to be able to speak calmly and listen equally calmly to what the other person's concerns are. It can't be a one-way street." (Gordon Southan, Oldsmar, Florida)

Lend Us Your Voice

An upcoming edition asks: Is the world more peaceful today after recent wars?

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



Reconciliation enables people to experience God's love and grace

by Leif Kehrwald

Bud and Al are brothers who haven't spoken to each other in decades. Just out of college, they had a major disagreement over a troubled business partnership. When the business failed, the two brothers parted with bitter tastes in their mouths.

Vince and Karen both know something isn't right with their marriage, but neither one has the courage to say anything about it. They've been married for 15 years, but the last few have been stale and boring.

Sandy and her mother have been at odds with each other since the day Sandy married Tom and moved to another city. The lonely mother just couldn't accept the reality that her daughter would grow up and leave home. Even after 12 years, Sandy feels treated like a little girl when she visits. Despite both their best efforts, they always end up arguing.

All these people—Bud and Al, Vince and Karen, Sandy and her mother—are living with chronic pain. Their need for healing lies not with their bodies but with their life-long relationships.

Chronic means long-lasting with relative low intensity, sort of like a dull ache that's hard to put your finger on. By contrast, acute means high intensity for a short amount of time.

Our bodies most often endure acute pain to relieve a chronic condition. The chiropractor's body work might hurt, but it may also relieve the dull ache of arthritis.

Similarly, people may have to endure the immediate pain of a flu shot, but it spares a lot of agony through the winter.

Reconciliation is the same. We must endure acute pain to heal the chronic conflict. We must open the wound to let in the salve of forgiveness. After years of placating and avoidance, this is acutely painful.

Sandy's story is a bit different from the

others mentioned because she chose to break out of her "little girl" mold and embrace the acute pain of reconciliation.

How did she find the courage and strength to confront her mother? Like many others, a significant change in one part of her life prompted Sandy to seek healing in another.

Attending the annual women's retreat sponsored by her parish, Sandy had a profound spiritual experience. Her reflection and prayer that weekend changed her life from the inside out. She came home with a stronger realization of her chronic pain and a resolve to do something about it. But she knew her mission would be difficult.

Change opens a window for God's grace. As humans, we naturally resist change, but when it occurs we often can look at our lives with a different lens, empowering us to seek needed reconciliation.

A significant spiritual experience changed Sandy. It was a powerful experience, but not uncommon.

Others may experience such motivating change through the death of a loved one, a severe illness, a close call with a child, a new career, or any bench-mark experience.

Before losing her momentum, Sandy made arrangements to visit her mother. Sure enough, their encounter was wrought with conflict and pain. But for the first time, Sandy demonstrated that she is a self-directed adult who intends to live her own life.

Sandy's mother's pain was centered in the grief and loneliness of losing her "little girl." But she also came to the realization that she still had a daughter and that the love between them could be rescued.

Some of life's changes call us to reconcile the chronic pain in our lives. When these changes occur, we can be inspired by Sandy and her mother.

(Leif Kehrwald is the director of Family Life for the Archdiocese of Portland, Ore., and is a free-lance writer.)



GRACE—The parable of the Prodigal Son reflects how people express reconciliation. Some of life's changes call people to reconcile the pain in their lives and move forward together from new beginnings. Change opens a window for God's grace, and reconciliation enables healing of brokenness. (CNS illustrations by Janine Applegate)

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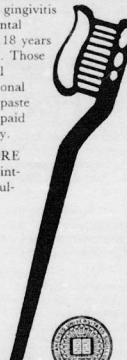
CALL FOR PANELISTS

The Oral Health Research Institute, Indiana University School of Dentistry, is conducting a study to test several new toothpastes for the prevention of gingivitis (gum inflammation) and dental plaque. Panelists should be 18 years or older and in good health. Those who qualify will receive oral examinations and a professional dental cleaning, use a toothpaste for several months, and be paid \$50 for completing the study.

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FOURTH SUNDAY IN LENT

The Sunday Readings

Sunday, March 29, 1992

Joshua 5:9, 10-12 — 2 Corinthians 5:17-21 — Luke 15:1-3, 11-32

by Fr. Owen F. Campion

As its first Scriptural reading this Lenten weekend, the Church presents us with a passage from the Book of Joshua, a Hebrew Scripture rarely read in the liturgy. Joshua was the successor to Moses in the leadership of God's people. It was he who guided them into the Promised Land, and he was their commander and strategist as they settled in their new country. The name "Joshua" is revered among Jews, and historically has been venerated. The Lord, called "Jesus" in our language, with its roots in Latin, had as his name a derivation of "Joshua." The name means "salvation."



The Book of Joshua is a religious history of the efforts of the great commander and leader, first in sequence among the historical books of the Old Testament. No one can say when it was written. What can be said is that the Book of Joshua is religious history, with the emphasis upon "religious." The point of Joshua was that God is active in human events and faithful to his promises to his people, and they secured life and well-being for themselves by being faithful to him in turn.

The verses from the Book of Joshua read this weekend recall an ancient celebration of Passover, that dramatic and important feast of Judaism, within the context of

which the Last Supper itself occurred. The reading begins with God's testament to Joshua that the threat of the Egyptians has been removed. Then the people ate the feast, comprised of the land's produce. Once, in their desperate want, God had supplied them with manna. Now, in a land plentiful with growth, they ate what was at hand. Thereafter, they would produce their own food.

St. Paul's Second Epistle to the Corinthians provides this weekend's Liturgy of the Word with its second reading.

An educated, intelligent man, St. Paul wrote his epistles over 1,900 years ago. They still furnish Christian thought with many of its basic and fundamental concepts. One of these is the point stressed in this reading. In Christ, in identifying with him, in loyalty to him, the Christian becomes a "new Creation." Christian faith radically changes the believer. In this transformation is a new vision of life.

This weekend's reading from Second Corinthians majestically asserts that Christians are new Creations in the Lord.

St. Luke's Gospel supplies the liturgy with its Gospel reading this weekend. The reading is the familiar, and forever moving, story of the Prodigal. Several elements are important in their symbolism.

The first is the Prodigal himself. It is important to note that the Prodigal went off to a "distant land." There he was immoral and sinful in his behavior. That was bad enough. But "distant land" had its own message for those who heard the story from Jesus. It implied a flight into paganism, as distant lands all were pagan.

THE POPE TEACHES

Eucharist unifies people of God

by Pope John Paul II
Remarks at audience March 18

Through baptism, members of the church are consecrated by the anointing of the Holy Spirit and are called "to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5).

Although this universal priesthood of the faithful differs in essence from the ministerial priesthood conferred by the sacrament of holy orders, the two are nevertheless intimately related since "each in its particular way shares in the one priesthood of Christ" ("Lumen Gentium," 10).

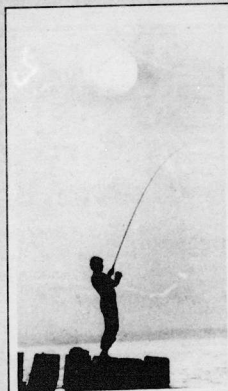
Through the ministry of the ordained, the whole church is enabled to grow in holiness. In holy orders, those whom the

Lord has chosen receive power to shepherd and govern the Christian people, to offer the eucharistic sacrifice and forgive sins. The sacrament of orders confers the grace needed to carry out this ministry of service and imparts a special character which conforms the priest to Christ and enables him to act in the person of Christ, the head of the church (cf. "Presbyterorum Ordinis," 2).

The celebration of the Eucharist, in which all the members of the body of Christ fulfill their proper role, manifests the unity of the ministerial priesthood and the universal priesthood within the one people of God. Through the pastoral ministry of the bishops and priests, members of the church are strengthened in Christian life and witness. Thus the whole church is built up in unity as a priestly people.

MY JOURNEY TO GOD

Walk Beside Me



Be my wing
my shoulder
a hand to grasp;
Walk within my midst
And offer soft spoken words.
Be gentle,
and let's walk toward the day
proudly stepping from the one behind.

Love me in the shadows—
be placid when I trouble in heart;
Walk beside me dear friend
Ignore the distance we must travel.
Speak kind of me
for I'll trust upon your wings,
that cut the wind in half for me.

Let's cut our lines—
and reel in our catches for the day;
We'll raise our sails
so stand by me on Oceanic Masts
Let the wind blow among us
but never between.

Walk beside me my friend,
let us lay our tracks out to the world,
it remains no matter if you go
a little behind or slightly ahead
just as long as you are near.

—by Clinton Byron King

(Clinton Byron King is a junior at Brebeuf Preparatory School in Indianapolis.)

Daily Readings

Monday, March 30
Lenten weekday
Isaiah 65:17-21
Psalms 30:2, 4-6, 11-13
John 4:43-54

Tuesday, March 31
Lenten weekday
Ezra 4:1-9, 12
Psalms 46:2-3, 5-6, 8-9
John 5:1-3, 5-16

Wednesday, April 1
Lenten weekday
Isaiah 49:8-15
Psalms 145:8-9, 13-14, 17-18
John 5:17-30

Thursday, April 2
Francis of Paola, hermit
Exodus 32:7-14
Psalms 106:19-23
John 5:31-47

Friday, April 3
Lenten weekday
Wisdom 2:1, 12-22
Psalms 32:7-11, 23
John 7:1-2, 10, 25-30

Saturday, April 4
Isidore, bishop and doctor
Jeremiah 11:18-20
Psalms 7:2-3, 9-12
John 7:40-53

and in that it meant that the Prodigal had denied God himself. Coming to his senses, he returned of his own volition.

The father, who symbolizes God, greets him with open arms. He lavishes his love and forgiveness upon him. To the other son, disgruntled that his own constant faithfulness is overlooked by the father so delighted with the Prodigal's return, the father insists that the Prodigal once was dead, but in his renunciation of sin he has come back to life. This last point, return to life after the death of sin, is a theme very much a part of Lent and vivid in the ceremonies of the Easter Vigil.

Reflection

By the very power of its message, as well as its familiarity among all of a Christian heritage, the Gospel stands in center stage among the thoughts produced by this weekend's readings. The two central figures are the Prodigal and the father. Identify with the Prodigal, for we all are prodigal children of God.

The Prodigal sins, but what is vital to this story is that the Prodigal realizes the

foolishness and burden of his own sin and begins the trip home to the security and plenty of his father's house. Sinfulness drags the Prodigal into deeper filth and hopelessness. However, of his own will, the Prodigal rises and turns toward home.

Life, in the Christian sense, is a partnership. We may choose to walk alone. If we do so, we wander into barren lands as did the Jews escaping Egypt, or supreme unhappiness as did the Prodigal. We all are tempted to desert God as we walk through life. We may distance ourselves from him, travel into a "distant land," even in the intimacy of our minds and hearts. However, if we admit our needs and turn to God, we will receive God's grace, strength and perception.

We too can return home. Just as we may be morally shortighted, selfish, or weak, we also can resolve to be a new creation in Christ, with all the power that implies. If we earnestly turn to God, God will receive us as eagerly and mercifully, as absolutely, as the father in this wonderful old story received the Prodigal.

Why I chose Robin Run

Three reasons lead me to decide to move into Robin Run. My family is very small. I have two daughters and one brother. After my husband and my brother's health began to deteriorate, I realized it was time to make plans for me. Each of my retirement volunteer work has been with the aging. Now that I am in that group, experiences gained apply to me.

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When there is no longer need for the going rate will be returned to the estate or the heirs.

My reason is not what it was. It's necessary to be where health care is immediate, not wait until the younger daughter comes over eight hundred miles or the older girl can arrive. Beautiful as houses at anytime.

Robin Run, 55 years ago NCA mandated that all of its adult facilities must be open to all persons. There is no question who is my neighbor. When one moves into a retirement or live-in home, one becomes a member of the community. I have received a lot of love and support since I have lived here. I am physically, financially and emotionally satisfied.

Elizabeth Enix

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- Health Center (Dec. 90)
- Day Care (Dec. 90)

VIEWING WITH ARNOLD

'Radio Flyer' explores somber story of abuse

by James W. Arnold

"Radio Flyer" is one of those rare movies worthy of the name, an appealing and unpretentious tale in which cinema magic rescues both characters and audience from one of the world's Bad True Stories.

That Bad True Story is simply that the innocent suffer.

In this case, the innocents are brothers Mike and Bobby (played by actors Elijah Wood and Joseph Mazzello, ages 9 and 7). They live in constant fear of an alcoholic stepfather, who likes to be called the King, and regularly takes out his frustrations on Bobby.

This evil gnaws at the center of an otherwise low-filled, far-suburban California late-1960s boyhood. The brothers are inseparable and are deeply devoted to their mom (Lorraine Bracco), who works double shifts. She loves them, but doesn't know what happens when she's away.

The family circle includes a large turtle left over from the previous homeowners and Shane, a protective German shepherd whose loyalty in the face of adversity breaks your heart.

The screenplay by David Mickey Evans mostly describes American little boyhood of this time and place. The mood is fondly nostalgic but realistic.

The kids explore the nearby hills and empty spaces, watch "Frankenstein" and "The Three Stooges" on TV, scare themselves with monster stories, use a backyard



shack as their secret clubhouse, and pretend their hands are guns and their arms are wings.

They also discover a jutting rock at a highpoint overlooking the airport, and make it their sacred place, "a wishing spot."

As the narrator (Tom Hanks, playing Mike as an adult) tells his own sons: "We thought God would have to hear a wish made that close to heaven."

Besides the King, the main negative is the gang of older, established neighborhood kids, who add spice to their otherwise humdrum lives by regularly harassing and beating up Mike and Bobby. Most viewers will recognize this as a universal part of growing up. Mike and Bobby are real enough; e.g., they mix a mail order secret potion in a pressure cooker and blast gook all over the kitchen.

But the fresh ingredient in "Radio Flyer" is imagination. Evans and producer-director Richard Donner attempt to recreate the wonder and mystery of childhood, the perception of little kids that magic is everywhere. The film penetrates Mike and Bobby's world from inside, and sees everything as they see it.

One obvious element is the King (Adam Baldwin), who is rarely seen except in low-angle fragments, arms, legs, back, dangling beer can, voice—much as a frightened child would see him. But the idea goes far beyond that. The boys live in the context of all the stories children tell each other, of all the little boys who have tried to fly—including a kid named Fisher, a local legend.

Mike tells the story as he remembers it, and gives Bobby the vision and aura of heroes of the imagination. ("He knew a



'RADIO FLYER'—Elijah Wood (front) and Joseph Mazzello star as brothers who resort to flights of fancy to contend with a brutally abusive stepfather in "Radio Flyer." The U.S. Catholic Conference classification is A-II for adults and adolescents. (CNS photo from Columbia Pictures)

special secret thing all kids know, but he knew a lot more.") As we see for ourselves, Bobby escapes his tormentor in a wagon the boys have built from junk and spare parts into a machine that flies and carries him away.

This is not a movie, obviously, for the literal-minded. Yet it doesn't take much effort to see (if you insist) that Mike's memory has simply changed the method of liberation. He has raised his little brother's deliverance to the level of poetry and myth. No doubt "Flyer" is influenced by Spielberg and set in Spielberg-land. But it has its own originality. While Donner is best known for splashy films like "Superman" and "Lethal Weapon 2," he also directed the mystical "Ladyhawke" (1984). "Flyer" belongs with movies that escape the literal and see the universe as children and saints see it—a place of magic and mystery, marked by miracles. This kind of vision can look badly, but when it works, the result is often memorable, like "Fisher King" and "Field of Dreams." "Flyer" doesn't reach that level but it often soars.

Among some nice touches: an early visit to an Oklahoma buffalo farm, where the kindly proprietor (Ben Johnson) and his lonely buffalo prepare us for the mystic

stuff to come, and the sudden appearance of the legendary Fisher to pump the gas for the climactic flight.

The most annoying problem is that the narrator often tells too much, as when he lets us know that the wagon is a symbol of escape. But the executives at Columbia were probably wringing their hands, worried the public couldn't figure it out. (A show for older kids and adults who are grateful for the occasional movie in which two plus two adds up to more than four.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

American Dream	A-I
Basic Instinct	O-II
Howards End	A-I
Shadows and Fog	A-III

Legend: A-I—general patronage, A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

'Faith Under Fire' chronicles Christian persecution

by Henry Herx
Catholic News Service

A chronicle of how Christians withstood 40 years of persecution in communist Poland and Czechoslovakia is presented in "Faith Under Fire," airing Tuesday, March 31, from 10 p.m. until 11 p.m. on PBS. (Check local listings to verify program date and time.)

The program also documents how the moral resistance of the church helped sweep these totalitarian regimes into the dustbin of history in the autumn of 1989.

In Poland, the Catholic Church was "the soul of the opposition," in the words of the documentary's prologue.

Catholic support for Solidarity, the labor union suppressed in 1981 by martial law and police truncheons, "played a deciding role," says a former communist official.

Another decisive force was Pope John Paul II. The former communist official, recalling the pontiff's first visit as pope to his native Poland, says that as a Pole he was proud to welcome his countryman but as a communist he "was scared of what was going to happen."

Fortunately the collapse of communism occurred without bloodshed. While it lasted, however, the regime ruled through intimidation.

The most harrowing example is the tragic story of Father Jerzy Popieluszko, the chaplain of Warsaw's steel workers, who was kidnapped and murdered by the secret police.

What made him so dangerous, asserts Father Michael Czajkowski in an interview, was that he preached the Gospel and not politics.

"He didn't speak about changing structures," Father Czajkowski said. "He spoke about changing human hearts but, doing so, he changed the system in Poland."

Less familiar to some is the oppression of the churches in Czechoslovakia, which the program calls "the most brutal in all Central Europe."

Cardinal Jan Kuncik recalls how the government in 1952 suddenly closed all Catholic churches and religious orders in Czechoslovakia, throwing thousands of church leaders into prison as criminals.

He himself spent 12 years in jail and the next 20 years under the surveillance of the secret police. But this did not stop him from ministering to the faithful as a secretly consecrated bishop in the underground church.

Another member of the illegal church was Father Vaclav

Maly, who took a job as a subway worker. Father Maly joined the dissidents who signed Charter 77, the petition for political change drafted by playwright Vaclav Havel, now president of the country.

It was Father Maly who, at the end of the mass rally which toppled the regime, called on the demonstrators to forgive their former oppressors.

His call for forgiveness was but one of many moving moments in a packed few days of historic change which took place, according to Havel, "so surprisingly fast, it looked like some miracle."

Havel plays down the heroism of his dissident role, saying that he did so out of fear—he was a man "so afraid of his conscience and God that he behaved in a way that other people call heroic."

The Protestant churches in Czechoslovakia did not suffer the same repression as did Catholics until after the Soviet invasion in 1968. Some ministers resisted state control over their activities, others compromised, and an estimated 10 percent collaborated with the secret police. The legacy of this still splits the Protestant community today.

Strangely, the program makes no mention of Pacem in Terris, the Czech organization of Catholic priests who accepted communist controls and were officially recognized by the regime.

A note of caution is introduced by Zbigniew Bujak, one of Solidarity's founders, who says that the church after its victory over communism is now "intruding" in the political life of Poland. This, he says, can only lead to "a lowering of the authority of the Catholic Church."

Father Jozef Tischner, a fellow Pole, sees it differently. He says that Poland's sufferings under Hitler and then Marxism "opened the eyes of the church to the values of democracy."

The program ends pointing out the challenge and responsibility of political freedom suddenly thrust upon peoples who for two generations had been accustomed only to orders from above.

How well the newly liberated peoples of Poland and Czechoslovakia will use their freedom remains to be seen.

The lesson is clear. As Father Tischner observes, the failure of communism proves that, "A man could be hurt, but the soul—freedom—cannot be killed."

The documentary introduces viewers to the importance of faith as a bulwark against materialistic ideologies that deny human dignity and subvert social justice.

Some viewers may find it difficult to understand the thick accent or ungrammatical English of some of those interviewed. The sense of what they are saying, however, is usually clear enough, though sometimes one wishes they had spoken in their native tongue to be translated by a voice-over or subtitles.

Curious, too, is that not a single woman is interviewed during the course of the program.

Putting aside such deficiencies, the program makes a solid contribution to what Americans know about the swift end of communist rule in both these countries.

The Lilly Endowment provided the funding for this program, which is presented on PBS by WNET in New York.

TV Programs of Note

Sunday, March 29, 9-11:30 p.m. (PBS) "A Doll's House." Based on the play by Henrik Ibsen, "Masterpiece Theater" dramatizes the story of a wife (Juliet Stevenson) who, after eight years of marriage, realizes that her husband (Trevor Eve) has never thought of her as anything but a silly creature without an intelligent thought in her pretty head.

Monday, March 30, 9-11 p.m. (PBS) "Can Tropical Rain Forests Be Saved?" In this examination of the ecological threat facing the rain forests of Asia, Africa and Latin America, the focus is on political, social and economic dimensions of the problem.

Monday, March 30, 9 p.m. to conclusion (ABC) "64th Annual Academy Award Presentations." Billy Crystal returns as Oscar's host overseeing the silly posturing, bad taste, and elevated intentions that accompany moviemakers' annual "rites of spring" broadcasts of live from Hollywood for movie fans and pop culture mavens.

Wednesday, April 1, 10-11 p.m. (PBS) "The Primary." The first of three election-year specials from the producers of "The 90s," the program gives a behind-the-scenes look at the campaigns of the major contenders as the primary trail winds its way into Illinois.

Thursday, April 2, 8-9 p.m. (PBS) "Inside Creativity." The premiere episode in the four-part series, "The Creative Spirit," explores the nature of creativity and looks at the human qualities that bring it to life using dramatization, animation and documentary vignettes.

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

QUESTION CORNER

Unborn baby has a soul

by Fr. John Dietzen

Q Several years ago I gave birth to a stillborn baby. We had waited for this blessed event for more than eight years, so my Baptist husband and I were quite distraught over our loss. Since the baby was deformed and we believed in cremation, I never got to see the child. I was shocked when the local priest said he could not offer a Mass for the baby since, as he said, there was never a soul. I even asked him again to be sure. Is this how we view babies? After 11 years I still feel cheated for our pain and for our child, who has a special place in the heart of our family. Since then we have been blessed with two more wonderful sons; one bears the name of his "older" brother. Thank you for any comments you might have to help us. (Tennessee)



A I am truly sorry for you and for what you and your husband were told. Of course we believe that babies, even unborn babies, have a soul and possess a genuine human life.

Your child could obviously not have experienced any conscious sinfulness. A Mass thanking God for his life and

FAMILY TALK

Organization can help prevent forgetfulness

by Dr. James and Mary Kenny

Dear Mary: I'm getting forgetful. In recent weeks I have forgotten two appointments. I forgot to pay a bill. I frequently can't find my purse somewhere, then forget where I put it. Am I losing my mind? I am 60 years old. (Indiana)

Answer: My elderly father, who was in his 80s, would misplace his keys. As he searched for them he would tell me, "I'm losing my mind." A few hours later I would misplace my car keys, and as I searched for them I invariably recalled my father's remark. I was in my 40s.

Forgetfulness can occur at any age. Recent research tells us forgetfulness may become a problem as we age but that we can gain good control of memory at any age.

What you describe seems to be absent-mindedness. Mistakes occur because we act without conscious attention to what we are doing.

When we try to recall the action, we have no recollection. We are especially prone to absent-mindedness when we are tired or feeling stress (not paying attention) or when we are acting out of habit (no need to pay attention).

Older people may become more absent-minded because they are more sensitive to interference and more easily distracted.

Here are some steps for dealing with forgetfulness.

►Write it down. Young or old, busy people use appointment calendars. Get one with space to write each day of the year. Use only one. If you write some appointments on the kitchen calendar and others on the calendar in your purse, you have not solved your problem. Check your calendar each day. Associate checking your calendar with some other event you do daily, such as drinking your morning coffee.

►Simplify and organize. Many persons become distracted because there are so many things to attend to. If you can reduce the clutter in your house, you may reduce distractions to your mind.

Discard whatever unneeded things distract you. If you cannot part with them, move them to the attic or garage. Assign places to put the things that are left.

►Develop a plan to deal with the areas which bother you most. For example, to avoid missing bill payments, plan a routine to handle the mail.

You might set aside a time each day to go through the mail. Discard unwanted mail immediately. Move magazines or catalogs to their assigned place.

If you have the means and so desire, pay bills at the time you open them. In this way you handle the paper only once, a valuable tool of good management. Alternately you might put all bills into a single location and choose one time per week to review them.

Develop your memory. To avoid acting absent-mindedly, try visual associations. When you set your purse down, observe the purse and location. Make a conscious association such as "purse-desk" while picturing them. If you get distracted and cannot remember what you intended to do, try one-track-mindedness by keeping an image in mind.

The above exercises on visual associations and one-track-mindedness are from "Don't Forget!" by Danielle C. Lapp (New York, McGraw-Hill, 1987).

(Address questions for possible publication to the Kennys, 219 W. Harrison St., Russell, IN 47978.)

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asking grace and strength for yourselves would have been perfectly permissible and appropriate.

For other parents who find themselves in similar circumstances, it may be helpful to repeat that according to Catholic theology and practice, a full Catholic funeral, including Mass, may be offered for any child who dies before the parents are able to have him or her baptized. This is explicit in our canon law.

It would have applied to your child, as it applies to other babies who die, before or after birth, before their Catholic parents had an opportunity to arrange for their baptism.

Q A friend of mine recently acquired a stained glass window from a church. It includes the words "fiat voluntas tua." "

Could you help me tell her what those words mean? (Illinois)

A The Latin words mean "thy will be done," and appear in the version of the Lord's Prayer in the Gospel of St. Matthew (6:10).

They express a theme which Jesus frequently insisted upon for his followers and which several times is shown to be his own attitude of love and obedience to the will of the Father.

We find this spirit of Jesus explicitly stated on the night before the crucifixion (Luke 22:42) and numerous other places in the Gospels.

In Christian writing and art the word "fiat," "let it be done," also refers to the acceptance of God's will by the mother of Jesus at the annunciation (Luke 1:38).

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 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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CR5

Expert says evidence doesn't support death penalty claims

by Patricia Zapor
Catholic News Service

WASHINGTON—Franciscan Sister Patricia Keffe doesn't understand why so many Americans favor capital punishment.

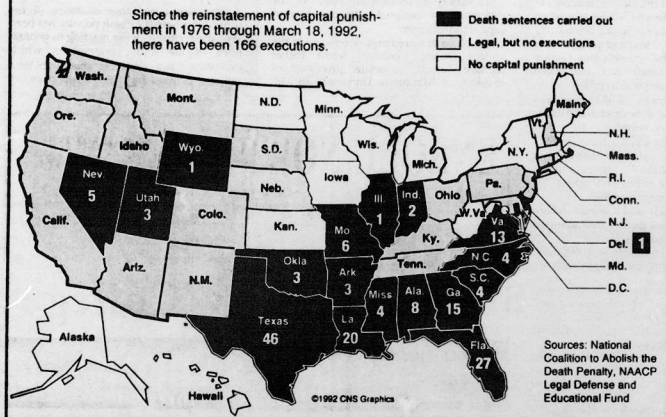
Although a majority of Americans say they support the death penalty for convicted murderers, Sister Patricia has had little luck in finding any organized effort backing it.

In fact, she said she's been asked in her capacity as director of the Justice/Human Development Office for the Archdiocese of Oklahoma City for referrals to groups that can offer opposing arguments to those she makes for abolishing the death penalty.

"Just the opposite of how it appears, we have all the arguments," said Sister Patricia. Until local Oklahoma prosecutors brought together a group of relatives of murder victims to advocate capital punishment for killers, there was no one to whom she could refer those questions.

CAPITAL PUNISHMENT IN THE UNITED STATES

Since the reinstatement of capital punishment in 1976 through March 18, 1992, there have been 166 executions.



Sister Patricia and Leigh Dingsong, executive director of the National Coalition to Abolish the Death Penalty, presented a workshop on capital punishment in Washington March 27 in conjunction with a social ministry conference.

In countering arguments supporting capital punishment, they said:

► It costs more to prosecute capital cases and carry them through to execution than to convict and imprison felons for life. Estimates of the legal expenses of prosecution and the various levels of mandatory appeals in capital cases range from \$1 million to \$7 million. Life imprisonment—40 to 50 years—costs up to about \$500,000.

Defendants given non-execution sentences for crimes that would warrant the death penalty in other states or circumstances generally may appeal only as far as a state's highest court. Capital punishment sentences also are appealed through the entire federal court system.

► Death sentences are disproportionately given to blacks, particularly blacks convicted of murdering whites. Since 1977, 39 percent of those executed have been blacks, compared to 55 percent white and 5 percent Hispanic. Blacks make up about 12 percent of the general U.S. population, Hispanics 9 percent.

Since 1977, 83 percent of victims in cases ending in executions were white, 14 percent were black, 4 percent Hispanic and 2 percent Asian.

► Despite the popular notion that the death penalty helps deter crime, states that use capital punishment do not have lower crime rates than states without it. Nor has the crime rate changed significantly in states where the death penalty has been abolished. A report by the FBI showed a murder rate of 5.1 per 100,000 population in states without the death penalty and 9.1 per 100,000 population in states with capital punishment.

► Supporters of the death penalty often claim it serves as a memorial to victims, Dingsong noted. "Unfortunately it works the other way. Before Ted Bundy was executed (in Florida in 1980) he had a higher name recognition than the governor. It memorializes the killers, not the victims."

Among the strongest advocates of reversing the death sentence of convicted Texas killer Johnny Garrett earlier this year was the Franciscan community of his victim, Sister Tadea Benz. The Texas Catholic bishops and her community pushed for Garrett's sentence to be commuted. He was executed Feb. 11.

Chief Justice William Rehnquist is among judges, lawyers and legislators who are pushing to shorten the process of mandatory appeals of death sentences. The current nine-level appeal system can take a decade to traverse. But Dingsong believes every step is critical to protecting rights.

"A lot of serious constitutional issues are raised in the appeals process," she said later to Catholic News Service. Death penalty convictions have a reversal rate of 30 to 40 percent, "primarily because the quality of their defense was so bad."

A 1990 report by the *National Law Journal* on capital murder trials in six Southern states cited cases where death sentences were imposed on defendants who were represented by attorneys who were drunk or whose only experience was in tax law. One defendant's lawyer was involved in a romance with the prosecutor.

Since 1972, more than 40 death sentences have been overturned when the defendant proved to be innocent, reports the National Coalition to Abolish the Death Penalty.

Along with other civil rights groups and churches, including the U.S. Catholic Conference, the coalition is spearheading a drive to bring discussion of the death penalty into the public arena.

"Stop It," a grass-roots campaign, will work through the coalition's 120 affiliate organizations to educate the public, the media and political candidates about the use of the death penalty.

Sister Patricia believes the tide is turning against the death penalty, despite polls showing as much as 76 percent of Americans support it.

Support declines, she said, when polls question people further about alternatives, such as guaranteed lengthy imprisonment. Some polls show a majority of Americans do not believe in executing those who are mentally retarded or who committed crimes while juveniles.

As her state executed the second convicted killer in a week March 13, Sister Patricia said, news reports emphasizing grisly details of the executions were making Oklahomans reconsider.

"When people start to see the horror of it, they're not so sure they want it."

VIEWS ON CAPITAL PUNISHMENT

Despite the Catholic Church's opposition to capital punishment, more than three-quarters of U.S. Catholics, like their fellow Americans, appear to favor the death penalty.

Here's how people responded to the question: "Are you in favor of the death penalty for persons convicted of murder?"

	Public opinion	Catholic opinion
Favor	75.8%	77.1%
Oppose	24.2%	15.7%
Don't know/refused	6.3%	7.2%

Source: June 1991 Gallup Poll of 990 adults, 18 years of age and older with a +/- 4 point margin of error.



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U.S. death penalty stirs up protests overseas

by Patricia Zapor
Catholic News Service

WASHINGTON—As convicted murderer Paula Cooper awaited execution in Indiana a few years ago, the governor's office was flooded with letters and petitions asking for her reprieve.

Many of the letters and 2 million of the signatures came from Italy, where her name became a household name.

The intervention by Italians in a criminal case half a world away is typical of international sentiment about the U.S. death penalty, according to representatives of organizations opposed to capital punishment.

The United States is one of only a few Western countries with provision for routine execution of criminals and one of only five in the world that allows the death sentence for crimes committed while a juvenile.

In other countries, capital punishment in the United States is often seen as a holdover from days of lawless frontier settlements mixed with a deep-seated racism.

"Most Western Europeans, Canadians, Australians . . . look at the United States as a combination of racism and having a Wild West mentality," said Alice Miller, director of Amnesty International USA's Program to Abolish the Death Penalty.

"People outside the United States are simply more appalled at the idea of executions," Miller said.

As with Cooper's case, death sentences for those who committed crimes while juveniles particularly stir up international outrage.

Cooper's 1987 plea to Pope John Paul II for help drew attention to her case internationally. He appealed on her behalf to Indiana authorities, along with death penalty opponents from around the world. In 1989, the Indiana Supreme Court overruled the death sentence for Cooper,

who was 15 at the time she killed an elderly Bible teacher. She is now serving a 60-year prison term.

In the last decade, only the United States, Iran, Iraq, Nigeria, Pakistan, Bangladesh and Barbados have executed for crimes committed while juveniles. Barbados has since raised its minimum age for the death penalty to 18.

While the Paula Cooper case drew particular attention, Miller said anytime an execution is scheduled for a juvenile crime, protests are waged outside U.S. embassies and consulates around the world and letter-writing campaigns kick into gear. The stories are prominently covered by international media.

Compare that coverage to U.S. stories on the case of Johnny Frank Garrett, executed in Texas Feb. 17 for killing a Catholic nun when he was 17. His victim's religious community and the Texas bishops led a campaign to stop the execution on the grounds that Garrett was mentally retarded and had been subjected to severe abuse as a child.

But news coverage of the case was minimal outside the state capital of Austin, where the murder occurred.

Meanwhile in the days before Garrett's execution, Miller said she and several other Amnesty International representatives gave at least three interviews apiece for international news organizations.

"Spanish, French and German television each had a number of multiple-part programs on the issue," she said.

In the Western Hemisphere, the United States, Belize, Guatemala, Guyana, Suriname and Chile have capital punishment. And in a United Nations grouping of First World nations that includes the United States, all of Western Europe, Japan, Australia, New Zealand and Canada, no others have a death penalty.

Several former communist bloc nations including Czechoslovakia, Hungary and Romania abolished capital punishment recently and South Africa has had a moratorium on executions for two years.

A U.N. study in 1988 showed no significant shift in crime rates in countries that abolish capital punishment, and a 1962 report to the Council of Europe called the death penalty an anachronism in the region.

But the fight to abolish capital punishment continues even in countries where it no longer exists.

Australians organized death penalty protests when President Bush visited there recently. Members of Congress and other American dignitaries traveling abroad are regularly confronted by protests, petitions, letters or personal appeals organized by abolitionists, Miller said. And Italian, English, French and German groups are regular correspondents on behalf of American death row inmates.

A variety of reasons are cited for the difference in national attitudes toward capital punishment.

"It has a different mythic concept in the United States," believes Jesuit Father Richard Roach, associate professor of theology at Marquette University in Milwaukee.

Some theorize that its roots lie in the way justice was meted out in the frontier days, when systems of law and order were established after settlers had worked out their own codes of social order.

By contrast, Father Roach said, Canada developed in a different pattern, with the Hudson Bay Company and the Royal Canadian Mounted Police preceding settlers who came into areas where codes of law were more likely already in place.

"We got our own myth and it is much more violent," said Father Roach.

Miller acknowledged that other countries do not have the same level of violent crime as the United States, which may contribute to the American feeling of helplessness many hope to ease by having capital punishment.

She also noted that in many of the countries where the death penalty has been abolished, citizens were reacting to generations of life under regimes in which execution was a common punishment for a range of political and criminal offenses.

Church opposes death penalty but most Catholics support it

(Continued from page 1)

community can be assured that the kind of criminal who is executed will be neutralized by some other form of punishment," said Father Roach, who worked to abolish Canada's death penalty and supports the bishops' efforts.

In 1974, the U.S. bishops issued their first statement—one sentence long—opposing the death penalty. The nation then was in the midst of a 10-year hiatus from executions, punctuated by a 1972 Supreme Court ruling that existing death penalty laws constituted cruel and unusual punishment. In 1976 the court ruled capital punishment by itself was not unconstitutional, opening the way for death sentences under new laws to proceed.

Catholics who support the death penalty despite the church's ongoing fight against it also are affected by the popular opinion that capital punishment deters crime, Father Roach said.

Franciscan Sister Patricia Keefe thinks that belief is not only misplaced, but shows how the American public is misled about the effectiveness of execution as a penalty.

While in Washington at a recent social ministry workshop, Sister Patricia, director of the Justice/Human Development Office for the Oklahoma City Archdiocese, noted that support for the death penalty has increased overall since the 1960s, when executions were fairly rare. According to the Gallup Poll, less than half of Americans favored capital punishment in the 1960s. Support began to rise steadily after 1972 to a high of 79 percent in 1988.

"During the Nixon administration, the death penalty became a slogan for being tough on crime," Sister Patricia said. Now politicians believe they won't be perceived as serious about controlling crime unless they support capital punishment.

Catholics are no different from other Americans in wanting to believe there could be a quick fix to their fears about crime and many simply don't understand the church's position in opposing the death penalty, she said.

Statistically there's no clear evidence to show capital punishment has any effect on reducing crime.

Amnesty International notes that homicide rates remain stable in states that abolish capital punishment, and differ little in adjoining states where one has a death penalty and another does not.

Some biblical passages, according to Father Roach, can justifiably be used to support capital punishment, within the proper context. In Mt 15:4 and Mk 7:10, Jesus called the Pharisees hypocrites for breaking away from God's commandment for the sake of tradition, specifically Moses' law that "anyone who curses father or mother be put to death."

In composing their statements that oppose the death penalty, the USCC and about two dozen other major religious denominations have drawn heavily on biblical interpretations to explain their position.

Generally those churches hold that possessing the right to take a life, a right seemingly given in several parts of Scripture, is not the same as a command for capital punishment.

The Jewish Peace Fellowship notes that when the Torah was written, "revenge among non-Jews was often brutal. An injured man might well retaliate by waging an all-out war against the tribe of his injurer." The scriptural admonition of "life for life, eye for eye, tooth for tooth" was meant to make the punishment fit the crime, not to require equal retribution, according to the fellowship.

The church's message has always been difficult for society, said Thomas Shellabarger, policy adviser for the USCC Office of Domestic Social Development. When it focuses on capital punishment, people resist it even more.

"What the church has taught—what Jesus taught—has been rejected by society for 2,000 years," said Shellabarger. "And what we are taught by Jesus is that we shouldn't respond to violence with violence, but with love."

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

March 27

A Lenten Fish Fry will be held from 5:30-7:30 p.m. at St. Bernadette Parish, 4826 Fletcher Ave. Adults \$4.50; kids 12 and under \$2.50.

☆☆

A Lenten Dinner/Speaker Program beginning at 6 p.m. at Holy Trinity Parish, 2618 W. St. Clair will feature Father Joe Rautenberg on "Medical Ethics."

☆☆

Catholic Widowed Organization (CWO) will serve as congregation for the TV Mass at 6 p.m. at Channel 59.

☆☆

A Lenten Fish Fry will be held from 5:30 p.m. at St. Lawrence Parish, 46th and Shadeland. Lenten Bible Study on the

Book of Revelations follows from 7:30-8:45 p.m.

☆☆

Lenten Fish Frys continue from 11 a.m.-6 p.m. at St. Bridget Parish cafeteria, 801 Dr. Martin Luther King Jr. St. Dinners \$5; sandwiches \$3.50. Call 317-531-4036.

☆☆

The Notre Dame Club of Indianapolis will sponsor a performing of the Shenanigans singing/dancing ensemble from 8:30-9:30 p.m. at Immaculate Heart of Mary Church, 56th and Central. Adults \$5; kids \$3; family maximum \$15.

☆☆

Sacred Heart Parish, 1530 Union St. will host a Lenten Fish Fry from 5:30 p.m. in the parish hall. Stations of the Cross 7 p.m.

☆☆

The Youth Athletic Committee of St. Michael Parish, 3354 W. 30th St. will sponsor a Lenten Fish Fry from 5:30-7:30 p.m. Adults \$4; kids to grade 6 \$3.

☆☆

Our Lady of Fatima K of C, 1040 N. Post Rd. will hold a Monte Carlo at 7 p.m. \$2 admission.

☆☆

The PTO of St. Rita Parish, 1733 Dr. Andrew J. Brown Ave. will hold a Fish Fry from 4-6 p.m.

☆☆

The Women's Club of St. Thomas the Apostle Parish, Fortville will sponsor a Lenten Meatless Buffet from 5:30-7 p.m. Free-will offering.

March 27-29

A Women's Retreat on "Mary, Model for Contemporary Women" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

March 28

Northside In-Betweeners 30+ Catholic, single, widowed or divorced persons will bowl at 7:45 p.m. at Woodland Bowl, 3421 E. 96th St. Call Marcia 317-841-8089.

☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

Bloomington Separated, Divorced and Remarried Catholics will enjoy Taste of Bloomington at 6:15 p.m. at Ladymans. Call Sherry 812-334-1073 for details.

☆☆

A Spring Craft Show and Lunch.

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con will be held from 9 a.m.-4 p.m. at St. Malachy Parish, 326 N. Green St., Brownsburg.

☆☆

National Council of Catholic Women (NCCW) will sponsor a Respite Care Training Program from 9 a.m.-1:30 p.m. at Christ the King Parish Resource Center, 5858 Crittenden Ave. for men and women who can assist full-time health-care givers of shut-ins. \$3 fee includes lunch. For reservations call 317-251-7920 or 317-253-0414.

March 29

The Altar Society of St. Catherine Parish, Shelby and Kelly Sts. will hold its Spring Card Party.

☆☆

The Lenten Concert Series continues at 4 p.m. at St. John Church, 126 W. Georgia St. Festival Chamber Players (John Gates, pianist, Indianapolis Symphony Orchestra members: violinist David Collins, violist Rosemary Rader, cellist Robert Sansone) performing Mozart Piano Quartets.

☆☆

The Lenten Vespers/Lecture Series continues with "Passion for God" at 6 p.m. at Holy Spirit Parish, 7241 E. 10th St.

☆☆

Lenten Small Group Discussions on the Book of James continue from 11:30 a.m.-12:30 p.m. at Sacred Heart Parish, Clinton.

☆☆

St. Ann's Altar Society of St. Andrew the Apostle Parish, Richmond will hold a Lenten Day of Reflection from 1:30-4 p.m. Benedictine Sister Jeanne Vot will discuss "What Have I Got to be Grateful For?"

☆☆

The Secular Franciscans will meet at 3 p.m. at Sacred Heart Parish chapel, 1530 Union St. Business meeting, refreshments.

☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

☆☆

Exposition of the Blessed Sacra-

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ment is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

☆☆

Catholic Alumni Club (CAC) will hold a General Meeting at 6:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

☆☆

Terre Haute Diocese Religious Education Center will present a free Lenten gathering for adults at 2 p.m. in St. Joseph Parish Hall, 113 S. 5th St. Father Jeff Godecker will speak on "Exploring the Thought of Thomas Merton: Reflections on the True Self/False Self Concept."

☆☆

Father Jim Farrell will host a free "Divorce and the Catholic Church" program from 3:30-7:30 p.m. at Sacred Heart

Parish, Jeffersonville. Call 812-283-6914 for details.

March 30

Father Al Lauer and Father Carmen Petrone will co-celebrate a Healing Mass at 7 p.m. at St. Lawrence Parish, Lawrenceburg.

☆☆

A Candlelight Lenten Service on "The Great Gift of Suffering," featuring the music of Taizé will be held at 7:30 p.m. at St. Paul the Apostle Parish, Greencastle.

☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆

Separated, Divorced and Re-

— 1992 —

Easter Bazaar

St. Ann Church, Patterson Hall
2862 S. Holt Rd., Indianapolis

Saturday, April 4th
8 a.m.-4 p.m.

Catholic Charismatic Renewal of Central Indiana CHARISMATIC MASS AND HEALING SERVICE

(Mass held on the first Friday of each month at selected parishes)

Date: April 3, 1992

Our Lady of the Greenwood
335 S. Meridian St.
Greenwood, IN 46143
Celebrant: Fr. Joseph Riedman
Teaching: 6:30 PM Praise & Worship: 7:30 PM



For Information: National Conference June 5-7,
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Children 1 to 5 FREE

— Serving 11 a.m. to 7 p.m. —

A variety of sandwiches with chips,
will be offered at \$2.25 each.
Nachos and cheese for \$1.25

Homemade pie and cake 75¢ Soft Drinks 50¢

Boutiques

Featuring arts & crafts as table, plants and baked goods.
A limited number of potpies are available.

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1st Award \$200 2nd Award \$100 3rd Award \$75



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married Catholics (SDRC) will hold a Pitch-In Dinner of Irish foods. Social follows. Call 317-236-1596.

March 31

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St.

☆☆

New Albany L'anery Youth Ministry Spring Religious Studies Program continues from 7:30 p.m. with "Catholic Basic Teachings" at St. Michael Parish, Bradford.

☆☆

Mature Living Seminars on A Medley of Topics continues with "A New Look at Papua, New Guinea" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College, St. Joe.

☆☆

The Ladies Club of Little Flower Parish, 1401 N. Bosart will hold a Luncheon/Card Party at 11:30 a.m. \$4 lunch; \$2.50 cards. Call Phyllis Carson 317-359-9469.

April 1

The Parent Drug Education Program continues from 7:30-9 p.m. at St. Mary of the Knolls Parish, Floryds Knolls.

☆☆

Benediction will be held at 7:30 p.m. in Divine Mercy Adoration Chapel, in previous Ritter convent. Reconciliation available 6-6:45 p.m.

April 1-2

The Altar Society of Holy Name Parish, Beech Grove will hold its annual Spring Rummage Sale from 8 a.m.-3 p.m. in Hartman Hall.

April 2

A Holy Hour will be held at 7 p.m. in St. Roch Church, 3600 S. Pennsylvania St. Exposition, Scripture, Benediction.

☆☆

Lenten Evenings of Reflection continue from 7:30 p.m. at Beech Grove Benedictine Center.

April 3

Catholic Alumni Club (CAC) will attend First Friday at the IMA at 6 p.m. Call 317-784-3313.

☆☆

Catholic Charismatic Renewal of Central Indiana will celebrate First Friday Mass at 8 p.m. at Our

Lady of the Greenwood Church, Greenwood. Teaching 6:30 p.m.

☆☆

The Booster Club of St. Paul School, New Albace will sponsor a Lenten Fish Dinner from 4-7:30 p.m. at St. Martin Parish, Yorkville. Adults \$4.25; kids 12 and under \$2.

☆☆

The PTO of St. Mary Parish, Aurora will sponsor a Fish Fry from 4-7 p.m. Carry-outs available.

☆☆

A Holy Hour will begin with 12:10 p.m. Mass at St. John Church, 126 W. Georgia St. Exposition, Adoration, Benediction.

☆☆

The Women's Club of St. Thomas as the Apostle Parish, Fortville will sponsor a Lenten Meatless Buffet from 5:30-7 p.m. Free-will offering.

☆☆

The PTO of St. Rita Parish, 1735 Dr. Andrew J. Brown Ave. will sponsor a Fish Fry from 4-6 p.m.

☆☆

The Youth Athletic Committee of St. Michael School, 3354 W. 30th St. will hold a Lenten Fish Fry from 5:30-7 p.m. Adults \$4; kids to grade 6 \$3.

☆☆

A Lenten Fish Fry will be held from 5-7 p.m. at Sacred Heart Parish, 1530 Union St. Stations of the Cross 7 p.m.

☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 46th and Shadeland.

☆☆

A Lenten Fish Fry will be held from 11 a.m.-6 p.m. at St. Bridget Parish, 801 Dr. Martin Luther King Jr. St. Dinners \$5; sandwiches \$3.50.

☆☆

A Fish Fry will be held from 5-7:30 p.m. at St. Lawrence Parish, 46th and Shadeland. Lenten Bible Study on the Book of Revelations continues from 7:30-8:45 p.m.

April 3-5

A Women's Retreat on "Journeying with Jesus to Easter" will be held at Fatima Retreat House, 3353 E. 56th St. Call 317-545-7681.

April 4

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

The World Apostolate of Fatima (The Blue Army) will hold first Saturday Holy Hour devotion at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆

Fatima devotions and a FREE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆☆

The Young Widowed Group will dine at Fujiyama Steak House, 3433 Grove. Call Karen 317-862-9633 for reservations.

☆☆

A Spring Fling Bazaar will be held from 10-11 a.m.-7 p.m. at Holy

Trinity Parish, 2618 W. St. Clair St. Crafts, chicken or fish dinners served 11 a.m.-7 p.m. Adults \$4.50; kids \$2.25; under 5 free. Drawing 7 p.m.

☆☆

The Ladies Guild of St. Ann Parish, 2862 S. Holt Rd. will hold an Easter Bazaar from 8 a.m.-4 p.m. Crafts, baked goods, plants.

April 5

The Lenten Vespers/Lecture series continues at 6 p.m. at Holy Spirit Church, 7241 E. 10th St.

☆☆

The Lenten Concert Series continues at 4 p.m. at St. John Church, 126 W. Georgia St. Rebecca Vernon, soprano; opera arias and art songs by Joseph Marx and Strauss' Brentano Lieder.

Lenten small group discussions on the Book of James continue at 11:30 a.m. at Sacred Heart Parish, Clinton.

☆☆

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆

Lenten Evening Vespers continue at 5:15 p.m. at Beech Grove Benedictine Center.

☆☆

Catholic Alumni Club (CAC) will meet at 1:30 p.m. at Waffle House, 56th and Georgetown Rd. for

outing in Eagle Creek Park. Bring picnic. Kites. Rain or shine.

☆☆

A Scripture Evening on the 12 Minor Prophets will be conducted by Benedictine Father Conrad Louis from 3-9 p.m. at Fatima Retreat House, 3353 E. 56th St. \$12.50 (see includes dinner. Call 317-545-7681.

☆☆

Southside K of C, 511 E. Thompson Rd. will sponsor a Mixed Euchre Tournament. Doors open 1 p.m. Admission \$10 couple.

☆☆

St. Nicholas Parish, Sunman, Transportation Fund will sponsor a Pancake/Sausage Breakfast from 7:30 a.m.-12 noon.

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St. Andrew teen-agers create 'Living Museum' to share black history

by Margaret Nelson

Members of St. Andrew Church in Indianapolis think they have an outstanding youth organization, and parishioners enjoy supporting and encouraging the teens.

That's why 200 people of all ages attended the youth group's second annual presentation of "The Living Museum" on March 1.

This year the teens chose nine exceptional African-Americans and a famous Egyptian queen for recognition in "The Living Museum" at display sites around the parish social hall.

Judy Lewis, portraying singer Josephine Baker, stood next to a piano. Charbra Beraven was Clara McBride Hale, who dedicated her life to the care of AIDS and crack babies. And Michelle Evans presented Alexa Canady, the first black woman neurosurgeon.

Cassie Jones, who later sang "Imagine" during the program, was renowned teacher Mary Jane McLeod Bethune.

Jeffery Banks used a microscope in his display of Dr. Charles Drew, the scientist who discovered ways to preserve and transfer blood.

Michael Harris dressed as revolutionary Marcus Garvey, and Desiree Smith made an elegant Nefertiti, Queen of Egypt, in a departure from the African-American theme.

Marquisha Johnson depicted Constance Baker Motley, the first black woman federal judge. Jennifer Banks was Maggie Lena Walker, first female African-American banker. Gregory Benson was Dr. Carter Woodson, who did the historical research on black Americans that makes these presentations possible.

During the program, Gregory Benson, Dana DeDeaux, and Carl Irwin joined Michael Harris in a step-dance number. Temesha Crockett sang "Lift Every Voice and Sing." Danielle Smith and LaKesha

Sayles were museum guides, and Michelle Cooper, Nicole Lewis and Kim Jones were hostesses.

St. Andrew's youth group has participated in three outreach programs in the past two years, including renovation work in Canton, Miss., and in the Appalachians. This year they plan to stay home and offer service to the elderly residents of the neighborhood. They also represent the parish as volunteers at the St. Vincent de Paul distribution center.

"People are always talking about the bad things some kids do," JoAnn Johnson, St. Andrew's youth minister, said. "These are the most honest individuals in the world. When you give them a little approval, they just shine."

She credits their generosity to strong family backgrounds.

The organization of young people forms one of the six parish liturgy teams, taking responsibility for one Mass every six weeks. Youth group members sing in the Gospel choir, minister as lectors, and serve as catechists for the children's Liturgy of the Word. Member Judy Lewis was elected to the parish council.

The group has served meals at many parish functions, including long-range planning meetings, a couple's marriage encounter, and a Seder supper.

"They were outstanding at the parish (fund-raising) barbecue," Johnson said. "They cooked, served, and directed traffic."

She said the Mississippi trip was a learning experience for the young people as well as for those they served.

"The people there had no idea of the maturity level of the kids and the work they came to do," Johnson said. "They had never seen kids live like this before. And they learned to work together under unusual circumstances. After they came back, they were happy to eat leftovers."

The teen-agers are willing to present "The Living Museum" to other groups.

MUSEUM CREATORS—St. Andrew youth group member Jeffery Banks (top) portrays Dr. Charles Drew, a black physician who advanced the science of blood transfusion, during "The Living Museum" on March 1 at the Indianapolis parish. Marquisha Johnson (right) represents Constance Baker Motley, the first black woman to become a federal judge, in another Living Museum display. Charbra Beraven (below) honors the work of Clara McBride Hale, known for her dedicated care of babies with AIDS and those born with addictions. This was the second year that the students have presented "The Living Museum." Youth minister JoAnn Johnson said the teen-agers would like to take their educational program "on the road" to share the accomplishments of African-Americans with others. (Photos by Margaret Nelson)



Youth conference showcases 'Magic of Youth'

Registrations are still being accepted for "Image '92: The Magic of Youth," the Catholic Youth Organization's 35th annual Archdiocesan Youth Conference, scheduled April 11-12 at Roncalli High School in Indianapolis.

Featured speakers are Bishop Paul A. Zipef, auxiliary bishop of St. Louis, who is an accomplished magician, and C. Kevin Wanzer, a St. Pius X parishioner who is a nationally-known anti-drug comedian.

For registration information, contact the CYO office at 317-632-9311. Registrations are \$35 a person and include all conference workshops, presentations, a dance, meals, lodging, and a T-shirt.

Conference workshops include "Running on Empty: Stress Management for Teen-agers," "My Family/My Life: Parent-Teen Relationships," "Being Catholic: Living the Liturgical Life of the Church," "Talking to God: A

Teen-ager's Prayer Life," and "The Dating Game: How Do You Know When You Are In Love?"

St. Joan of Arc parishioner Janita Hale, a talented vocalist, will entertain conference participants with music and Dance and Video Productions will supply a variety of music with video enhancement for the conference dance.

Also during the conference, participants will view the Motivational Media Assemblies presentation "Champions," which addresses the difficulty young people face in life while establishing their own "reality."

The multimedia presentation assures teen-agers that, "We all want the good life," but "sometimes we define a good life as one without problems. We look for a fantasy world to replace our disappointing reality."

Successful people find a way to solve or manage their problems, the presentation explains. Instead of turning to drug use, people become champions by seeing through fantasies, learning coping skills, and finding creative solutions to their problems.

"The first step to becoming a champion is identifying the good sides of your current situation," the presentation suggests. "As we separate the fantasies from our realities, we can begin our coping skills by dwelling on the positive. We can believe that life is not hopeless, that many people do face what we're going through and find the solutions. Being drug-free is one of those positives. Yet for other people, alcohol and other drug use or dependency pressures are a reality. They must learn how to fight off denial and accept their role in deciding to move away from that option."

The presentation also reminds teen-agers that, "My role is that I always have a right to choose," and young people need to learn how to move forward by focusing on what they can do rather than on what they cannot do.

Further, the presentation explains, solving problems is a matter of wanting a solution, looking for a solution, and committing to a solution because champions realize that stability is more important than fantasy.

CYCLE begins April 4 in New Albany Deanery

The Community Youth Collaborative Leadership Experience (CYCLE) in the New Albany Deanery officially begins with a "Youth Leadership Kick-off Weekend" on April 4-5 in Clarksville, according to Linda Long, project coordinator.

CYCLE is a two-year leadership program designed to train 60 young leaders annually in the areas of leadership, self-esteem, communications and community service.

The program consists of one year of leadership training with a follow-up year dedicated to community service. The first year is comprised of quarterly segments which are presented by four southern Indiana youth service agencies.

Highlights of the CYCLE program include:

►Peer leadership training experience offered by the New Albany Deanery Catholic Youth Ministries staff.

►Family-oriented drug and alcohol prevention and education programs designed to promote healthy behavior in youth presented by Our Place Drug and Alcohol Education Services, Inc.

►An orientation to the court systems and active participation in "The Maze," a sensory experience which builds self-esteem, provided by the Clark Superior Court No. 1 Volunteer Services Department.

►Challenging skills and confidence development through adventure teams and high ropes courses offered by the Floyd County Youth Services Bureau.

After CYCLE's first year, the youth will be encouraged to set goals for the second year, allowing them to put their leadership skills to use.

Youth between the ages of 14 and 16 who demonstrate leadership qualities and potential will be nominated by the four collaborating agencies and by the Greater Clark and New Albany-Floyd County school systems for participation in CYCLE.

Long said the beginning weekend curriculum and activities set the tone and standards for the two-year program.

"The Youth Leadership Kick-off Weekend is an excellent opportunity to bring the youth involved in CYCLE together for the first time," she said. "CYCLE is designed to give our young people a sense of connection to their communities, to get them involved in positive, fulfilling activities."

Long said the weekend will enable the youth to develop friendships and gain a sense of purpose and direction.

The weekend agenda includes a program called "Youth As Trustees" developed by people dedicated to serving youth. Material presented by professional facilitators will address goal setting and team building.

The collaborative effort is unprecedented in the New Albany area, Long said, and could potentially serve as a model for the state and nation. CYCLE is made possible through the assistance of Lilly Endowment, Inc.

Youth will join 'Walk Across America' on April 4

Archdiocesan teen-agers will join Irish and not-so-Irish Americans alike on April 4 during the Indianapolis segment of "Give a Child a Chance: Walk Across America," Dr. John Scully's 4,500-mile trek across the United States to raise \$2 million to benefit underprivileged children in communities throughout the world.

The Irish physician dedicated the fund-raising walk in memory of his wife Pamela. He began his journey in Ireland, then continued the effort at San Diego, Calif. His marathon walk across America concludes in Calais, Maine, later this year.

"Proceeds from 'Walk Across America' will improve the educational opportunities for underprivileged, deprived and handicapped children in the Philippines, Zimbabwe, Bolivia, Scully's native Ireland, a Native American community in New Mexico, and a variety of community projects in participating cities.

A portion of the proceeds from the Indianapolis leg of Scully's walk will go to a special fund for children's services at the Daypring Center, a six-year-old not-for-profit organization dedicated to feeding and sheltering the hungry and homeless.

Adults and youth who want to walk with Scully during his trek through Indiana should contact the Catholic Youth Organization at 317-632-9311 for registration information and directions.

The 10-kilometer, non-competitive walk begins with registration at 10 a.m. at the Pan American Plaza downtown. Opening ceremonies precede the start of the local walk at noon, with closing ceremonies scheduled at 3 p.m. at the same location.

When Scully completes his passage through Indiana, he will have walked 3,055 of the 4,500 total miles planned for the U.S. leg of the fund raiser.

Local organizers hope to raise \$50,000 for his cause via donations and pledges from walkers as well as corporate and personal donations.

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry for CYO, and Tom McKenna of Indianapolis are the co-directors for the local walk.

"Pamela Scully was always active in charitable programs," Sister Joan Marie explained. "Her most passionate concern was for underprivileged children. When she died, her husband said he felt that her work had not been completed so he planned the walk."

Sister Joan said a number of parish youth groups and

Catholic school students are planning to participate in the fund raiser a week from Saturday.

☆☆

Perhaps five-year intervals are favorable to St. Michael School students in Indianapolis. In 1982, 1987, and again this year, St. Michael's team came out on top in Cathedral High School's Academic Olympics.

Chris Kaufman, Cathedral's publicist, said the concluding games of this year's 13th annual competition were "very exciting."

St. Michael beat a team from St. Barnabas to advance to the finals on Feb. 29. On the same day, St. Lawrence earned a spot in the finals with a one-point overtime triumph over St. Jude students.

The game between the finalists on March 2 was a double-overtime race," Kaufman said. "St. Michael overtook St. Lawrence in the final seconds of regulation to live a little longer, and this second wind enabled them to gain a little victory."

St. Michael students Johnny Arnold, Alex Bagosy, Jonathan Pierce, Rita Scheidler, Beth Oslos and Elizabeth Ackmann were coached by John Hornberger in preparation for their successful participation in Cathedral's annual academic competition.

"We are so proud of them," St. Michael principal Beverly McGovern said. "They gave hours of study in preparation for this event."

Students from 27 archdiocesan schools competed for the Cathedral title.

☆☆

St. Roch youth group members earned "Best Play" honors in the Catholic Youth Organization's annual One-Act Play Contest on March 22 at St. Catherine Parish.

Their one-act rendition of "The Wizard of Oz" was chosen as the top performance by judges. St. Catherine youth group members finished in second place with "The Ledge" and also in third place with "Hooray for Adam Splevin: He Is Perfect!"

St. Roch youth group member Nicqui Schott earned best actress honors for her portrayal of the Wicked Witch from "The Wizard of Oz," while Vanessa Tolentino earned runner-up honors for her part of Dorothy in that play. Other top acting honors went to Rachel de Hebreard and Shannon Atton, both of St. Catherine Parish. Best actor honors went to Joe Spitznagel of St. Roch Parish, who was the Scarecrow, and runner-up honors were

awarded to Kurt Kiefer for his role as the Cowardly Lion. Other top acting awards recognized the performances of Chris Braun from St. Roch and also St. Catherine youth group members Brenten Ludlow and Chris Dobrot.

St. Roch youth minister Dick Gallamore earned best direction honors, and St. Roch students also claimed awards for best make-up and best costume.

☆☆

St. Jude School students Mike Corydon, Trisha Wright, Jenny Piovelli, Amanda Klumper and Andrew Castner earned first-place honors in the elementary school division of the Project I-STAR Drug-Free Rap Contest on March 21 at Union Station.

The students chose the name Five Live Crew for their award-winning rap group.

The third-annual contest gave students an opportunity to perform rap songs with drug-free themes. Indianapolis Mayor Stephen Goldsmith welcomed the students, and anti-drug activist C. Kevin Wanzer served as master of ceremonies for the competition.

☆☆

Roncalli High School students successfully met the Seiko Youth Challenge—Year II recently by identifying, researching, and proposing solutions to environmental problems facing their community.

The National Science Supervisors Association has named the Seiko Youth Challenge as the 1992 recipient of its annual Presidential Award for "exemplary service to science education and the environmental education community."

Roncalli students were among a national group of talented high school students recognized for their problem-solving techniques by being named regional semi-finalists in the science competition.

☆☆

Brebeuf Preparatory School student Robbie Bantom and Cathedral High School student Marcus Thorne of Indianapolis are among 620 outstanding black students in the United States who have won National Merit Scholarship Corporation Achievement Scholarships for college undergraduate study.

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St. Michael seventh-grade student Beth Oslos of Indianapolis won the annual Spelling Bee sponsored by Cardinal Ritter High School. Four students from St. Michael School were among the 10 finalists.



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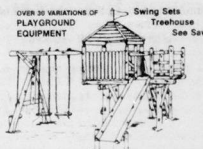
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Books that Catholics will read

by Richard Philbrick

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers.

"The Freedom of Holiness," by the Rev. Michael Marshall, Morehouse Publishing, \$11.95, 195 pp. Episcopal cleric explores six themes he regards as basic to living the holy life in today's world. Each daily reading contains a Scripture passage, a brief exposition matched by a brief biography of a saint, and a reflection on what their witness means.

"Finding God in Your House," by James Breig, Thomas More Press, \$12.95, 199 pp. Tells how members of contemporary families grow in their love for one another and God as they cope with everything from homework to illness and death.

"Spirituality For a Restless Culture," by Oblate Father

Ronald Kolheiser, Twenty-Third Publications, \$7.95, 145 pp. Counsel for those who struggle with restlessness, guilt and obsessions in their quest for the consolation of God.

"Disciples and Leaders," by Father John F. O'Grady, Paulist Press, \$9.95, 137 pp. Traces the development of ministry and leadership roles through the New Testament and first century and details the connections between these roles and being a disciple imitating Jesus' own ways.

"Believing," by Jesuit Father Gerald O'Collins and Mary Venturini, Paulist Press, \$8.95, 178 pp. Dialogue between a theologian and a Christian laywoman on the meaning of the Apostles' Creed.

"Through Mary's Eyes," by Mary Lee Bensman, Magnificat Press, \$5.95, 109 pp. Imaginary dialogues with Mary designed to open one's heart to a relationship with Jesus' mother.

"A New Look at Prayer," by Bill Huebsch, \$7.95, 128 pp.

Guides readers in discovering both who they are and what they can be while gaining a greater understanding of God's word.

"Wisdom's Daughter," by Joan M. Muth, Crossroad, \$24.95, 217 pp. Presents Juliana of Norwich, one of England's greatest mystics, as a theologian with a quite definite thought at times implicit structure to her thought.

† Rest in Peace

(The Criterion requests death notices from parishes and individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Always state the date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving in 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.)

† **BAKER, Thomas P.**, 69, St. Anthony, Indianapolis, March 13. Father of Robert F., brother of Ruth Hanson, grandfather of three; step-grandfather of one.

† **BELTER, Cecilia M.**, St. Mary, Greensburg, March 19. Mother of Donald F., grandmother of Brian, Stephen and Mark.

† **BENZ, Harry V.**, 85, St. Joseph, Crawford Co., March 13. Brother of John, Raleigh, Sister Bernice, Fern, and Mary B. Wallace.

† **BERRYMAN, Evelyn**, 82, St. Malachy, Brownsburg, March 5. Mother of Thomas B. and Michael A. Lynch.

† **BRAUN, Anna M.**, 80, Sacred Heart, Jeffersonville, March 12. Mother of Mary Kaye Vega and Carol A. Read; sister of Ernest, Kenneth and Ralph Gedling and Helen Sorg, grandmother of two.

† **DAUBY, Martha Rhodes**, 101, St. Jackson, The Farmer, Brewster, March 11. Mother of Charles Sr., Wilfred and Chester, grandmother of 25; great-grandmother of 43; great-great-grandmother of three.

† **deCALONNE, Edith Agnes**, 72, Our Lady of Lourdes, Indianapolis, March 10. Mother of A. Richard, Charles, Pierre, Constant, Lucien, Anita, and Edith Lawrence; sister of Eric and Polly Soute; grandmother of 13; great-grandmother of three.

† **EHRGOTT, Louise L.**, 88, Our Lady of Lourdes, Indianapolis, March 13.

† **ENSCH, Emile E.**, 98, Little Flower, Indianapolis, March 8. Father of Thomas, Elizabeth Nichols and Margaret Lundgren; brother of Kathryn Vavrina and Betty Sirek, grandfather of 17; great-grandfather of 24.

† **FORD, Evelyn J.**, 61, St. Bernadette, Indianapolis, March 11. Wife of Charles; mother of John C., Michael J. and Paul G.; sister of George H. and Charles Mann, Marietta Baker and Shirley Boyd; grandmother of three.

† **GOEDL, Laverne Rose**, 54, St. John the Baptist, Ogden, March 15. Wife of Robert John; mother of Mark, Duane, Karen Geis, Valerie, Janet, Alicia, Jenny and Laura; daughter of John and Rosemary Meyer; sister of Virgil, Gerald, Norman, John, Harold and Gregory Meyer, Shirley Renekamp, Mary Moorman and Janet Reibberger, grandmother of Michelle and Brian Geis.

† **HOBBS, Irene**, 72, St. Rose of Lima, Franklin, March 15. Wife of Paul; mother of Mary Ziemia, Janet Duncan, Paul II, Matthew and Mark; sister of Edwin Zimmerman, Margaret Rodgers and Dorothy Arduer; grandmother of eight.

† **ROGIER, Verna E.**, 67, St. Augustine, Leopold, Feb. 18. Husband of Emogene; father of Norma Ramsey, James E., Raymond A., Gary and Paul; brother of Cletus, Anna Solbrig and Regina Lasher, grandmother of eight; step-grandmother of three; great-great-grandfather of one.

† **HUDSON, Dorothy M.**, 78, St. Roch, Indianapolis, March 14. Wife of Jesse; mother of Robert F. and Diane K. Meunier; sister of Bonnie Windhorst; grandmother of Robert.

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Julie Hensley, Christy and Matthew Meunier; great-grandmother of Christopher and Jessica Hensley.

† **KENNEDY, Leona M.**, Beech, 90, Holy Name, Beech Grove, Feb. 25. Mother of Mary Jeanne Egbert, Audrey Ferguson, Marilyn Goodman and Harold (Butch); grandmother of 16; great-grandmother of 17; great-great-grandmother of one.

† **KRESS, Leo M.**, 68, St. Paul, Tell City, March 17. Husband of Josephine; father of Stephen, David, Mike, Don, Philip, Mark, Therese, and Janice Hagedorn; brother of Victor, Anna Perrot and Rosella Bosley, grandfather of 22; great-grandfather of one.

† **LAMBERT, George F.**, 81, Holy Trinity, Indianapolis, March 10. Husband of Frances M.; father of Carol Barnaby, Deborah, and Francis Brother Christopher; brother of Henry, and Neil Widmer, grandfather of three; great-grandfather of two.

† **LANGAN, George Clifford**, 87, St. Barnabas, Indianapolis, March 15. Husband of Edna; father of Cindy Stephen and George Clifford; grandfather of five.

† **LEMIEUX, John M.**, 63, Holy Spirit, Indianapolis, March 10. Husband of Mary (Vollmer); father of William and Charlotte; brother of Charles, grandfather of three.

† **LEPPERT, Charles William**, 61, St. Barnabas, Indianapolis, March 13. Brother of Joseph H.; uncle of Amy L. Shannon, Diane and Margaret Foss, JoAnn Rooney, and Carla Beth, Jenny, Jack, Jim and Paul; great-uncle of 10.

† **MARSHALL, Margaret L.**, 91, St. Joan of Arc, Indianapolis, March 12. Mother of Thomas V., C. Randolph, Daniel J., Patrick H., Carl, Mary Susan Frame and Margaret; stepmother of George; sister of Wendell D. Jones and Mary Edwards; grandmother of 21; great-grandmother of 16.

† **MENDENHALL, Charlotte M.**, 95, Our Lady of Lourdes, Indianapolis, March 12. Mother of Jean E. Springer and Lis Berghoff; grandmother of seven.

† **PERONA, Frances Catherine**, 62, St. Christopher, Indianapolis, March 12. Wife of John; mother of Anthony, Gregory and Brian; daughter of Catherine Bonte; sister of Don Bonte and Rosemary Machler; grandmother of five.

† **SIMON, Irvin**, 66, St. Pius, Troy, March 12. Husband of Mary Agnes; father of Jane Brunner, Judy, Paul, Dan, Edward, Charles and Jim; grandfather of nine.

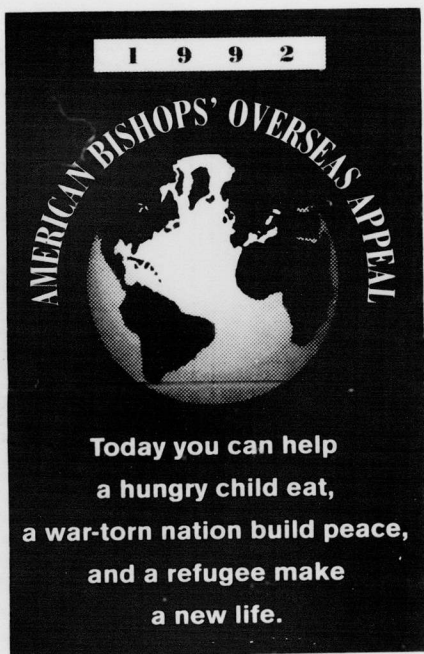
† **SORG, Joseph A.**, 80, Sacred Heart, Jeffersonville, March 13. Husband of Helen (Gedling); father of Jo Ann Nordhoff and Charles E.; brother of Norman, Anna Balmer, Lillian Morris and Dorothy Balmer; grandfather of seven; great-grandfather of two.

† **SORG, Leonard J.**, 91, Little Flower, Indianapolis, March 10. Husband of Norma J. (Bj.) father of James, Thomas, John, Joan Faby and Betty Bledsoe; brother of Frank W.; grandfather of 14; great-grandfather of 10.

† **TUCKER, Kenneth Allen**, 19, St. Bridget, Indianapolis, March 13. Son of Stephanie Roberts and Harold; brother of Kandis Roberts; grandson of Ruth Roberts.

† **VOIZ, Helen M. (Sippel)**, 91, St. James the Greater, Indianapolis, March 14. Sister of Edward Sippel and Alvera Young.

† **ZICKLER, Lucille Mary Hayes**, 83, St. Mark, Indianapolis, March 14. Wife of Edward A.; mother of Louis, and Carolyn Wolff; sister of Martha Franklin; grandmother of four; great-grandmother of two.



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Pope says dying patients need comfort more than medicine

by *Agostino Bono*
Catholic News Service

VATICAN CITY—Dying patients need "human comfort" more than medicine for their physical diseases, said Pope John Paul II.

Today, the terminally ill often find themselves "in busy and crowded environments, under the control of medical

personnel principally worried about the biophysical aspect of the illness," he said March 17.

The emphasis on medicine shows "little respect for the complex human situation of the suffering person," he told participants at an international conference on pastoral, social and medical assistance to the dying.

Dying patients need an atmosphere of Christian hope marked by "the affection of their relatives" and "the support of their friends," he said.

The pope also reiterated the church's position that it is morally permissible to reject extraordinary medical means to prolong the life of a person when imminent death is inevitable.

This "therapeutic persistence" regarding a dying patient often "condemns him, *de facto*, to an artificially prolonged agony," he said.

The pope said the church's position is outlined in a 1980 "Declaration on Euthanasia," written by the Vatican Congregation for the Doctrine of the Faith.

"When inevitable death is imminent in spite of the means used, it is permitted in conscience to take the decision to refuse forms of treatment that would only secure a precarious and burdensome prolongation of life, so long as the normal care due to the sick person in similar cases is not interrupted," the pope said, quoting from the document on euthanasia.

U.S. judge dismisses rabbi's slander lawsuit against Cardinal Glemp

by *Catholic News Service*

NEW YORK—A federal judge has dismissed New York Rabbi Avi Weiss's lawsuit against Polish Cardinal Jozef Glemp of Warsaw, ruling that the rabbi failed to give the cardinal proper legal notice of the lawsuit.

Rabbi Weiss made international headlines in July 1989 as leader of a demonstration against a controversial Polish Carmelite convent at the former Nazi death camp at Auschwitz.

He has been trying for more than two years to sue Cardinal Glemp for slander because of critical remarks about the demonstrators that the cardinal made in a homily the following month.

In his ruling March 18, U.S. District Judge Robert P. Patterson Jr. of New York threw out the testimony of the two licensed process servers hired by Rabbi Weiss to serve the papers on Cardinal Glemp when he was visiting Albany, N.Y., last Sept. 25.

Aline M. Frisch and her assistant, Renee E. Lewis, both testified that as Frisch approached the cardinal she said in a loud, clear voice: "Cardinal Glemp, I am an officer of the court. I have legal papers for you."

Both testified that Frisch then tucked the papers between the cardinal's arm and torso, but a priest brushed them down to the sidewalk.

But Patterson ruled that raw video and audio tapes of the event shot by a television cameraman showed that Frisch never called the cardinal by name, used no words that would identify her as a court officer or the papers as legal documents, and did not touch the cardinal with the papers. The papers touched only the priest who brushed them aside.

The judge said the audio tapes confirmed an expert's testimony that the only decipherable words spoken by a female voice to the cardinal at the moment in question, were, "You want this for us."

The audio and video evidence showed that Frisch and Ms. Lewis gave "intentionally false" testimony on key matters of fact concerning the attempt to serve the papers, Patterson said.

"Accordingly, the court rejects in its entirety the testimony of both witnesses," he said.

Under New York law, personal delivery of process papers is a prerequisite for bringing suit, unless the defendant knowingly resists being served.

Noting "the likelihood of an appeal" of his ruling on the process-serving issue, Patterson also ruled on two other defense motions for dismissal.

He denied both motions but left one open to a further hearing in the future if his main ruling should be reversed on appeal.

He said additional evidence from both sides would be needed before a U.S. court could decide definitively whether Rabbi Weiss's earlier, unsuccessful lawsuit against the cardinal in Poland bars him under inter-

national law from pursuing a second lawsuit in another country over the same issue.

In his opinion on that motion, Patterson sharply criticized Rabbi Weiss's attorney, noted Boston lawyer Alan Dershowitz, who had also represented the rabbi in the Polish courts and wrote about the case in his recent autobiography, "Chutzpah." On several key points regarding his own actions and the conduct of the Polish judges, Dershowitz' version in his sworn affidavit to the federal court was "contradicted" by his published account of those same events in "Chutzpah," Patterson said.

"Discrepancies of this nature from an officer of the court are troubling, to say the least," he said.

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Abortion policies, protests make waves in U.S. and Italy

by Catholic News Service

WASHINGTON—From Washington to Bologna, Italy, from New York to St. Louis, abortion policies and protests made headlines in March.

In the nation's capital, the Bush administration, in a partial reversal of a long-standing and controversial policy, announced it would permit physicians at federally funded family planning clinics to advise pregnant women on abortions.

The Bush administration's decision, announced March 20 in a memorandum governing the Federal Family Planning Program and sent to regional offices of the Public Health Service, does not lift the prohibition on abortion counseling for nurses or other non-physician health care personnel.

The long-awaited guidelines, which apply to some 4,000 clinics nationwide that receive money from the Department of Health and Human Services, provide a narrow exception to a 1988 policy that prohibits clinic personnel from giving any advice about abortion.

The Washington-based National Right to Life Committee welcomed the guidelines, saying that little abortion counseling is actually done by physicians. "Most is done by

nurse practitioners or by clinic staff with no formal medical training, including volunteers," said a March 20 statement by the organization.

It said the guidelines "preserved the thrust of the pro-life regulations while exploding the phony 'gagging doctors' issue."

Across the Atlantic, Italian Cardinal Giacomo Biffi of Bologna said he could not support the anti-abortion activities of "foreign fanatics" who blocked a corridor in an Italian clinic where abortions are performed. Protesters included six persons from the United States.

Meanwhile, in New York, Cardinal John J. O'Connor announced March 14 that his archdiocese would follow the example of the Diocese of Brooklyn in sponsoring rosary vigils at abortion clinics.

And in St. Louis, the principal of a Catholic high school said a visit to the school by House Majority Leader Richard A. Gephardt was canceled 90 minutes before the congressman was to arrive because he supports abortion.

Gephardt, D-Mo., was invited to St. John the Baptist High School to meet with students in late February as part of a national church effort to show Catholic schools to lawmakers.

The effort was organized by the U.S. Catholic Conference Department of Education and the National Catholic Educational Association. The two organizations planned to poll the lawmakers later on their views on non-public education.

In Bologna, the protest by 10 members of Rescue Outreach—six from the United States, two from England and two from Scotland—entered restricted areas of the Maternita Day Clinic March 17 and sat down in a corridor outside an operating room where, Italian newspapers reported, a woman was already anesthetized in preparation for an abortion.

Several Italian abortion-rights groups and politicians accused Cardinal Biffi of supporting the protest. His office responded March 18 by saying, "the intrusion of a group of foreign fanatics" into the clinic "with the intent of preventing an abortion... cannot be supported because it does not achieve its purpose."

"The Italian church has always affirmed its convictions in a democratic and respectful way," the cardinal's office said.

The cardinal of New York made his announcement on the archdiocesan-backed rosary vigils at a one-day archdiocesan Respect Life Institute held in Yonkers.

Bishop Thomas V. Daily, who became bishop of Brooklyn in 1990, instituted a practice of leading the rosary at an abortion clinic one Saturday each month following a Mass at a nearby church.

Cardinal O'Connor, chairman of the U.S. bishops' Committee on Pro-Life Activities, said he would participate in such an event June 13. A Mass at St. Agnes Church near Grand Central Station will be followed by a march to a clinic for the rosary.

The cardinal emphasized the rosary vigil would be a "strictly prayer event" with no attempt to block access to the clinic.

Delivering the opening address, Cardinal O'Connor said public officials who say they are personally opposed to abortion but would not impose that view on society are following the example of Pilate. He found Jesus innocent but allowed his crucifixion to please the people, the cardinal said.

Cardinal O'Connor said 37 members of Congress who say they are Catholic have not only approved but sponsored the Freedom of Choice Act to keep abortion legal if the Supreme Court overturns the Roe decision.

He said the bill would allow abortion at any point in a pregnancy and forbid states to restrict abortion for any reason.

In St. Louis, where Gephardt's invitation to speak at a Catholic high school was cancelled, Sister Mary Ann Eckhoff, a School Sister of Notre Dame and St. Louis archdiocesan school superintendent, said the cancellation occurred after principal George Wingbermuehle changed his mind when people complained.

Wingbermuehle told CNS he did not want to risk "sending out mixed signals." He said he felt "no pressure" to cancel.

The USCC Department of Education and NCEA called a year ago for arranging for "every current member of the U.S. Congress to visit a Catholic elementary or secondary school." They sent diocesan materials to prepare for the visits, including recommendations that schools encourage coverage by the news media.

In a follow-up message encouraging the visits, the USCC department and NCEA said an invitation is "in no way intended to endorse or provide a platform for the member's position on other issues of public policy."

Gail Quinn, the U.S. bishops' secretary for pro-life activities, said in an interview, "There are other ways to tell people in Congress what Catholic schools are doing" besides giving public officials "a platform" in a school visit.

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