

# THE CRITERION

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## Students at I.U. disrupt pro-life talk

by Mary Ann Wyand

Angry abortion rights demonstrators ended a speech by Pro-life Action League director Joseph Scheidler on March 26 at Indiana University's Alumni Hall in Bloomington by shouting obscenities, chanting "Zieg Heil," waving coat hangers, and surrounding the podium with a human chain.

University police and Richard McKaig, dean of students, were unable to control about 80 unruly pro-abortion demonstrators who interrupted a speech by the Chicago pro-life activist organized by Monroe County Right to Life and Indiana University Students for Life.

In a videotape supplied to *The Criterion* by Lorraine Jamieson, president of the student pro-life organization, Scheidler was discussing graphic clinical details of various methods of abortion when pro-choice activists started screaming obscenities at him and making other heckling sounds.

As Scheidler talked about the sanctity of life and human rights for pre-born babies, the abortion rights demonstrators surrounded the podium and began chanting to drown out his speech.

"Pro-choice people don't care if babies die," the pro-life activist responded. "We're talking about a human baby being crushed in the womb as a convenience for a woman. You see what happens when you block God out of your life?"

After extensive harassment by student demonstrators who also yelled "Our right to decide—our bodies, our bodies," Scheidler was escorted from the hall without his coat by I.U. police officers. The demonstrators laughed and lingered in the room following his departure.

Both Dean McKaig and Mary Jo Brough, president of Monroe County Right to Life, had politely urged the demonstrators to respect freedom of speech of speakers in America and allow Scheidler to complete his talk.

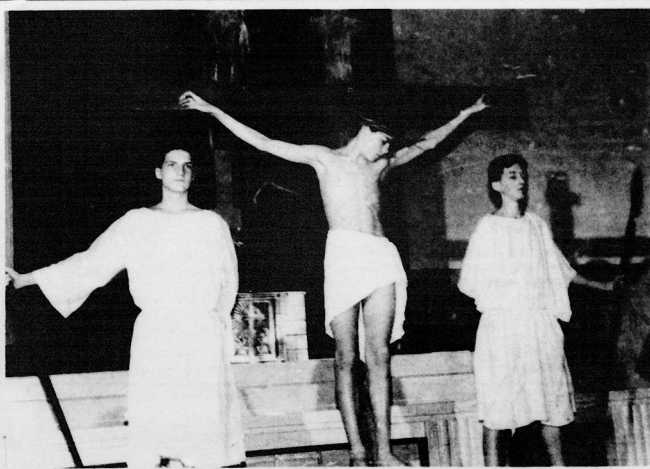
An audience that could respond in a mature manner, even when you disagree violently," Brough told the demonstrators. "You decide whether you want to stay or go. It's your choice."

Demonstrators ignored the pleas and continued shouting hateful words at Scheidler.

"I have always suspected that the political of free speech that is supposedly so exalted by the PC (politically correct) movement is really only being guaranteed to certain groups advocating certain viewpoints," the I.U. Students for Life president wrote in a letter to *The Criterion*. "Now I have proof of this. I believe that what occurred (at the pro-life program) represents a blatant denial of our First Amendment rights by the university and a campus group called Reclaim Our Reproductive Rights (RORR) and deserves media attention."

During the demonstration "dosed to 20 police officers were present in the lecture hall," Jamieson said, including one I.U. police officer hired by the pro-life groups in the event of problems.

She said videotaped "events clearly display the inaction



LIVING STATIONS—1991 Holy Name eighth-grade students (from left) Jeremy Stahley, Nick Stewart and Joe Worden practice the annual Way of the Cross presented

last year. This year's event will be March 15. See pages 2 and 16 for information about other Holy Week observances. (File photo by Margaret Nelson)

on the part of university officials that led to Mr. Scheidler's being removed from the lecture hall against his will while the perpetrators of the disruptions were allowed to remain."

Jamieson also said abortion rights demonstrators who surrounded the podium were "forcing themselves to vomit, trying to hit Mr. Scheidler but only hitting the podium, spitting on Mr. Scheidler, and trying to overtake the microphone."

Scheidler was hired to speak at Bloomington by the pro-life groups. During the speech, he also discussed his organization's success at closing 100 abortion clinics.

"The main reason (abortion providers) can't get doctors to do abortions is pro-life activism," Scheidler told the gathering. "Pro-life is winning."

*The Indiana Daily Student* reported on March 27 that Planned Parenthood of Bloomington officials have facilities

to provide abortion services in the city but have not been able to find a doctor willing to work at the clinic.

Flyers distributed by RORR before the program urged demonstrators to exercise their "Right to Strife" by protesting the speech and compared a photograph of Scheidler to one of the late Communist leader Joseph Stalin.

"The consensus of Joseph Scheidler, Monroe County Right to Life, and Indiana University Students for Life is that our right to free speech was violated," Jamieson said. "We believe that the perpetrators of the disruption, not Mr. Scheidler, should have been removed, that such actions should have taken place immediately, and that if they had taken place the demonstrators would have calmed down."

Jamieson said Indiana University, "like many colleges today, is embroiled in the political correctness issue" but First Amendment rights for pro-life supporters were "blatantly denied" at this program.

## Catholic grade school pupils excel in science

by Sr. Mary Ann Walsh  
Catholic News Service

WASHINGTON—Catholic grade school students outdo their public school counterparts in science, according to a

study released by the U.S. Department of Education March 26.

However, the study showed that by 12th grade there appears to be no significant difference between public and non-public school groups, and that U.S. students overall do not achieve advanced scientific understanding.

It noted, however, that in 12th grade students in Catholic schools achieved "higher proficiency" than public school counterparts in their understanding of the nature of science, one of the four areas tested.

"At grades four and eight, students attending Catholic or other private schools outperformed those attending public schools by approximately 10-14 scale points on average," the federal study said.

"However, at grade 12 public school students' average proficiency was approximately equal to that of students in Catholic and other private schools," it said.

According to an Education Department summary, "by the 12th grade, the majority of students understood and could apply basic scientific principles," but "fewer than half possessed the higher order skills requiring analysis and integration."

There was a 13-point difference between public and Catholic school students at 12th grade level in understanding the nature of science, the study reported.

The 173-page report also found "no significant differences" between students in Catholic schools and other private schools "at any grade."

The report, titled "The 1990 Science Report Card," is based on the National Assessment of Educational Progress, which has monitored student achievement in several subjects for over 20 years. The 1990 assessment was the sixth in a series since 1969 and involved surveying 20,000 students nationwide in grades four, eight and 12, in the spring 1990. The next science test is scheduled for 1994.

Tests measured levels of proficiency, from understanding of basic scientific principles to being able to analyze scientific procedures and integrate specialized information.

U.S. Secretary of Education Lamar Alexander termed the report "disappointing."

"We have not made science a priority," he said at a press conference and called for less television, more homework, and a more demanding curriculum.

Diane Ravitch, assistant secretary for educational research and improvement at the U.S. Department of Education, said March 30 that the difference in scores between Catholic and public schools "is significant."

She credited the pattern in non-public

schools of making students take "the hard course," with resulting in the Catholic school achievement.

The report showed that only 54 percent of public school students take chemistry, while 71 percent of non-public schools do, she said, for example.

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THE CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

# Tourism is definitely back in the Holy Land

by John F. Fink

JERUSALEM, March 14—This morning our group of 33 people followed the route that Jesus did on the first Palm Sunday. Our hotel is right at the top of the Mount of Olives overlooking the Old City of Jerusalem.

We walked down the steep hill to the Garden of Gethsemane, stopping half way down at the place where Jesus wept over the city of Jerusalem because he knew that it would soon be destroyed. Today the Church of Dominus Flevit (the Lord wept) is at that site.

The people on this trip are those who responded to ads in *The Criterion*. From the time we arrived at the airport in Tel Aviv, it was clear that we were not unique. The large number of tour buses in the airport parking lot created a traffic jam. Perhaps the biggest story here is that tourism is definitely back in the Holy Land.

After years when people were afraid to travel to the Holy Land, this year the Holy Land is by far the most popular destination in the world for tourists. The hotels are booked solid; in fact, ours was overbooked and one of our singles had to move in with a couple for one night. There's a shortage of tour buses and tour guides.

ALL THIS DOESN'T mean that tensions between the Jews and Palestinians is at an end. One of the tour buses at our hotel had a large crack and a hole in its windshield where two large rocks had been thrown at it by some Palestinian boys.

Perhaps even more telling is that, yesterday evening as we arrived in Jerusalem, we had to stop at the Notre Dame Center to pick up Father Stanley Gootes' luggage. For reasons too complicated to go into here, Father Gootes's

luggage didn't come with us from Chicago and he was without it in Galilee. The airlines told us we would get it in Jerusalem. But the Jewish drivers wouldn't take it to our hotel in East Jerusalem and we had to pick it up where they were willing to go.

If the tensions are still there, they are considerably less than they were when I was here three years ago. Then Bethlehem was closed down with a curfew, which meant the Palestinians who live there couldn't leave their homes. It was eerie driving into a city where there were no people. This time Bethlehem was back to normal. This is the best place in the Holy Land for shopping, and all the Christian Palestinian shops were open, as we found out yesterday.

The shops are all open in Jerusalem, too, and all day. The *infiltada* is obviously over. (The word means a shaking off, as Jesus told the apostles to shake the dust off a city if they were not accepted.) Three years ago, as part of the *infiltada*, the Arabs closed their shops at noon each day. Now it's difficult to get through the narrow streets of the Old City because of all the open shops.

ONE OF the problems tourists have in the Holy Land (although certainly not unique to the Holy Land) is that we constantly have to run the gauntlet of people selling postcards, bookmarks, rosaries and all kinds of other things. Here those people are Palestinian Arabs, most of them Muslims but some Christians. Sometimes they get angry when we don't buy their goods. Unfortunately, this morning one of them called one of the women in our group an obscene term and said, "We hate you Americans." The one he said it to replied, "Well, you certainly seem to like our American dollars."

We have to remember, though, that selling those items is how they have to make a living because they have so few other opportunities in this land that is able to be theirs. They also resent the fact that our guide is used to direct his groups to the nicest places and gets a commission on what we buy. Yesterday in Bethlehem, one of the Arabs was

trying to sell on our bus while our guide, whose name is Farah Salem, was still inside the store with some of our group. When I asked him to leave the bus, he said quickly to me, "Farah makes his money inside. I have to make my living on the streets."

**SPEAKING OF GUIDES**, we learned that Arabs are no longer being given licenses to become guides. Farah is a very knowledgeable guide, a Roman Catholic Palestinian and an archeologist by training. In fact, he led the excavations of Qumran, where the Essenes had a monastery and where the Dead Sea Scrolls were found, in 1951-52. He had to become a guide after the 1967 Six Day War. He is now 71 and when he and others like him retire or die, the only guides in Israel will be Jewish.

Bethlehem University, founded and owned by the Vatican to teach Palestinians so they can make a living, has trained Palestinian guides, but the Jewish government still refuses to give them licenses. Our travel agency is owned and operated by Christian Palestinians and most of its guides are Christians, but they have had to hire some Jewish guides and in the future will have to hire some more. But tours led by Jewish guides are much different than those led by Christian guides. I feel that Israel is surprisingly short-sighted about this since tourism is so important to its economy.

The Old City of Jerusalem had about 80,000 people at the time of Christ. Today it has about 28,000, of whom 20,000 are Arabs and 8,000 are Jews. The modern city of Jerusalem has a population of about 600,000, of whom about 450,000 are Jews and 150,000 are Arabs.

People often don't realize how many Arabs live in Israel, not just on the West Bank but in Israel itself. About 1.5 million Arabs are still citizens of Israel because they never left when the Jews took over the country. Road signs and other signs are usually in three languages—Hebrew, Arabic and English.

## EDITORIAL COMMENTARY

## The bishops' statement on nutrition and hydration

by John F. Fink

The issue of withdrawing artificial nutrition and hydration from dying patients has been debated within the Church for quite awhile now, with sometimes contradictory statements coming from bishops, theologians and medical ethicists. Everyone was waiting for the Vatican or the U.S. bishops to say something on the issue, and last Thursday the bishops' Committee for Pro-Life Activities did so.

Before the 9,000 word statement was issued, two drafts were sent to all bishops for their comments; the statement was discussed by the bishops last November at their annual meeting, and it was approved by the bishops' 50-member Administrative Committee.

The statement attempts to apply the principles in the Vatican's 1980 "Declaration on Euthanasia" to the issue of nutrition and hydration.

The statement makes it clear that "any omission of nutrition and hydration intended to cause a patient's death" is wrong. But it also says that "we should not assume that all or most decisions to withhold or withdraw medically assisted nutrition and hydration are attempts to cause death."

It further says that withdrawal of artificial nutrition and hydration is permissible "where such procedures have no

medically reasonable hope of sustaining life or pose excessive risks or burdens."

And what are excessive risks or burdens? The statement says it is treatment that is "too painful, too damaging to the patient's bodily self and functioning, too psychologically repugnant to the patient, too restrictive of the patient's liberty and

preferred activities, too suppressive of the patient's mental life, or too expensive."

At another point, it says: "As Christians who trust in the promise of eternal life, we recognize that death does not have the final word. Accordingly we need not always prevent death until the last possible moment; but we should never intentionally

cause death or abandon the dying person as though he or she were unworthy of care and respect."

The statement enters the debate over whether nutrition and hydration are "medical treatment" or "normal care." If it is medical care, it may not be withdrawn. If it is normal treatment, it may be.

The teaching of the church has not resolved the question, "the statement says. "Almost everyone agrees that oral feeding, when it can be accepted and assimilated by a patient, is a form of care owed to all helpless people." But when it involves a feeding tube, trained medical personnel, or painful or repugnant technologies, it is "difficult to classify all feeding procedures as either 'care' or 'treatment'."

Perhaps this paragraph sums up the bishops' teaching: "A decision to discontinue such measures should be made in light of a careful assessment of the burdens and benefits of nutrition and hydration for the individual patient and his or her family and community. Such measures must not be withdrawn in order to cause death, but they may be withdrawn if they offer no reasonable hope of sustaining life or pose excessive risks or burdens."

With all this, though, the bishops go on to admit that there are still disagreements about all this and even "disagreement over what responsible Catholics should do in the absence of a final resolution of this question" (presumably by the Vatican). One moral tradition, it says, is "probabilism," which says a person may follow the view he or she finds persuasive. Another tradition, it says, is that "in cases where one might risk unjustly depriving someone of life, we should take the safer course."

Somewhat we wonder if, even after 9,000 words, the bishops have solved any of the medical dilemmas.

## Chicago Bishop Wilton Gregory to preside at Chrism Mass Tues.

Auxiliary Bishop Wilton D. Gregory of Chicago will be the principal celebrant at the annual Chrism Mass at 7:30 p.m. on Tuesday, April 14, at SS. Peter and Paul Cathedral.

Bishop Gregory is the chairman of the liturgy committee of the National Conference of Catholic Bishops.

Benedictine Archbishop Timothy Sweeney of St. Meinrad Archabbey and the priests of the Archdiocese of Indianapolis will concelebrate the Mass.

The priests will renew their commitments "to Christ and the Church" in the presence of the assembled faithful.

The oils used for sacramental rites will be blessed and distributed to representatives from the parishes.

A reception will be held at the Catholic Center Assembly Hall after the Chrism Mass.

Holy Week will begin at the cathedral with the anticipation Mass on Saturday, April 11, at 5 p.m. Father David Coats will be the celebrant at the Palm Sunday Mass at 10:30 a.m. Sunday, April 12.

On Monday, Tuesday and Wednesday, regular Masses will be celebrated at 8 a.m. and 12 noon.

The Mass of Our Lord's Supper will begin at 6:30 p.m., with Father Coats presiding, followed by a transfer of the Blessed Sacrament to the Chapel for prayer and adoration.

The Good Friday liturgical service will begin at 2 p.m. Father Coats will lead the ceremony of readings, solemn prayers, veneration of the cross and Holy Communion.

The solemn Easter Vigil Service will begin at 8:30 p.m. Holy Saturday, April 18, with Father Coats as celebrant.

The Mass of Easter will be celebrated at the Cathedral beginning at 10:30 a.m. on Sunday, April 19.



Chicago Auxiliary Bishop Wilton Gregory



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## 56th Good Friday Mass of Cross, other observances are scheduled

The 56th annual Outdoor Way of the Cross will be held at 12:15 p.m. on Good Friday, April 17, at the American Legion Plaza in downtown Indianapolis.

This event is sponsored each year by the Indianapolis area Chapter of the Knights of Columbus. Father John Ryan will preside. He is chaplain of the host council, Holy Family.

Combined choirs of the Monsignor Downey and Mater Dei councils will provide music. Bishop Chartard Assembly of the Fourth Degree Knights of Columbus

and Fourth Degree Knights of St. Peter Claver will provide the honor guard.

Father Gerald Kirkhoff will lead the Palm Sunday (April 12) Way of the Cross in the Calvary Cemetery Chapel at 2:30 p.m. If weather permits, the stations will be held in the Priests' Circle.

Holy Name School eighth-grade students will present the Way of the Cross on Wednesday, April 15 in the church at 10 a.m. and at 7 p.m.

St. Luke's eighth-graders will present a passion play on Palm Sunday at 7:30 p.m.

## UNITED CATHOLIC APPEAL

# Parishes get \$655,000 in 1991 rebate checks

by Margaret Nelson

Parishes in the archdiocese received more than \$650,000 from a new source last year. They got 25 percent rebate checks from their own United Catholic Appeal (UCA) efforts.

The same offer is being made this year. Twenty-five percent of the funds each parish obtains will be returned to that church.

After the checks to parishes, 30 percent of UCA funds goes to spiritual growth projects; 19 percent is allocated for education; 15 percent goes for social justice ministries; and 11 percent will be used for family development.

The appearance of St. Louis Church will improve because of the refund to the Batesville parish. Franciscan Father Ric Schneider said, "We've went into capital improvement. We haven't used it yet. We plan to completely redo the concrete plaza in front of the church. Although we had some money for the project, we added (the refund check) to it."

Carol Stuckey, parish secretary at St. Joan of Arc Church in Indianapolis, records incoming money and writes all the checks. She said that the rebate went into the parish general fund.

"Basically, the majority of expenses we have are connected to education. That's the school and adult education—total Catholic

education," said Stuckey. She said the check will support what the pastor, Father Thomas Murphy calls, "cradle to grave" education.

"Education is a priority around here," said Father Murphy. "It's an investment in the future of our kids. We're trying to touch people in terms of adult faith development. We are having large crowds on Sundays for Scripture study."

"We also have a program for the young adults after the Sunday 5:30 evening Mass," said Father Murphy. "Of course, we have the traditional sacramental preparation."

St. Luke in Indianapolis supported one of the largest campaigns for the 1991 UCA,

so the rebate to the parish was large. Msgr. Francis R. Tuohy, pastor of St. Luke, said that the money returned was placed in the Archdiocesan Deposit and Loan Fund. "It's part of the notion that a budget this size needs a savings reserve for future contingencies."

Lawrence Daly, director of UCA said, "Last year, over \$650,000 was returned to the parishes for their individual programs, activities, and ministries. This year, we expect to return over \$800,000 for individual parish projects."

Solicitation Sunday is scheduled for May 3 this year. The goal is \$3.2 million. Parish team members have been asked to contact their fellow parishioners in a personal way, if possible.

## ARCHDIOCESAN CATHOLIC CHARITIES

## Recession increases number of clients at CSS-Bloomington

by Mike Cesnik

This past year at Catholic Social Services-Bloomington our effort has focused on reaching out further into the five outlying counties of the deanery, while maintaining counseling services in Bloomington itself.

In February of 1991 we began offering counseling services at the Owen County Welfare Office in Spencer on Wednesday evenings. Since October, for the first time in several years, we have been offering social counseling services at St. Vincent de Paul Elementary School in Bedford. Meanwhile, services continue to be offered at the three Bloomington parishes, St. John the Apostle, St. Charles Borromeo, and St. Paul Catholic Center.

We have seen the recession affect our work in several ways. The financial strain associated with unemployment has taken its toll on families. More couples are experiencing marital tension, and more children are depressed or experiencing behavioral problems. As a result, Catholic Social Services served 343 clients during 1991 compared to 270 during 1990.

Families or individuals in crisis choose Catholic Social Services for various reasons. Some Catholics and other Christians come here because they feel more comfortable coming to counselors who will understand and uphold their Christian values.

Others come because our services are affordable. The charge is based on family income. This is possible only because of the subsidy which comes through the United Catholic Appeal, Monroe County United Way, and the generous donations of private individuals who support our mission to provide affordable counseling services to low and moderate income

families, regardless of religion, race or handicapping condition.

In some instances there is no charge to the families for counseling. These are families who have children or adolescents considered to be at risk "because of child abuse, drug abuse, delinquent behavior, school failure, or a family crisis," and are referred by local welfare departments, schools, or other social service agencies.

Unfortunately, the funds for this counseling program will be used up by mid-April. We will continue to serve these families and ask them to pay what they can until the government grant is renewed in July, but this will put a financial burden on the agency during this time.

Counseling services are provided at St. John, Bloomington, and at the Owen County Department of Public Welfare by Mike Cesnik, at St. Charles, Bloomington, by Anne Novak; and at St. Paul, Bloomington and St. Vincent, Bedford by Mary Moore.

Among the many persons helped by CSS-Bloomington this year were: parents from another country learning to cope with defiant behavior by their teen-age son (not so common in their native land); a mother who improved her parenting skills so that her children could be returned from foster care; a young man who was helped to cope with his grief over the loss of his girl friend; a married couple who learned how to improve communication skills and to handle conflicts in more constructive ways; a mother and two daughters who were helped to deal with their anger and grief over a recent divorce; and a mother and teen-age son who learned how to communicate better after the son was hospitalized for drug abuse and depression.

## Indianapolis to host meeting of Knights of Holy Sepulchre

by John F. Fink

Indianapolis will host the annual meeting and investiture of the North Central Litaney of the Equestrian Order of the Holy Sepulchre of Jerusalem during the weekend of April 24-26.

Three people from Indianapolis will be among the 76 people from six states who will be invested in the order. They are Hans and Margaret Gesler of St. Luke parish and Robert C. Smith of St. Lawrence parish.

Also to be invested is Evansville Bishop Gerald A. Gettelfinger, former vicar general of the archdiocese.

Cardinal Joseph Bernardin, Archbishop of Chicago, will preside at the Mass and invest the knights and ladies at 2 p.m. Sunday, April 26. Cardinal Bernardin is the grand prior of the North Central Litaney.

A memorial Mass for the deceased members of the order will be celebrated on Saturday, April 25 with Bishop Gettelfinger presiding.

The Order of the Holy Sepulchre

originated at the time of the First Crusade in 1099. Today it retains its chivalric nature but has become a way to honor those who have been particularly active members of the Catholic Church.

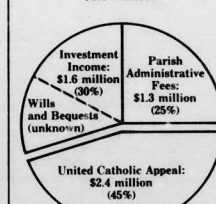
The order's particular mission is to help preserve the church's presence in the Holy Land. During 1991 the North Central Litaney contributed \$170,500 to the church in the Holy Land.

Besides the new investees, 208 others in the Archdiocese of Indianapolis are now members of the order. Archbishop Edward T. O'Meara was a member in the North Central Litaney there are about 600 members. Worldwide there are 14,000 knights and ladies in 23 countries.

The North Central Litaney includes the states of Indiana, Ohio, Michigan, Wisconsin, Kentucky and Illinois. There are seven litanies in the continental United States.

Robert J. Alerding of Indianapolis is the section representative for the state of Indiana and the one who has organized this year's meeting and investiture.

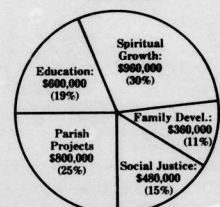
### 1992 Archdiocesan Funding \$5.3 Million



The Archdiocese relies on four primary funding sources:

- Administrative fees
- Investment income
- Wills and bequests
- United Catholic Appeal Contributions

### 1992 United Catholic Appeal Total Funds Allocation \$3.2 Million



United Catholic Appeal funds will be allocated to sustain:

- Spiritual Growth
- Family Development
- Social Justice
- Catholic Education
- Local Parish Projects

## Crucifix that formerly was at Alverna is now at Cathedral

by Mary Ann Wyand

Forty-three years ago, priests and brothers of the Franciscan Province of Sacred Heart erected a massive stone and concrete crucifix on the scenic grounds of the former Alverna Retreat Center in Indianapolis.

As visitors neared the end of the long wooded entry lane, the crucifix served as a reminder of Christ's presence there.

After the Franciscans closed the state's oldest retreat center in November of 1990, the 40-acre property was purchased by Resort Condominiums International (RCI) for real estate development.

With major construction work underway to prepare the historic property for display as the 1992 Decorators' Show House April 25 through May 10, the time came to find new homes for the crucifix and other religious statuary on the grounds.

Shiel Sexton Company chief executive officer Tim Sexton, whose company is the construction manager for the Alverna renovation project, contacted officials of the Archdiocese of Indianapolis about suitable sites for the religious artifacts.

On March 2, RCI officials presented the huge crucifix to Cathedral High School for installation on the school campus. Cathedral president John Peebles and principal Father Patrick Kelley were on hand to accept the crucifix when Shiel Sexton employees arrived with the unique gift.

Moving the crucifix became a team effort, with Matt Koenig, project manager, and Bill Webb, superintendent of the Alverna renovation, overseeing its relocation.

The challenging two-day relocation effort was completed by a combination of contractors currently working on the renovation project. Shiel Sexton offered supervision and manpower, John Wittman of Central Masonry donated time and masonry supplies, and Jerry Gordon of Gordon Plumbing supplied the backhoe and labor to prepare the site.

"Everyone at Cathedral is very pleased



NEW HOME—The crucifix that used to be at Alverna is now at Cathedral High School.

to have the crucifix as part of our academic institution," Peebles said during the informal dedication. "We thank everyone who supplied their time and efforts."

In other donations, a statue of the Sacred Heart of Jesus went to Sacred Heart Parish in Indianapolis for installation in the church courtyard and a statue of the Madonna was given to the Lafayette Diocese for use at Our Lady of the Geist Parish, the new Catholic Church on East 96th Street in Fishers.

Ironically, no one seemed to know what happened to the statue of St. Francis which graced the circular entryway at the manor house. Even Franciscan officials at the provincial headquarters in St. Louis weren't certain of its whereabouts.



# Commentary

## THE HUMAN SIDE

### Today's bishops face many critical problems

by Fr. Eugene Henrick

Some newspaper articles and TV reports bother me because they smack of piling-on. And as any sand-lot kid realizes, piling-on is a no-no.

I find it disturbing when writers fall into a "pathologist's" role, identifying only sicknesses and problems, or that of a high-court judge.

It can happen in writing about the church and its leaders.

Is this what happened in "Bernardin's Chicago Adrift in a Sea of Malaise," by Robert J. McClory (National Catholic Reporter, Feb. 14, 1992)? Accompanying the article was a caricature



of the Archbishop of Chicago's Cardinal Joseph Bernardin walking a tightrope, crossier in hand.

An analysis of the archdiocese's management under Cardinal Bernardin followed. Readers were told of "a festering discontent," "dim bulbs" in the main office, "consultation gone wild" or "flak from right and left."

"There's just no excitement, no life, no vision coming from downtown. I get the impression these people insult Bernardin from both the good and the bad," the writer said.

One ailment after another was identified with a merciful, but infrequent, breather like "the cardinal's heart is in the right place."

No doubt Cardinal Bernardin has major problems in his archdiocese which cannot but be getting him down. But I think this

kind of article plays to people with a misery-loves-company complex. Any who feel they have been unfairly treated by "downtown," or who simply are down on the church, are encouraged to jump on the negativism bandwagon.

Does this mean only nice articles should be written? Should reporters stop doing analyses and interviews? By no means! But how about lightening up on the "everything is wrong and in need of therapy" approach? How about equally highlighting efforts under way to solve problems or successful approaches to contemporary ministry?

And how about some insights on the complexities of running an archdiocese and the new burdens it places on the best of leaders?

At a difficult time of transition in the church, there is a risk of speaking only to a certain cynicism latent within all of us.

Are we to think that only leaders are told what is wrong, they automatically will see the other side of the coin—what is right? If readers are to see the entire picture, they need to hear more than that a bishop's heart is in the right place.

Today's bishops, of course, have to expect to be criticized. They are leaders in complex times when the church faces extraordinary problems—from closing parishes and schools, to supplying sufficient numbers of priests to parishes, to getting people to work together in increasingly multicultural settings.

A bishop's administration also is subject to criticism because there is no such thing as a perfect administrator. That means one could draw up a list of administrative weaknesses for any bishop today.



Furthermore, bishops don't view the roles solely as administrative. Perhaps most of all they want to be excellent pastoral leaders.

I doubt many bishops would give themselves good marks if they were strong administrators but weak pastoral leaders.

Do we know as much as we need to know about the pressures that consume a bishop's time? If we did, we should be able to come up with more than token statements to place on the positive side of a bishop's "evaluation sheet."

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## THE YARDSTICK

### Viewing today's labor leaders vs. predecessors

by Msgr. George G. Higgins

The percentage of American workers organized into free trade unions has dropped to approximately 15 percent from an all-time high of roughly 35 percent in the mid-'50s.

Peter Drucker, often called the father of modern management science, blames the decline of organized labor on what he terms "the steady deterioration in the quality of union leaders."

A Catholic newspaper editorial recently went Drucker one better. Labor's decline, it said, has been spurred by "a loss of moral urgency" on the part of its contemporary leaders.

The editorial pointed out a recent photo of three top labor officials dressed in gray suits and silk ties, "looking very much like the caricatures of a past generation depicting overstuffed big businessmen and



their Senate cronies." Today's leaders even are given to "heavy luncheons in the shadow of the Capitol," it was said.

To support the argument that today's labor leaders lack moral urgency, the editorial contrasted them unfavorably with some of their celebrated predecessors: Eugene V. Debs, president of the American Railway Union and perennial candidate for the U.S. presidency on the Socialist ticket; Samuel Gompers, first president of the original American Federation of Labor; John L. Lewis, president of the United Mineworkers and first president of the Congress of Industrial Organizations; and Walter Reuther, president of the United Auto Workers.

I am too young to have known Debs and Gompers (although I have read several biographies of both), but young enough to have known John L. Lewis casually and Walter Reuther well. All were outstanding labor leaders. But contrasting their lifestyle with that of today's labor leaders is, in my opinion, not the way to judge their respective leadership qualities.

I don't know a single contemporary

labor leader whose lifestyle was quite as regal as that of Lewis. He dressed elegantly in the style of an old-fashioned Southern senator, lived in a showplace historic residence in Old Town Alexandria, Va., and during all the years I was able to observe took his lunch every day in the main dining room of a luxurious Washington hotel.

I say this not to detract from Lewis' deserved reputation as one of the most influential 20th-century labor leaders, but to caution against judging the effectiveness of labor leaders by their clothing, dining habits, place of residence, etc.

But do today's labor leaders lack the aggressive militancy of Debs, Gompers, Lewis or Reuther? Don't ignore the fact that times have changed radically.

To take but one example, I find it hard to believe Reuther, faced with today's conditions, could or would use the same strategy or tactics used at the peak of his career as president of the United Auto Workers. Those were good times when the economy was very strong. Unions enjoyed the fruits of generous settlements with management.

The year following Reuther's death in 1968 ushered in a radically different era marked by the globalization of market, the transfer of industry to low-wage regions and, in general, the lack of competitive ness of U.S. industry.

In the years since Reuther, American labor in general, and labor in the auto industry in particular, faced a moment of decision when, to cite one extreme example, the Chrysler Corporation came to the brink of insolvency.

Under Douglas Fraser the UAW made concessions to keep that company afloat and worked hand in hand with Chrysler in securing federal loan guarantees.

I doubt Reuther would have wanted Chrysler to go under. I am inclined to think he would have acted just as Fraser did.

I don't know about Debs, but I am convinced that Gompers and Lewis, I add they lived until the present, would, like Reuther, have found it necessary to adapt willily-nilly to the hard realities of today's brutally competitive market and to revise their strategy and tactics accordingly.

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## EVERYDAY FAITH

### We should hear from most convincing abortion foes

by Lou Jacquet

Of all the millions and millions of words spilled in the Catholic press on the issue of abortion since its legalization in the U.S. in 1973, an astonishingly few have dealt with the women who undergo the procedure.

Perhaps it is simply that we in the church rightly concentrate on battling for the unborn child who cannot defend himself or herself. Or perhaps, as a colleague once told me about a dozen years ago, "You can't write about the women involved in the abortion decision without being crucified by pro-life supporters who will string you up for so much as suggesting that a painful decision had to be made."

I like to think that in the past 12 years pro-life supporters have become more sensitive to the great difficulties that

drive some women to have abortions. It is true that all too many abort their unborn child for reasons of convenience; but it is also true that some make the tragic decision to abort because, at the moment of decision, they cannot see past their present crisis. They do not know or they forget that millions of American men and women who cannot conceive would give everything they have to adopt one of the 4,000 infants who will be aborted every day of the year in this country.

Logic would tell these young women facing an unwanted and frightening pregnancy that there must be help available from a variety of sources. But logic is usually the last thing that a frightened teen-ager or other young woman considers when she learns she has become pregnant. Heaven alone knows how many of the 1.3 million abortions performed in this country every year happen because these women were never given the information they needed to make the rational choice for life.

To stop or reduce this holocaust, we will need every last bit of effort from pro-life

supporters; I applaud their tireless struggles. The battle will also require massive financial support behind pro-life organizations from Americans of every faith and no faith. One cannot win a war without troops and ammunition, and we are short on both.

But I would also suggest that those in the pro-life movement who judge ill of the women who choose abortion overlook our best hope to reverse the current trend. There have been nearly 25 million abortions since the 1973 Supreme Court decision. If even 1/1000 of the women involved came to regret that decision, told the truth about what abortions does to a woman, and became articulate and persuasive opponents, there would be a vastly smaller number of abortions performed in the United States each year.

And so, a modest proposal: Let us pray every day, as individuals and as a church, for all the women who have aborted their unborn children in the past 24 hours. Let us ask the Lord that they might find forgiveness and healing in the sacrament of reconciliation. Let us pray that they might become ardent, articu-

late, and vocal supporters of life. And let us pray that they might become abortion opponents with so compelling a story to tell that America can simply no longer afford to ignore it.



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**THE CRITERION**



# To the Editor

## Cease and desist in parish planning

As of this September I will have spent 40 years as a professor and/or consultant in the field of canon law. Over the years there have been some rather difficult situations in which I have been involved. But I must say I have rarely seen such turmoil as is now being engendered on the local scene by the multiple recommendations of the Priests' Personnel Board Committee on Future Parish Staffing. (Why the Personnel Board should be involved escapes me.)

My opinion has not been requested and, as a former chairperson of that board, I know it will not be. Nevertheless, I offer a suggestion to the group: "Cease and desist" until a new residential bishop is settled in.

I have received calls from priests whose parishes are being affected by the process, and my constant observation has been that as soon as Archbishop O'Meara died whoever was in charge should have suspended the procedure immediately.

Such an action would have shown deference to the incoming ordinary, and have given some respite to our many laity and clergy who are bewildered by the whole cumbersome affair.

For instance, on Saturday morning, Feb. 22, I received a letter from Father Jeffrey Godek enclosing "a copy of the final report of the Future Staffing Committee," I and all pastors, were requested to comment on the report at all Masses on Feb. 22-23. I am glad I did not because, in a letter dated March 3, we were informed of another proposal, involving our own parish. I was not informed of any impending change!

Would it not be prudent for the committee to consider the age-old rule of Canon 425.1: "See vacante, nihil innovetur." ("When the see is vacant, there are to be no innovations.")

Rev. John F. Dede, J.C.D.

Terre Haute

(Last week Father David Coats, archdiocesan administrator, announced in this newspaper that the personnel studies "will cautiously continue to move forward but at a slower pace until a new archbishop is appointed." He also cited Canon 428. During all the planning being done it has been emphasized, and reported, that the studies will result only in recommendations for the next archbishop since no decisions can be made until a new archbishop is installed.—Editor)

## Staffing proposals boost vocations

Since the Future Parish Staffing proposals were made public to the archdiocese, I have read numerous letters to the editor which both praised the proposals and the archdiocese's efforts to prepare for the future and also those letters that derided their proposals for various reasons. In letters and through conversations with people of the archdiocese I have sometimes sensed that stronger promotion of vocations to the priesthood is being set up as an alternative position to the Future Parish Staffing proposals. The suggestion is that accepting the proposals is accepting defeat in the vocation promotion area.

As vocation director, I would like to suggest that the proposals are tremendous boosts to the promotion of vocations to the priesthood and religious life. Over my nine years in this office I have asked our seminarians what they fear most about the life of a priest. Consistently the seminarians will talk about the fear created by the uncertainty of the future in relationship to the decline of clergy. How much will I be asked to do? How many parishes will I be asked to lead? Will I simply be running from one Mass to another, never having the time to really get to know the people and to minister to them on a more personal level?

I believe the staffing proposals are a move in the right direction. They help to clarify the future for our seminarians and to draw some parameters around expecta-

tions. I believe our students are encouraged by the proposals and see the diocese as really trying to address the ministry questions of our future.

I strongly support a renewed effort at calling people to priesthood and religious life. I also strongly support the staffing proposals for the archdiocese as an aid, not an obstacle, to vocation work.

Rev. Paul Koetter

Archdiocesan Vocation Director

## Preparing lay leaders for future

I think it was pretty ironic that your editorial promoting use of trained lay leaders in parishes appeared in *The Criterion* the same week (March 6) as the article stating what the Batesville Deanery is doing to prepare its lay leaders for the future.

Some important facts were not included in the article which I would like to clarify. The DREs in the deanery saw a need for a leadership program and pursued it with Jan Herpel, deanery administrator, who in turn collaborated with Franciscan Sister Norma Rocklage of Marian College. After many, many hours of work, the Leadership Ministry Institute was born.

Funding for this endeavor was received from the Total Catholic Education Endowment Fund and was recommended by the Archdiocesan Board of Education and approved by Archbishop O'Meara.

Training lay leaders for the future is a must and deaneries need to plan ahead. Marian College is willing to collaborate throughout the archdiocese.

Many Margaret Lynch

Millan

## Catholics don't care what bishops teach

In the front page story of March 27 on the death penalty, Father Richard Roach says, "I suspect 'the vast majority of Americans do not have a clear idea of what the bishops have taught.' Father Roach is quite correct in his assessment. If understated: It is equally true that American Catholics do not care about what the bishops teach.

And I'm not speaking here specifically to the issue of capital punishment; after all, very serious study of the Beatitudes alone brings the inescapable conclusion that Jesus places—and wishes us to place—an unconditional premium on all human life, including the unborn, the condemned, the handicapped, and even those our government would have us identify as "the enemy." Any individual who believes he or she may at once be a follower of Christ and simultaneously endorse any kind of legitimate taking of human life is only engaging in the kind of scriptural/doctrinal sleight-of-hand and chicanery at which we post-fall humans are so proficient.

Rather, I'm speaking of a phenomenon that I have witnessed time and again over the last nine years as an adult catechist: namely, that contemporary Catholics are pitifully ignorant of why the church teaches what it teaches. Similarly, I've found them hungry with an unmistakable ferocity to learn about the positions of the bishops when they are permitted to engage in dialogue with regard to those positions.

It comes as no surprise that well over three-quarters of all Catholics disagree with the bishops about capital punishment. The statistics are even more dramatic with regard to the relative positions of the bishops and people in their beliefs about birth control, warfare, and even abortion. Probably the most curious thing I've observed in discussing these issues in classroom situations is that when the people come to understand the how and why of a controversial position of the church, they will often buy into it wholeheartedly and with life-altering results.

Immediately we jump to the conclusion that what is needed then is greater elucidation and exposition on the part of catechists and the people will simply fall in line. I submit, however, that the solution is

far from that and a great deal more difficult. The key is dialogue, not instruction.

Recently it was suggested to me that the problems of the church—and certainly there are problems, when an overwhelmingly majority of the flock are unresponsive to the pleadings of the shepherds—are not unlike those of any classically dysfunctional family. The hallmark of family dysfunction is the reluctance, in fact the prohibition because of existing structures, to identify, verbalize, and discuss problems within the family. Daddy's sodomizing sister or Mommy's alcoholism is facilitating and perpetuated simply because no single member of the family will come forward to publicly announce that there is a fatal flaw in the family makeup. This wholesale looking-the-other-way is solely responsible for the dysfunction living on, growing, thriving, and eventually contaminating other families, as the disease which everyone knows exists but simply will not speak about is passed on as a black venomous bequest for generations. And so it is with our church.

Our church is not only the very body of Christ but an enormous family in which there is an entire plague of disease and dysfunction. However, there is a crippling code of silence that is destroying us. Among the various questions that might be nailed to the door of the modern church are those of our shameless disenfranchisement of women, our holding fast to a dying eucharist, clergy, our maintaining of a splendid episcopacy in the face of world poverty, our stand against "artificial" birth control while endorsing a "natural" family planning that denies a woman to her husband during her most psychologically and physically receptive time, and so on. But the heart of the family, from Rome to the local bishops, has simply clamped the lid on further discussion.

I began this note by saying that American Catholics don't care what the bishops have to say, and this is no different than the attitude of young adults fleeing the church after so many years of brutal mistreatment within a dysfunctional family. This is an unhappy comparison, but a woman who has been repeatedly beaten and denied for years, when finally reaching freedom, will have little respect for the words of the husband who so abused her. The attitude of the people is, "If they will not hear us, then we will not hear them." And this is so unfortunate, because the work the bi-

shops have done in trying to discern the will of the Holy Spirit in these troubled times of ours is so often life-affirming, beautiful, and reflective of the mind of Jesus.

I became a Catholic Christian because I believed that church offered the last, best hope in standing against the idea of chaos which is certainly looming before us. But when I read of the percentage of my sisters and brothers who stand in opposition to what the magisterium teaches, I am alarmed and saddened. And the responsibility for their apostasy is spread over the whole of the church, both in the pews and in the palaces. We must talk of the things that are troubling us, and we must talk soon for if we don't we will find ourselves speaking only to the demons that are so eager to engage us. A loving father would not give his child a scorpion for bread, nor would he slam the door in the face of a child wishing to speak.

Jeff A. Purvis

Indianapolis

## Wrong weight-loss organization shown

The Feb. 28 issue of *The Criterion* contained an article titled "Powerlessness Can Set the Stage for Change." As a member of a Twelve-Step group, Overeater's Anonymous, I was happy to see this headline, and read the article with interest. The article seemed accurate and well written; however, the drawing that accompanied the article had a gross error that needs to be corrected.

The error is this: Weight Watchers was shown to be a Twelve-Step program, but in fact it is not. The Twelve-Step program that addresses eating problems such as compulsive overeating, anorexia, and bulimia is Overeater's Anonymous. Weight Watchers is a profit-making organization, whereas Overeater's Anonymous requires no dues or fees for membership, but supports itself through contributions of grateful members such as myself.

Powerlessness is not the cornerstone of Weight Watchers, a diet program which is well known and that works for some people. Overeater's Anonymous is a program of recovery which employs the Twelve Steps and Twelve Traditions of Alcoholics Anonymous.

Please withhold my name in keeping with the OA tradition of anonymity.

Name and address withheld

## LIGHT ONE CANDLE

### The joy of Christ

by Fr. John Catour  
Director, The Christophers

Holy Week is a good time to reaffirm your spirit of joy.

"Rejoice always, never cease praying, and give thanks in all circumstances, for such is the will of God for you in Christ Jesus. Never suppress the Spirit. Test everything and retain what is good." (St. Paul, 1 Thess 5:16-19).

This text is rich in wisdom and worthy of serious study, especially during Holy Week.

"Rejoice always": Is it possible to rejoice always? Can one be so focused on God's love that joy prevails in all circumstances even in times of trouble? The answer is yes. Legions of saints and martyrs have remained joyful in the most adverse conditions. Jesus Christ experienced this joy and he promised it to those who followed him in spirit and truth.

In a commentary on the life of Christ, Saint Cyril of Jerusalem explained how joy was a factor even in his passion and death: "Jesus was not forced to give up his life. He was a willing sacrifice. He took joy in his achievement. He was glad and he rejoiced in the salvation of his loved ones."

We seldom think of the inner joy of Jesus, but he must have been elated when he was finally able to say, "It is consummated." His mission was accomplished and his gift of love was complete.

When Jesus said, "Learn of me for I am meek and humble of heart," he wanted to remind us not only to submit to God's will

but to claim the Father's strength and joy at every turn, as he did.

"Never suppress the Spirit": There are forces within us which are capable of driving the Spirit out, demonic forces which need to be controlled. To surrender to them is to risk losing the gifts of the Holy Spirit, peace, love, and joy.

We need all the help we can get to stay on track. This quote, taken from a treatise on spiritual perfection by an early bishop named Diadochus of Photice, might shed some light on the text of St. Paul:

"The Holy Spirit is the Spirit of goodness; do not grieve him by your evil actions and thoughts, and so deprive yourself of the defense his light affords you in distinguishing between thoughts that are good, those sent by God which we treasure in our memory, and those that are evil which we reject because they are inspired by the devil."

The Holy Spirit gives life to our soul. The best way to benefit from his wisdom is to listen in silence. Diadochus writes, "In silence you provide him with a resting place." The world is filled with noise, but the language of God is silence. Trappist Abbot Thomas Keating put it more emphatically: "Silence is the language of God, anything else is a poor translation." Enter into this silence from time to time to recover your joy. Make the sacrifices necessary to keep the Spirit alive within you. If you do, you'll drive out sadness and claim joy as your rightful heritage. Eternal joy is God's gift to us. He wants us to be happy now and forever.

(For a free copy of the Christopher News Note, "Spirituality, Happiness & Health," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y., 10017.)

## CORNUCOPIA

# How to get holy in a week

by Cynthia Dewes

It's last chance time, fellow shirkers, the last chance we have to put forward a positive effort for Lent. Appropriately enough, it's called Holy Week.

It's not holy because we participants are already holy after five weeks of Lent, mind you, but because we'd like to get that way as quickly as possible in the one remaining week.

Holy Week is a wonderful opportunity for us to sum up, or possibly to intensify, our Lenten experience. We are practically spoon-fed an entire week of spiritual food for that purpose.

On Palm Sunday we have the chance to review our memories of The Story. We listen to the reading of the Passion and recall, with some mysterious personal understanding, how it was when Christ entered Jerusalem. We wave palms around and sing inspiring songs and feel excited and gox.d. It's a preview of Easter.

At the Chrim Mass on Tuesday evening we witness the spiritual renewal of the priests. The blessing of new oils reflects



the re-energizing of our ordained ministers in their commitment to spreading the Good News, and our commitment to receiving it and passing it on.

The commemoration of the Last Supper on Holy Thursday marks the end—the "beginning of the end." Into the warmth of the fellowship of Jesus and his beloved disciples, we feel an ominous chill begin to intrude.

Jesus knows, as the others do not, that one friend will betray him. He is saddened, but not surprised. In a demonstration of humility by washing their feet, he prepares the others for their (and our) mission in his service.

The dreaded, inevitable journey to the cross begins at Gethsemane, where both Jesus and his friends display human anxiety and weakness. We can take heart from this example, as Jesus rallies to his task, and takes up the road to Calvary.

On Good Friday, the rising dread climaxes on the cross. Jesus experiences pain, humiliation, injustice, fear and grief, all on one miserable day. But he also feels the love and moral support of his mother and their friends who accompany him.

We travel the Via Dolorosa with him, almost physically experiencing the scourges and taunts of the crowds. We share his

human suffering and terror, feeling ourselves drifting into a fog of despair.

But again we can take instruction from Jesus' mercy, at the very end of his life, toward Barabbas, the crucified thief who believed. In the end, it is faith that will save us.

Perhaps the holiest, most moving and beautiful liturgy of Holy Week is the Easter Vigil service on Holy Saturday evening. We begin in the darkness before the new fire is lit, praying and singing our hopes for light.

The entire spiritual history of (wo)man is slowly revealed by the Paschal candle, dipped again and again in baptismal waters, the litany of the saints, the dressing of the altar. We move from the emptiness of unbelief, through initiation of faith and conversion to ultimate freedom at Easter.

We may never wind up as holy as we'd like. But Holy Week is certainly a good beginning for the process.

## check-it-out...

A seminar on "The Evangelization of the Hispanic Family: Pastoral Challenges in the 1990s" will be held June 25-27 at St. Mary's College at Notre Dame. Keynote speakers will be Bishop Ricardo Ramirez and Dr. Carmen Cervantes. The cost is \$95. For more details call 219-239-6661.

A retreat for HIV+ Persons on "The Many Faces of God" will be held Monday through Thursday, May 18-21 at Fatima Retreat House, 5353 E. 56th Street. Sacred Heart Father Ed Kilian and Presbyterian minister Howard Warren will conduct the retreat. For more information call the retreat sponsor, the archdiocesan office of pro-life activities, at 317-236-1569. All information will be kept confidential.

Craft Booths for Mary, Queen of Peace Parish Festival, Danville may be rented until May 4. The festival will be held May 28-30. Some indoor booths are available; a Saturday Only one-day rate for outdoor space may be obtained by dealers. For details please call 317-745-7497.

An auto caravan Tour of Three Churches in the German Tradition on Indianpolis South Side will be held on Saturday, April 25. Sponsored by the Indiana Religious History Association, Indiana German Heritage Society, and Marion County-Indianapolis Historical Society, the tour will visit: Friedens United Church of Christ, 8300 S. Meridian Street, 10:30 a.m.; Emmaus Lutheran Church, Missouri Synod, 1224 Laurel, 12 noon; and Sacred Heart of Jesus Catholic Church, 1530 Union, 2 p.m. Organ and choral music will be presented and a German-style lunch will be served. To attend, send check payable to "German Church Tour" for \$10 registration per person (\$8 for members of sponsoring organizations) to: Dr. Edwin Becker, IRHA secretary, P.O. Box 88267, Indianapolis, IN 46208 by Monday, April 20.

A series of free programs on Spirituality: Hope Against All Odds is being presented at 7:30 p.m. on Tuesdays, April 14, 21 and 28 at St. Vincent Stress Center auditorium. Topics include stress in personal/medical situations and in the death and dying process. Call 317-871-2273 for register; space is limited.

Faculty and students of St. Joan of Arc School will present a musical program entitled "God's Trombones" at 7 p.m. on Monday, April 13 in the church, 4217 Central Avenue. The evening will include organ music played by Father Thomas Murphy, pastor; singing by students and teachers; the poetry of James Weldon Johnson, and a mime presentation by junior high students.

The Serra Club of Terre Haute will sponsor an Evening of Appreciation for clergy and religious of the Terre Haute Diocese at 6:30 p.m. on Thursday, April 23 at Sycamore Country Club in Terre Haute. Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference, will be featured speaker. Tickets are \$15 per person. Call Jack Roetker at 812-235-0317 or John Lentz at 812-232-3077 for more information.

A series of "Table Talk" luncheon meetings for professional women is co-sponsored monthly at Norman's restaurant in Union Station. The topic at 11:30 a.m. on Wednesday, April 15 will be "Gender Bending: Do We Need to Change?" The cost is \$20 per person, which includes lunch and parking at Union Station. Some future topics are: "Scared Stiff: Opponents in Women," "Creating a Confident Outlook," and "Why Women are so Tough on Each Other." Call St. Francis Hospital's Women's Health Services at 317-781-1281 for registration or information.

The Batesville Deaconry Council of Catholic Women will host the 47th Annual Convention of the Indianapolis Archdiocesan Council of Catholic Women on Tuesday and Wednesday, April 28-29 at the Old Columbus Inn in Columbus. The two-day seminar will include speakers such as Dr. Robert Riegel of Catholic Charities, discussing Catholic Social Teaching, Healthcare for Families, Public Speaking and Volunteerism. Father John Minta and other priests will celebrate Masses, and there will be a banquet, luncheon and entertainment. For more details contact Mrs. Virginia Back, 11245 Gutwafel Road, Sunman, IN 47041, 812-623-2270.

The Sisters of St. Francis of Oldenburg invite women and men age 18 and older to be Summer Volunteers in a variety of locations. Long- or short-term opportunities for service can be arranged at other times, or at the following locations this summer: Eastern Kentucky (Appalachia); Inner-City Cincinnati; an Hispanic parish in Chicago; the African-American community in St. Louis; an ecology project in southeastern Indiana; Native-American communities in New Mexico and Montana; or an Hispanic community in Mexico. For information or application forms contact: Franciscan Sister Janet Born, Sisters of St. Francis, Oldenburg, IN 47036, 812-954-5016.

## vips...



Mr. and Mrs. Frank A. Cerne of Speedway will celebrate their 50th Wedding Anniversary at a 12 noon Mass on Sunday, April 12 in St. Christopher Church. A dinner will follow. Frank Cerne and the former Stephana J. Turk were married April 11, 1942 at Holy Trinity Church, Indianapolis. They are the parents of two daughters, Frances (Mrs. Joseph) Leone of Indianapolis, and Nancy (Mrs. Alex H.) Yovanovich of Brownsburg. They also have six grandchildren: Joseph, Michael and Kevin Leone, and Alex, Annette and Timothy Yovanovich.

Franciscan Sister Ann Carville will be featured speaker for the Build With Living Stones workshop to be held from 8:30 a.m. to 4:30 p.m. on Saturday, April 25 at Marian College, Indianapolis. The workshop, entitled "Challenges: Past, Present and Future," is the second of a five-part series based on the Theology of Mission of Franciscanism. An identical session will be held April 26 at St. Francis Center, Cincinnati, Ohio. The cost is \$15. For more information, call Jacqueline Duccilli at the Sisters of St. Francis, Oldenburg, 812-934-5156.

St. Thomas Aquinas parishioner Janice Klein of Indianapolis has been named Social Worker of the Year for the Central Indiana Region by the Indiana chapter, National Association of Social Workers. Klein is the daughter of Frieda Klein, a member of Holy Family Parish in New Albany.



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# The Terre Haute Bopps wage war on abortion

by David W. Delaney

A Terre Haute couple is waging war on abortion. And they believe the battle will come to a head fairly soon.

"It's on a course towards resolution," said James Bopp Jr., 44. With his wife Tina, 42, he has been doing what he can to pave the way for the U.S. Supreme Court to overturn the 1973 Roe vs. Wade decision which legalized abortion.

The couple believes two upcoming test cases may do just that. One begins April 22, involving a Pennsylvania case; a Louisiana case will be considered next year.

For the past 15 years, James Bopp has been the counsel for the National Right to Life Committee.

"I'm convinced the Supreme Court will decide the Pennsylvania case in our favor," he said.

Regardless, the battle will continue regionally. "We have to be organized at the state level to ensure pro-life legislation," said Tina Bopp.

She believes the Supreme Court will allow each state to regulate abortion within its borders.

Many people assume most anti-abortion advocates are Catholic, she said. That's not the case, and the Bopps are a good example of that. He's Methodist. She's Catholic and a 1968 graduate of Archbishop Schulte High School.

"It (the anti-abortion movement) started with the Catholics," Tina said, estimating that the coalition against the practice of abortion is 50 percent Catholic in membership. Besides Catholics, the coalition includes Methodists, Southern Baptists, Orthodox Jews and many others.

Tina Bopp said that a number of Catholics think abortion is acceptable. These tend to be females under 40 years of age.

The Terre Haute couple has been nearly consumed by the battle against abortion. "It's the number one commitment in our lives, other than our children," said Tina. Their girls are aged 8, 7, and 5.

The Bopps urge all those concerned about the lives of the unborn to contact their senators and congress representatives about it. "Freedom of choice is scary," said Tina, noting that many of those representatives are pro-choice.

The two believe that if Bill Clinton is elected president this fall, abortion will be permitted nationally through the ninth month of pregnancy. "Clinton is for freedom of choice," said Tina.



James and Tina Bopp

The couple said that pro-abortion people will try to impose an abortion-on-demand law, but that President Bush would veto it.

Attorney Bopp said his strong beliefs on abortion came from his physician father, not so much from his legal background or Methodist upbringing.

Bopp said his father taught him physicians are bound to preserve life and that abortion is opposed to this concept.

A graduate of Indiana University and the University of Florida College of Law, James Bopp came under the supervision of M. Stanton Evans, former editor of the Indianapolis News.

Evans aided Bopp's career and that of another Hoosier attorney, Quayle.

Mary Reilly Hunt of South Bend also influenced Bopp's profession. When she was president of Indiana Right to Life several years ago, she needed an attorney to help her. She heard about the Terre Hauteans.

Bopp became her assistant at the state level. And she saw to it that he had input at the national level.

James Bopp is also involved in assisting those with major physical handicaps. He founded the National Center for the Medically Dependent and Disabled Inc. in 1984 and is now the president of the group.

His wife is as involved as he in trying to put an end to abortion. "It's wonderful that Tina is so involved in Right to Life," he said. "She's invaluable as a partner in this."

James Bopp has concentrated on Right to Life at the national level, while Tina has focused on the state aspect of the issue.

She is on the board of directors for Indiana Citizens for Life, president of Terre Haute Union Hospital Service League and vice president of the Mental Health Association of the Wabash Valley.

In early March, Tina Bopp set up Vitae, a consulting firm on the college campuses to discuss pro-life topics.

She said that thousands of women have been serious psychological reactions following abortions. Some have turned completely around philosophically on abortion.

"I've met many of them who are now active in the pro-life movement," she said.

The Bopps believe abortions are generally performed for the convenience of the

couple involved. "They seem to think it's better to kill the unborn than pay for them," Tina said.

"We should have care and compassion for them and not offer them death," James Bopp said.

The years of fighting the abortion issue have been somewhat stressful for the couple. "In many circles it's unpopular, and not good cocktail talk," Tina said.

The Terre Haute attorney said he's on the road half of his time, speaking and acting in opposition to abortion. And financially speaking, it's not that lucrative, he said.

"The kids and I know that Daddy tries to save babies," Tina said.

The next major issue involving human life will probably be assisted suicides, she said.

"It's the new big one. The elderly are so vulnerable," said Tina Bopp.

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Rev. James D. Berton, Archdiocesan Director

## Nun, priest discuss homophobia

"Homophobia in Religion and Society" was the theme of two seminars presented in the archdiocese in the last 10 days.

The presenters, Father Robert Nugent and Notre Dame Sister Jeannine Gramick, define homophobia as "an unwarranted fear of homosexuality in oneself or others, usually based on ignorance, stereotyping or other psychological factors."

About 50 people attended the April 6 gathering at the Benedictine Center, according to Sister Jeannine. "It is a good, ecumenical group, a nice mix," she said. "A lot were Catholic sisters and priests and people who work with parish youth groups."

At St. Mary of the Woods, "We had a very good workshop, with about 40 people—many of them Sisters of Providence," she said, noting that the April 1 session was near their motherhouse.

Many of those who attend the workshops are already in touch with gay and lesbian people. The speakers try to change people's attitudes from negativity to respect.

Research shows that people who are prejudiced against homosexuals are also biased against those of different races and religions, she said. They are very authoritative and status-conscious.

Sister Jeannine said, "Polls show that 80 percent of people of faith are accepting of the civil rights of gays and lesbians. There's not that same acceptance of their sexual behavior." She said that this is in line with the teachings of the Catholic church.

"It's the belief of the Christian in the

pew that it's not wrong to be gay," she said. They make a distinction between the legal and the moral issues. She said that these people deserve respect, regardless of their sexual orientation.

Those attending the seminars have been very affirming, said Sister Jeannine. Most of them have personally known clients or friends who are gay or lesbian. Many have stated that they came to the workshop to learn "how to deal with this reality."

"We have found that what helps the most is education," she said. "The second is personal contact."

This is the third time the nun-priest team has come to Indianapolis. "We have noticed changes," Sister Jeannine said. "As time goes on, there is more willingness to deal with the issue in the Catholic Church."

The two have authored a book, which was released in January: "Building Bridges: Gay and Lesbian Reality and the Catholic Church." She said, "That's kind of how we see our ministry as between the institutional church and the lesbian and gay community."

Of the religious leaders attending the sessions, she said, "We feel that by getting to reach people who are influential, they in turn can affect the lives of many others."

"During my 20 years of ministry in the Catholic Church, I have seen the hurt and rejection these people feel from the church. I would like to see the Catholic community make a public apology to lesbian and gay people."

"Sins against charity are worse sins than sexual sins," said Sister Jeannine. "Lesbians and gays are treated like moral lepers."





DELEGATES—Nikeita Byrdsong (from top left), Vanilla Burnett, Candie Cox, Bernice Fox, Claudette Freels, Betty Jo Johnson, Connie Morris, Brother Howard Studivant, David Weir and Lois Wills will represent the archdiocese at the 1992 National Black Catholic Congress (NBCC) July 9-12. Three priests and five others will attend as observers. (Photos by Margaret Nelson)

## Group to attend 1992 Black Congress VII

by Margaret Nelson

Ten people from the archdiocese get to go to New Orleans in July. But they will have to do a lot of work to prepare for the trip.

These are the 10 delegates who will represent the Archdiocese of Indianapolis for the 1992 National Black Catholic Congress (NBCC) July 9-12.

They were selected from those who attended two diocesan reflection days last year. The delegates have already attended two meetings. And there will be eight additional gatherings to study the goals of the congress, discuss them and plan the local recommendations.

In New Orleans, they will join 3,000 African-American Catholic leaders who will gather to discuss, discern and vote on policy statements concerning the African-American family—its role, responsibilities, expectations and rights within the church.

The African American family will be explored at the congress in three areas: the internal structure of family life, the role of the male, and the effects of racism on these families.

Results of the New Orleans Congress VII will be used to develop and distribute a

resource manual that includes successful programs that could serve as models for study and implementation at the diocesan and parish levels.

The Indianapolis delegates are: Nikeita Byrdsong from Holy Angels; Vanilla Burnett of Holy Angels, representing Ladies of St. Peter Claver 10th of St. Bridget; Candie Cox from St. Monica; Bernice Fox, St. Bridget; and Claudette Freels, St. Rita.

Betty Jo Johnson and Connie Morris will also represent Holy Angels; Benedictine Brother Howard Studivant, SS. Peter and Paul Cathedral; David Weir, St. Thomas Aquinas, who is serving as regional coordinator of the planning; and Lois Wills, Sacred Heart, Terre Haute.

Alternates are Janis Carter from Holy Angels, and Diane Orr and JoAnn Johnson from St. Andrew.

Observers selected are Louise Beck, St. Rita; Carol Farrow, St. John; Doris Peck, St. Rita; Peggy M. Rimbart, Catholic Community of Columbus; and Rubye Whiteside, Holy Trinity.

Father Ponceano Ramos, St. Rita pastor; Father Kenneth E. Taylor, Holy Trinity pastor; and Father Clarence Waldon, Holy Angels pastor, are the priests who plan to attend the congress.

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## Penance services scheduled

### Batesville Deanery

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.

### Connersville Deanery

April 11, 12:05 p.m., St. Mary, Richmond.  
April 13, 7 p.m., St. Andrew, Richmond.

### New Albany Deanery

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

### Seymour Deanery

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.



MIDDLE AGES—Sixth-grade students at Christ the King School (from left): Tracy Elson, Liz Weblar and Mark Wilson show the displays they created during their study of the Middle Ages. The classes of both teachers, Dori Davis and Ann Costello, worked on the project. (Photo by Margaret Nelson)

# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1992 by Catholic News Service.



## Good news!

by Father Lawrence E. Mick

It may be hard for most children to understand the significance of the Gospel as good news. For they have not experienced enough of life to realize how much we need good news.

Of course, some children experience great suffering and even abuse early in life. But many of us had childhoods largely insulated from the harsher realities of life.

It is only after we have experienced enough of the pain of life and recognized the frustrating limits of human existence that we can fully appreciate the message—the impact—of the Gospel.

When we have experienced not only the death of those we love but also the death of dreams, and illusions, and hopes, then we can identify more closely with the followers of Jesus after the crucifixion.

If we can imagine the depth of the grief and despair they felt after their leader—their hope—had been taken from them, then we can understand better the sheer wonder and joy they felt when they realized Christ had risen.

There is no question that the resurrection was good news for them. And the resurrection formed the core of the message they preached.

The resurrection is not just a historical fact that affected Jesus. It is also a promise for each person. It offers assurance that new life is possible after death, that death is not the end it seems to be, that life can triumph over all odds.

The resurrection holds out hope that any death we experience can lead to a new and renewed life. For those who walk in the shadow of death, the resurrection means that light has dawned and hope is renewed.

Each of us has our own experiences of death in a variety of forms.

►It may be the physical death of a spouse or a parent or a child or a friend.

►It may be the loss of an important relationship because of a failed romance, a divorce, a job transfer across the country, or some unfortunate conflict that led to a parting of ways.

►It may be the death of our dreams for promotion at work when we realize we've reached our ceiling, or it may be the loss of a job we thought was secure.

►It may be the death of our idealism as we recognize the limits of our ability to change the world around us.

►It may be the death of our trusting naivete when we experience betrayal.

►It may be the death of our sense of security when we have been attacked or our home has been invaded and robbed.

►It may be the death of all the illusions we cherish about wealth and fame and success making us happy when we begin to ask, "Is that all there is?"

Each of these experiences of death can lead to discouragement, disillusionment or even despair. Tragic numbers of people have decided to take their own lives in the face of such a loss of hope.

It is to people facing the pain and anguish of life that the good news of Jesus is addressed. The good news of the Gospel is not a promise of "pie in the sky by and by." It is not a Pollyanna message that all is well with the world. It is rather a promise of new life beyond all the pain and suffering that people experience.

It is a message of hope when life seems hopeless. It is an assurance that the power of life, the power of God's love, is stronger than death. It is a promise that if we embrace our own crosses in union with Christ, we too will rise to new life.

That does not mean we will simply return to life as it was before, any more than Jesus did. Many resurrections that are part of our life's history are transitions to an even richer and deeper existence.

What the resurrection means for us is that even the power of death is ultimately an illusion, that nothing can separate us, as St. Paul reminds us, "from the love of God that comes to us in Christ Jesus, our Lord" (Romans 8:39).

The good news—the Gospel—is, then, the news of the love of God. We can rejoice not only because God loves us, but because that love is stronger than death, because we are loved with an everlasting and all-powerful love. It is a love that enables us to survive any death and rise to a new and richer life.

This is the good news of Easter. Easter is "the day the Lord had made; let us be glad and rejoice in it!"

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)



PROMISE—The good news of the Gospel is not a promise of "pie in the sky by and by." It is not a Pollyanna message that all is well with the world. It is rather a promise of new life beyond all the pain and suffering that people experience. (CNS photo at top left by Carl J. Pfeifer)

## Easter invites us to a higher road

by David Gibson

What do you call good news?

When people hear about someone courageous enough to live by a higher standard—though its pay-off will amount to little in dollars and cents—they may label the report good news. It is welcome news that refreshes one's understanding of human potential. Thus, obviously, the discovery of a cure for AIDS would be good news.

It is good news when society finds ways to free people from an addiction, from discrimination, from feelings of worthlessness—whatever.

And it is good news when individuals, families or groups finally recognize that:

►Past failures need not define their future life.

►They possess an inner capacity to grow beyond old patterns of interaction that diminish them, though they may need support in discovering the new patterns that expand them.

►Suffering can, with patience, commitment and effort, be surmounted over time.

Is the good news of Easter anything like this? It won't wash our troubles away. It does give hope, however.

The good news of Easter invites us to a higher road. And it dynamically works to free people from an awful form of slavery—that of believing there isn't much to life or that life's trouble itself is the end of the road.

(David Gibson edits Faith Alive!)

### DISCUSSION POINT

## Gospel in action is good news

### This Week's Question

What makes the Gospel good news for your actual life or for your world?

"Seeing it in action. I see it in my special ed students. Their openness and acceptance of others makes the Gospel real for me. Watching them is almost like living with Christ." (Rosemary Iaris, Hazletown, Pennsylvania)

"The feeling that no matter how difficult or bad things get in life, the Gospel says that God is with me. I don't have to face it alone." (William Kauffman, Orlando, Florida)

"It speaks to what my heart is really looking for—love, peace, acceptance by God. The more you hear it, the better it is." (Tessie Troclair, Kenner, Louisiana)

"Nowadays people can feel swallowed up, lonely and lost in this conglomerate society. Jesus makes me personal and important." (Joan Schmelzer, Bremen, Ohio)

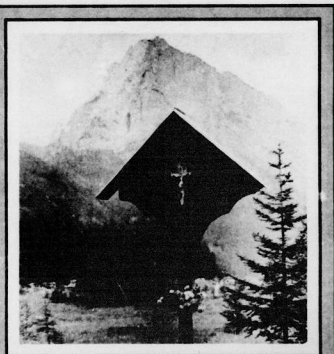
"The Gospel is good news for me because it becomes a verb rather than a noun. It moves me to action. The Gospel—good news only to those who have been touched by a personal relationship with Jesus. Otherwise, it is just an intellectual message." (Drea Capaci, Kenner, Louisiana)

"In (Jesus') message of compassion I see the way of being more human. It tells me how to treat people and what I'm looking for in life." (Rich Heimsoth, Downers Grove, Illinois)

### Lend Us Your Voice

An upcoming edition asks: What can people in local parishes do to foster better relations between Catholics and Jews?

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



# Patient's recovery is a powerful story of faith

by Br. Cyprian L. Rowe

There was an air of victory about her that day. It was the last day we would work together, and I could not help but remember the first.

That first day she came to me for psychotherapy there was only defeat. Her skin was between a green and orange; her stockings, each a different color, had fallen down around her ankles; her hair stood around her head like a charred wheat field ravaged by tornadoes.



**PRAYER**—In times of distress, prayer offers comfort and consolation.

Her eyes were glazed over with fear, darting back and forth across the floor. I could hardly get her to speak. Whenever I leaned closer, she threw her hands up in front of her face as if to ward off blows.

The woman now before me was new, with a full smile and glowing eyes. Her clear brown face had grown beautiful as she came to life. So much had changed: the clothes, the gait, the poise, the way she leaned forward to make a point.

"You know," she said, "I'm going to miss you."

If she only knew. I would miss her more than she missed me. For me she would remain a perennial example of how the good news of Christ is not always spoken through the mouth but more often through presence—just being there and letting Christ do the work.

On that first day I had said to the Lord, "Obviously, I can do nothing here. Permit me to be your healing word. Let me be the good news to this person, who does not realize her own greatness."

She began to trust me. In our weekly sessions she began to look at me and eventually to smile at me and laugh with me.

The clothes began to change. I'll never forget the first day her stockings matched. This made me happy for a week.

The hair came to a low glow and then a shine. The skin gradually ripened; the green disappeared and the orange turned into a walnut brown.

Still, all was not well.

She wanted to be close to her family. She would call and ask to visit. When they said yes, the visits were never nice. They only bore up with her. Usually when she asked to come home the answer was no.

This was hard to work on. But we



**FAITH**—Having faith in the resurrection means trusting Christ and allowing his presence to comfort and heal in times of sorrow. (Illustration by Debbie Cathcart incorporates a portrait of "The Joyful Christ" by Francis Hook and a Catholic News Service photograph of a Bible taken by Mimi Forsyth)

worked hard to understand the weakness of family members who feared more disappointment. She began to accept that she was worthy of love, even if the family she loved was reluctant to restore it.

She had "heard" the good news about herself. She was being liberated from the prison of her assumed unworthiness. She had been liberated from blindness to her own beauty and had heard the good news of her human glory.

The fact that I was there to witness to Christ and witness to her many resurrections was good news for both her and me.

Finally, she found a home that was beautiful and loving. The woman of the house had become a mother to three

persons and made them her children. She was good news too.

So there we were on our last day together. In the back of my mind a familiar phrase, "and the poor shall have the Gospel preached to them" took on greater meaning.

As the phrase resolved itself in the corner of my mind, I could hear that it is by the very presence of the poor that the good news is preached.

Only now I saw more clearly than ever that we both were pilgrims, that we both were poor, and that our presence was a proclamation of the good news to each other.

(Marist Brother Cyprian Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore, Md.)

## Lenten Service



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## PASSION SUNDAY

## The Sunday Readings

Sunday, April 12, 1992

Luke 19:28-40 — Isaiah 50:4-7 — Philippians 2:6-11 — Luke 22:14 - 23:149

by Fr. Owen F. Campion

This weekend, the church celebrates Palm Sunday, or as it is called more precisely, Passion Sunday. The liturgy begins with a procession recalling the Lord's triumphant entry into Jerusalem. As part of the procession, a selection from St. Luke's Gospel is read. It is the story of the Lord's final progress toward Jerusalem.

To read the Gospel of St. Luke from beginning to end without pause is to see vividly the drama with which Luke surrounds the Lord's public ministry. In Luke's Gospel, the public ministry, indeed the very life of Jesus itself, is one, unrelenting, purposeful journey toward Jerusalem. It was not, in Luke's eyes, that Jerusalem just happened to be where the Roman governor was seated on the fateful day that Jesus was brought to trial, or, if circumstances had come together a few days earlier, the Lord's trial and execution might have occurred in Bethany. Rather, the very place of Jerusalem was important. It conveyed a message. Jerusalem was the center of the nation, the city of God, of the Covenant, and the site of sacrifices. It had to be the location of the supreme sacrifice, that of Jesus himself. So, for Luke, the arrival of the Lord at the gates of the Holy City was most important.

The first reading in the actual Liturgy of the Word is from the Book of Isaiah, for its second part, or from Deuterio-Isaiah. Deuterio-Isaiah contains four poems, exquisitely written, about a great figure who is loyal to God despite all, whom all mistreat and abuse. Scholars do not agree as to who was in the prophet's mind when he wrote of the Suffering Servant. Was it the prophet himself? Or the awaited Redeemer? Or the people of Israel taken collectively? Or someone else?

Whatever might have been the prophetic mind, Christians traditionally have seen the songs of the Suffering Servant as perfect references to Jesus the Lord and Christian faith has been uplifted through the ages by the eloquence of the songs. This is one of those songs.

The second reading is from the Epistle to the Philippians, and it too is in verse, an ancient Christian hymn. The Book of Isaiah

long has been a favorite spiritual writing since its eloquence is so moving and expressive. St. Paul's writings are as intent and graphic. It is easy to realize the Apostle's faith and devotion. This weekend's second reading easily relays Paul's Christianity. It is a superb salute to Jesus the Lord.

St. Luke's Gospel once again provides the Gospel for the liturgy, in this case the reading of the Passion Narrative. Reading the Passion Narrative long has been traditional for Palm Sunday. (It is read again in its full length on Good Friday.)

All four Gospels contain long descriptions of the Lord's trial and death. It is easy to sense the magnitude of the event in the thought of the early church. With painstaking detail, each Gospel, including the passages read this weekend, report the awful developments of the first Good Friday. If today people are asked where they were when they heard of Pearl Harbor or of John Kennedy's murder or of the death of a loved one, they could reply in detail as to where, what, and how. The same is true for the first Christians. They recalled every detail of the Lord's Passion.

As with the reading in the procession, this recant of the Passion seen Jerusalem as more than a place accidentally the site of a critical event in the life of Jesus and in Christian salvation. The place of Jerusalem explains the Passion, and it validates the meaning of the Passion.

## Reflection

A reader can search the Christian Scriptures carefully and for a long time without finding a more eloquent testimony to Jesus as the Son of God, the life-giving messiah, than that contained in the Epistle to the Philippians and read as this weekend's second reading. A reader likewise must look very long for a more expressive prophecy of redemption, and of the Redeemer, than is in Deuterio-Isaiah's songs of the Suffering Servant.

Magnificently, majestically, these readings focus this ancient and beloved liturgy stunningly upon Jesus the Lord. He is in the glory of God. He is the gentle, loving, submissive servant of God.

The Gospel reading emphasizes the mission of the Redeemer. He came to reconcile us all with God, to perfect and restore the Covenant, to make the Covenant eternal. His was an act of love for us, and of tribute to God, each perfect and unending in its depth and effect. In this liturgy, the church presents us powerfully

faith by word and deed as true witnesses of Christ" (*Lumen Gentium*, 11).

The New Testament refers to the existence in the early church of a sacramental act, distinct from baptism, which confers the gift of the Holy Spirit through the "imposition of hands" (cf. Acts 8:16-17).

In the sacrament of confirmation, the gift of the Spirit received in baptism is brought to perfection, and the soul is marked with a permanent "character." This character helps the confirmed to exercise the universal priesthood by authentic Christian living. It also strengthens them to profess their faith in Christ with fervor and perseverance.

Jesus himself spoke of the need for firmness in professing the faith when he told his disciples: "Whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when he comes in his glory" (Luke 9:26). A long-standing tradition in Catholic theology has emphasized that the sacrament of confirmation confers a special strength by which the confirmed are enabled to become "soldiers of Christ."

Young people in particular need to be well prepared to understand the spiritual gifts which confirmation gives and the obligations it imposes. I encourage young Christians, sustained by the grace of this sacrament, to respond ever more fully to God's call to holiness and to be faithful witnesses of Christ before the world.

## Daily Readings

April 13  
Monday of Holy Week  
Isaiah 42:1-7  
Psalms 27:1-3, 13-14  
John 12:1-11

April 14  
Tuesday of Holy Week  
Isaiah 49:1-6  
Psalms 71:1-6, 15, 17  
John 13:31-33, 36-38

April 15  
Wednesday of Holy Week  
Isaiah 50:4-9  
Psalms 69:8-10, 21-22, 31, 33-34  
Matthew 26:14-25

April 16  
Holy Thursday  
Isaiah 61:1-3, 6, 8-9  
Psalms 89:21-22, 25, 27  
Revelation 1:5-8  
Luke 4:16-21

Holy Thursday evening  
Mass of the Lord's Supper  
Exodus 12:1-8, 11-14  
Psalms 116:12-13, 15-18  
1 Corinthians 11:23-26  
John 13:1-15

April 17  
Good Friday  
Celebration of the Lord's Passion  
Isaiah 52:13 - 53:12  
Psalms 31:2, 6, 12-13, 15-17, 25  
Hebrews 4:14-16; 5:7-9  
John 18:1 - 19:42

April 18  
Holy Saturday Night  
The Easter Vigil  
Genesis 1:1 - 2:2 or 1:1, 26-31  
Psalms 104:1-2, 5-6, 10, 12-14, 24, 35  
or Psalms 33:4-7, 12-13, 20-22  
Genesis 22:1-18  
or 22:1-2, 9, 10-13, 15-18  
Psalms 16:5, 8-11  
Exodus 14:15 - 15:1  
(Psalms) Exodus 15:1-6, 17-18  
Isaiah 54:5-14  
Psalms 30:2, 4-6, 11-13  
Isaiah 55:1-11  
(Psalms) Isaiah 12:2-6  
Baruch 3:9-15, 32 - 4:4  
Psalms 119:8-11  
Ezekiel 36:16-28  
Psalms 42:3, 5, 43:4-4  
or when baptism is celebrated,  
Isaiah 12:2-6  
or Psalms 51:12-15, 18-19  
Romans 6:3-11  
Psalms 118:1-2, 16-17, 22-23  
Luke 24:1-12

with the figure of Jesus, and with the meaning of Jesus in his work on earth.

What about our response? The church introduces us to the celebration of this feast with the story of the cheers and applause that accompanied Jesus as he passed through the gate into the Holy City. It was a delight soon to sour. At least some of those people, perhaps most, were in the governor's courtyard, applauding the pagan official's judgment that sent Jesus to his earthly doom.

In this, the church does not condemn

nor despair. We too, especially we baptized, have in effect cheered the Lord but in sin each of us has denounced him.

What is important, the church reminds us, is the Lord's everlasting power, life, and love. He still stands ready to sacrifice himself utterly for us in the eternity of his life, death, and resurrection. Regardless of our sins, he is willing to break down the barriers, restore us in union with God, and lead us through the gates of the eternal Jerusalem. In him is mercy, forgiveness, love, and eternal life.

## Human Resources Director

## The Position

The Roman Catholic Archdiocese of Indianapolis seeks candidates for the position of Human Resources Director. Reporting directly to the Chief Financial Officer this position will plan, direct, coordinate and administer all aspects of the Archdiocese's human resource programs for its nearly 1,600 lay employees including wage and salary administration, benefits, employment and placement, training, health and safety services.

## The Archdiocese

Originally established in 1834 as the Diocese of Vincennes, the Archdiocese of Indianapolis now encompasses 39 counties and approximately 14,000 square miles in Central and Southern Indiana. The Archdiocese of Indianapolis provides services to its 200,000 members through a network of 159 parishes and mission churches, while its 71 elementary and secondary schools provide educational excellence to nearly 190,000 students.

## Qualifications

In that the Archdiocese has never had a human resources function for its many lay employees, the ideal candidate should possess a demonstrated track record as a pioneer and innovator. In addition, the successful candidate will possess a Master's Degree in Human Resources or a related discipline; a minimum of five years' professional experience and documented skills in human resource management (to include managing compensation, benefits and policy development). Candidates should also evidence effective interpersonal and communication skills along with some exposure to the unique human relations issues which pertain to lay employees of a Catholic religious organization.

## Applications

Applications should include: (1) a cover letter summarizing the candidate's education, experience and related qualifications for the position; and (2) a complete resume including salary history and professional references. Applications must be received no later than April 30, 1992, and should be mailed to:

Joseph B. Hornett, Chief Financial Officer  
The Catholic Center • P.O. Box 1410 • Indianapolis, IN 46206

## THE POPE TEACHES

## Confirmation binds the faithful

by Pope John Paul II  
Remarks at audience April 1

Continuing our catechesis on the church as a priestly people, we now turn to the sacrament of confirmation.

In confirmation, "the faithful are bound more completely to the church and endowed by the Holy Spirit with a special strength. Hence they are more strictly obliged to defend and spread the

MY JOURNEY TO GOD  
Compassion

Teach me, O Lord, to feel with thee  
The plight of all humanity.  
To see beneath its wrappings rough  
Thine image, shining bright enough.  
To feel for neighbor's every care,  
Compassion, such as you did share.  
To give, and not to count the cost,  
In helping souls which might be lost.  
That my compassion "er may be  
Such as, O Lord, you mete to me.  
— by Jesuit Father William Armstrong  
(Father William Armstrong resides in  
Tacoma, Washington.)

# Entertainment

VIEWING WITH ARNOLD

## 'Article 99' is humane protest of government

by James W. Arnold

"Article 99" is all about "creeping cutback," the new disease that has been infecting American institutions since, well, you pick your own meaningful political date—JFK's assassination? Watergate? Carter? The Arabs? Reagan?

The center of the conflict here is a veterans' hospital (the movie is shot in Kansas City) where the need to cut back on both services and those eligible for them produces the net result that almost nobody who is sick gets the care they need.

The locus could just as easily be the general medical system, where not having insurance is the worst thing next to having a terminal illness. Or it could be the schools, where there isn't enough money to teach the children what they need to know, or the states and cities, where there isn't enough money to build and maintain the bridges and roads needed to keep the economy moving. Or housing, or welfare reform, or the environment, or factories that have to move to the Third World to survive.

Sorry, folks. All the money went somewhere, not sure where, but it's not coming back. We're a rich country, but we don't have the dough to pay for anything we really need.

"Article 99" emerges out of this black hole of frustration. Its great advantage is that it uses veterans, to whom all

Americans owe respect and gratitude, as the center of its fantasy of active resistance. The doctors, the patients and the excluded join together to fight the Enemy. The trouble, as always, is that the moviemakers aren't quite sure who the Enemy is.

The heavy is Dr. Dreyfoos, the cost-cutting, rule-enforcing administrator (a terrific, film-carrying performance by veteran character actor John Mahoney). But the script by Ron Cutler loses some points at the end when the federal big shot comes in and fires Dreyfoos as if he were some mad aberration. The villain the movie is unwilling to face is the government, which of course is Us as both voters and taxpayers.

As for heroes, desperately needed these days, the movie provides those cocky rebellious surgeons who inventively resisted authority during the Korean War in "M.A.S.H." They're not literally the same, of course, but Drs. Sturgess, Handelman and Bobrick (Ray Liotta, Forest Whitaker, John C. McKinley) are reasonable facsimiles.

They wisecrack, ignore the dress code, battle the system, pursue the female medics, give patients operations they need rather than operations the government allows them to have. They also hoist needed medicines and supplies from restricted storage areas, and move unauthorized patients around in an eternal, edge-of-catastrophe shell game so that the "straight" staff can't find them.

These zanies are as improbable as Hawkeye Pierce. Trapper John and friends, and in real life could be ethically marginal. They're not exclusively a fraternity either, since the group includes idealistic Dr. Van Don (Lea Thompson) and psychiatrist Dr.



VETERAN'S HOSPITAL DOCTORS—Actors Forest Whitaker (from left), Kiefer Sutherland, and Ray Liotta portray physicians in "Article 99," a movie that takes the serious business of caring for patients at a beleaguered veteran's hospital to comic extremes. The U.S. Catholic Conference classification of the film is A-III for adults. (CNS photo from Orion Pictures)

Walton (Kathy Baker). They're also eventually joined by the newcomer protagonist, Dr. Morgan (Kiefer Sutherland), the innocent, green intern through whose eyes the audience learns about the chaotic hospital.

But these docs are marvelous mythical heroes in the classic tradition. They've made what could be called the Mother Teresa decision: They've given up lucrative outside careers to stay in this purgatory and dedicate themselves around-the-clock to the suffering poor. We're inclined to root for them totally.

Even more uplifting is the film's dignified treatment of the vets, who play out the most moving moments for director Howard Deutch. They cover all the recent wars, from Eli Wallach as an elderly Silver Star winner from D-Day, to Troy Evans as a Korean War vet, now a farmer, who needs heart bypass surgery; then to Keith David, as a charismatic black Vietnam vet in a wheelchair. David, with his flash, style and fragile bravado, sticks most in the memory.

"Article 99" is an offbeat Hollywood product that makes a few box-office

concessions in terms of exaggeration (a berserk vet crashes a pickup truck through most of the hospital set) and inflated climax (an armed confrontation involving the national media intercut with a life-or-death operation). But overall, it's a humane, emotionally involving protest of the human spirit against entrenched arrogance.

(Language, some violence; sexual situation; generally satisfying, provocative entertainment for mature audiences.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

Bestman	..... A-II
Ladybugs	..... A-II
Lower	..... A-II
Straight Talk	..... A-III

Legend: A-I, general audiences; A-II, children and adolescents; A-III, adults; R, restricted, with commentary; NC, no rating; NR, no rating; NC-17, no one under 17; NR-17, no one under 17; NR-18, no one under 18; NR-19, no one under 19; NR-20, no one under 20; NR-21, no one under 21; NR-22, no one under 22; NR-23, no one under 23; NR-24, no one under 24; NR-25, no one under 25; NR-26, no one under 26; NR-27, no one under 27; NR-28, no one under 28; NR-29, no one under 29; NR-30, no one under 30; NR-31, no one under 31; NR-32, no one under 32; NR-33, no one under 33; NR-34, no one under 34; NR-35, no one under 35; NR-36, no one under 36; NR-37, no one under 37; NR-38, no one under 38; NR-39, no one under 39; NR-40, no one under 40; NR-41, no one under 41; NR-42, no one under 42; NR-43, no one under 43; NR-44, no one under 44; NR-45, no one under 45; NR-46, no one under 46; NR-47, no one under 47; NR-48, no one under 48; NR-49, no one under 49; NR-50, no one under 50; NR-51, no one under 51; NR-52, no one under 52; NR-53, no one under 53; NR-54, no one under 54; NR-55, no one under 55; NR-56, no one under 56; NR-57, no one under 57; NR-58, no one under 58; NR-59, no one under 59; NR-60, no one under 60; NR-61, no one under 61; NR-62, no one under 62; NR-63, no one under 63; NR-64, no one under 64; NR-65, no one under 65; NR-66, no one under 66; NR-67, no one under 67; NR-68, no one under 68; NR-69, no one under 69; NR-70, no one under 70; NR-71, no one under 71; NR-72, no one under 72; NR-73, no one under 73; NR-74, no one under 74; NR-75, no one under 75; NR-76, no one under 76; NR-77, no one under 77; NR-78, no one under 78; NR-79, no one under 79; NR-80, no one under 80; NR-81, no one under 81; NR-82, no one under 82; NR-83, no one under 83; NR-84, no one under 84; NR-85, no one under 85; NR-86, no one under 86; NR-87, no one under 87; NR-88, no one under 88; NR-89, no one under 89; NR-90, no one under 90; NR-91, no one under 91; NR-92, no one under 92; NR-93, no one under 93; NR-94, no one under 94; NR-95, no one under 95; NR-96, no one under 96; NR-97, no one under 97; NR-98, no one under 98; NR-99, no one under 99; NR-100, no one under 100.

## 'The Betrayal of Democracy' skewers Washington

by Henry Herz  
Catholic News Service

Veteran journalist and Washington observer William Greider reports on discontent among U.S. voters in "The Betrayal of Democracy," airing Wednesday, April 15, from 9 p.m. until 11 p.m. on PBS. (Check local listings to verify program date and time.)

Greider finds that people don't believe representative

government is working the way it used to and he agrees with them. The chief problem he sees is that political power has shifted "from the many to the few."

He calls Washington "the Grand Bazaar" where political commerce is carried on by "armies of lawyers and lobbyists who bargain every day at thousands of different tables in diffuse corners of the city."

The nation's capital, he says, is awash in money and has become a place "where citizens of average means can no longer afford to live."

He charges that politics has become a rich man's game fueled by the political action committee funds of the big corporations.

He charts the course of legislation that regulatory agencies render next to meaningless by bending the law in favor of the private interests rather than the public good.

He uses the Environmental Protection Agency and the Clean Air Act as primary examples.

Greider finds the Democratic Party "no longer quite real" and explains how the "artful" strategy of the Republicans, the traditional party of big business, succeeded in attracting millions of disaffected Democrats.

Not only have politicians lost touch with their constituencies, the same thing is true of the press.

Journalism today, he says, has become a profession rather than a job and the old working-class reporters have been replaced by a generation who have lost touch with their readers.

One veteran reporter interviewed states that, "You walk into a newsroom today and it's almost like going into an insurance office."

Since Watergate, the political establishment has courted the press, socializing with reporters not as adversaries but as friends and colleagues.

Sadly, Greider concludes that "If the public debate as filtered through the media sounds like a dull monotone rather than the cacophony of democracy, it is because the major media now cant themselves toward those in authority."

Greider uses the savings and loan debate to show the utter contempt politicians have for the intelligence of the electorate.

Greider's views on the malaise of U.S. democracy are extremely distressing, even more so since they are made more in sorrow than in anger. However, he is a true believer in democracy and the power of the people and ends hopefully by showing one exit himself from "ordinary people are trying to rebuild democracy, literally from the ground up."

In Texas, he said, it has been done neighborhood by neighborhood, using the Catholic Church as an institutional base. The example, of course, is COPS, an Hispanic organization helping its members—over 400,000 families—participate in the political process.

"For them," Greider says, "democracy means building their own political organizations, drawing people together in a relationship that leads to real political power."

This "Frontline" Election '92 special is a thoughtful assessment of what's gone wrong with American politics since the 1960s.

## Cable, networks cover Holy Week Masses

by Catholic News Service

WASHINGTON—Here is the schedule for cable and network TV broadcasts of church services for Holy Week and Easter. (Check local listings to verify program dates and times.)

**Monday, April 13, noon-1 p.m. (EWTN)** Mass from the Basilica of the National Shrine of the Immaculate Conception, Washington. Repeated 7-8 p.m. April 13 and midnight-1 a.m. April 14.

**Tuesday, April 14, noon-1 p.m. (EWTN)** Mass from the Basilica of the National Shrine of the Immaculate Conception, Washington. Repeated 7-8 p.m. April 14 and midnight-1 a.m. April 15.

**Wednesday, April 15, noon-1 p.m. (EWTN)** Mass from the Basilica of the National Shrine of the Immaculate Conception, Washington. Repeated 7-8 p.m. April 15 and midnight-1 a.m. April 16.

**Friday, April 17, 2-3:15 p.m. (Univision)** "Las Siete Palabras" with Archbishop Patrick F. Flores of San Antonio. Carried live from the San Fernando Cathedral, San Antonio.

**Friday, April 17, 3:15-4:30 p.m. (Univision)** The Way of the Cross from the Colosseum in Rome led by Pope John Paul II.

**Friday, April 17, 6-7:30 p.m. (VSN)** The Way of the Cross from the Colosseum in Rome led by Pope John Paul II. Repeated Saturday, April 18, 12-30 p.m.

**Friday, April 17, 7-8:30 p.m. (EWTN)** The Way of the Cross from the Colosseum in Rome led by Pope John Paul II.

**Friday, April 17, 11:30 p.m.-12:30 a.m. (Telemundo)** The Way of the Cross from the Colosseum in Rome led by Pope John Paul II.

**Saturday, April 18, 8-10:30 p.m. (EWTN)** The Easter Vigil from the Basilica of the National Shrine of the Immaculate Conception. Archbishop Agostino Cacciavillan, papal nuncio, celebrant and homilist. Repeated at midnight-2:30 a.m.

**Sunday, April 19, 9-10 a.m. (ABC)** "Hallelujah! He Lives: Easter Mass from Detroit." Auxiliary Bishop Moses B. Anderson of Detroit will celebrate Mass from Precious Blood Church, Detroit. Liturgy includes a variety of Gospel and spiritual music representing Detroit's racial and cultural diversity. Produced by the Catholic Television Network of the Archdiocese of Detroit, the program is funded by the Catholic Communication Campaign.

**Sunday, April 19, 6-8:30 a.m. (EWTN)** Easter Mass and message from St. Peter's Square with Pope John Paul II as celebrant and homilist. Repeated at 3-5:30 p.m. and at 10 p.m.-12:30 a.m.

**Sunday, April 19, 9:30-11 a.m. (Telemundo)** Easter Mass from St. Peter's Square with Pope John Paul II as celebrant and homilist.

**Sunday, April 19, 10-11 a.m. (EWTN)** Easter Mass in Spanish from the San Fernando Cathedral, San Antonio.

**Sunday, April 19, 11-11:30 a.m. (Telemundo)** Papal Easter message and blessing.

**Sunday, April 19, noon-2 p.m. (EWTN)** Live solemn Mass of Easter from the Basilica of the National Shrine of the Immaculate Conception with Cardinal James Hickey of Washington as celebrant and homilist. Repeated at 7:30-9:30 p.m.

**Sunday, April 19, 1-2:30 p.m. (VSN)** Easter Mass from St. Peter's Basilica with Pope John Paul II as celebrant and homilist. Repeated at 11:30 p.m.-1 a.m.

## QUESTION CORNER

## Easter Vigil leads to joy of Easter

by Fr. John Dietzen

**Q** The priests in our parish have already started talking about the Easter Vigil. I realize it is a special time for the people in the RCIA (Rite for the Christian Initiation of Adults) who are entering our faith.

I am about 60 years old, and all the time I was growing up and beginning to raise children we never even heard of the Easter Vigil. Why is it supposed to be so important today if it wasn't then? (Missouri)



**A** Anyone your age, and mine, must realize it at any Catholic born before about the 1950s grew up during a period when the church's Holy Week liturgy had deteriorated almost beyond recognition.

We are now beginning to get back to its real significance and presence in the liturgical life of the church. Easter was the earliest feast celebrated in the church, for obvious reasons. The main, often the only, celebration of this feast was during Holy Saturday night, the night of the resurrection, what we now know as the Easter Vigil liturgy. That night—with the lighting of the Easter candle and other lamps, the reading of the Bible stories of God's revelation of his love, the baptism of new Christians, and celebration of the Eucharist—was the perfect way to enter the joy of Easter. All these elements are part of the Easter Vigil ceremonies.

As you hint in your question, as time went on, and for a variety of reasons, this and many other magnificent liturgical treasures of our church became all but totally lost. For the Easter Vigil, the absolute low point came during the past few hundred years, including the first half of this century.

Partly because Masses were not allowed to be offered after noon, the entire glorious ritual of the Easter Vigil was compressed into an hour or two early Holy Saturday morning. I remember serving in my home parish at this ceremony several times when I was very young. I also

remember feeling even at that time that something big must be missing here.

The priest recited all the Scripture readings, prayers and blessings by himself quietly in Latin and then celebrated a simple Mass, much like any other weekday Mass of the year. It was all over by 8:15 in the morning, and the congregation consisted of perhaps two or three people.

With no exaggeration, this was a tragic caricature of what once was and now is gradually becoming once more the highest point of our Christian liturgy, the supreme act of worship of the liturgical cycle.

Beginning some years before Vatican Council II, the church realized the time had come to restore the Holy Week liturgies, with the Easter Vigil as the top priority.

Once again this celebration of our Lord's resurrection is taking its place as the central liturgy of the year. All others either lead up to it or are built upon it.

Perhaps this helps to see that the Easter Vigil is not, as

some people call it, a "Holy Saturday Mass." It is the Easter Mass and celebration par excellence.

At our rectory, we are saddened by people who ask, "Does the Easter Vigil Mass count for Easter Sunday?"

The answer is that the Easter Vigil celebration is the first and main Eucharist of the entire Easter season. All others, including those on Easter Sunday morning, simply continue the celebration that begins on that holy night.

I hope you take the opportunity to participate in that liturgy in your parish. If it is done at all well, you will begin to realize what the church has been missing for too many centuries.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs 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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## FAMILY TALK

## Parents need to call lawyer for assistance

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** The welfare department has accused my husband of child abuse based on an anonymous complaint. Now welfare department officials insist on interviewing our 4-year-old son.

I'm afraid they will ask leading questions and our son will agree with them and they will take our son away. They already acted like my husband was guilty. I don't think he is. What can I do? (Indiana)

**Answer:** You may want to contact a lawyer to advise you of your rights. While child-abuse laws are passed to protect families, especially the children, sometimes overzealous or underinformed or inadequately trained interviewers can cause more problems than they resolve. Here are a few suggestions.

First of all, you must cooperate with the welfare department. It has a mandate from the state to investigate any allegations of child abuse. You and your husband should be honest with the caseworker and make your son available as well.

Second, you should request that their interview with your son be audiotaped or videotaped. This will aid in an objective evaluation of whatever he says and is likely to improve the quality of the interviewing.

Third, you may want to arrange for your own independent investigation and evaluation. Hire a psychologist or social worker experienced in interviewing and evaluating children. Be sure that they too tape the interview.

How does one conduct such an interview? The best way to avoid leading questions (questions that suggest an answer) is to avoid asking questions at all.

A good interviewer, for example, will begin with open-ended statements about school and home.

"Tell me about school. What's it like?" or "Tell me about your dad. I heard that you sassed your mother and that your dad spanked you. Tell me what that was like."

And so on.

A good interviewer may mention a few facts about an area of concern, such as the spanking, and then ask the child to comment further. "Tell me more about that."

You are right to be concerned. Four-year-olds can be quite suggestible and require careful interviewing. On the other hand, the possibility of child abuse should not be dismissed, simply because the adult considers it unthinkable. The rights and welfare of children deserve our attention when issues of abuse are raised.

(Address questions on family living and child care to be answered in print to the Kennys: 219 West Harrison St., Rensselaer, Ind. 47978.)

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Your reply will be kept strictly confidential. CR7



# The Active List

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.

## April 10

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.

The Lenten Bible Study on the Book of Revelations concludes from 7:30-8:45 p.m. at St. Lawrence Parish, 46th and Shadeland.

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

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

The PTO of St. Rita Parish will hold a Fish Fry from 4-6 p.m.

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

A Monte Carlo will be held from 8 p.m.-2 a.m. at Ritter High School. \$5 admission includes food.

## April 10-12

A retreat for men and women on "Journey into Compassion" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

A Women's Retreat on "Recapitulating Our Lives: Living a Spirituality of Joy" will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

## April 11

Birthingline will sponsor a "Love Works Magic" Spring Fashion

Show/Luncheon at 11:30 a.m. at Ritz Charles. Call 317-236-1550.

A free Placement Test for incoming freshmen will be held from 8:30-11:30 a.m. at Providence High School, Clarksville. Call 812-945-2538.

A Divorce and Beyond recovery program begins at 10 a.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 for details.

Catholic Alumni Club (CAC) will play volleyball at 7:30 p.m. at St. Lawrence gym, 46th and Shadeland.

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

A retreat on "Conversion: From False Toward True Self" will be held from 10 a.m.-3 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for details.

The religious education department of Holy Spirit Parish will hold a Garage Sale from 9 a.m.-4 p.m. in the school gym, 7421 E.

10th St. Children's games, furniture, refreshments available.

## April 11-12

A Vocation Awareness Retreat will be held for single Catholic women, 18 or older at the Sisters of St. Francis, Oldenburg, Cost \$20. Contact Franciscan Sister Maureen Irvin, Sisters of St. Francis, Oldenburg, IN 47036. 812-934-2475.

The Ladies Guild of St. Bernadette Parish, 4826 Fletcher Ave. will sponsor an Easter Boutique from 10 a.m.-7 p.m. Sat. and from 8 a.m.-1 p.m. Sun. Easter crafts, baskets.

The Altar Society of St. Joseph Parish, Terre Haute will hold an Easter Boutique from 4:30-6:30 p.m. Sat. and from 8:30 a.m.-12:30 p.m. Flea Market, baked goods, crafts.

## April 12

Father Elmer Burwinkel will speak on "Mary's Plans for Our Times" at 3 p.m. at Our Lady of Schoenstatt Center, Reville (south of Vincennes on 421, 8 miles east on 925 S.). Mass follows at 4:30 p.m.

A Seder meal will be held at 12:30 p.m. at St. Andrew Parish Center, Richmond. Prices: \$3.50, \$1.50. For details call 317-962-3902.

An Open House will be held from 1-4 p.m. at Our Lady of Lourdes School, 5333 E. Washington St. Booths: scouting, CYO, social

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...SO IF JESUS WAS CRUCIFIED ON GOOD FRIDAY, AND THEN ROSE FROM THE DEAD ON SUNDAY...WHERE DOES THE EASTER BUNNY FIT INTO ALL THIS?

worker, music, speech therapy, extended care.

The Lenten Concert Series concludes at 4 p.m. at St. John Church, 126 W. Georgia St. ISO violinist David Collins will play Bach's Partita in D Minor; pianist John Gates will play Beethoven's Kreutzer Sonata.

Lenten small group discussions on the Book of James conclude from 11:30-12:30 a.m. at Sacred Heart Parish, Clinton.

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required; call 317-236-1596.

A Revised Latin Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

A Holy Week Retreat and Easter Triduum begins today, continuing through April 19 at Beech Grove Benedictine Center. Call 317-788-7581 for details.

Catholic Alumni Club (CAC) will visit Eiteljorg Museum at 2:30 p.m. Call Mary 317-255-3841.

An ecumenical Taizé Evening Prayer service will be held at 6 p.m. in Holy Spirit Church, 7243 E. 10th St. Traditional music of French Taizé monastic community.

The Little Sisters of the Poor will hold an Open House from 2-5 p.m. at St. Augustine Home for the Aged, 2345 W. 86th St.

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas. (Continued next page)

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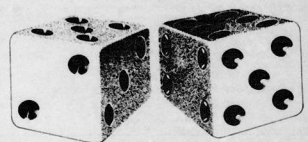
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# 15 women's groups unite to oppose abortion

by Mark Pattison  
Catholic News Service

WASHINGTON—A new coalition of 15 women's groups announced it would become a pro-life voice that "could not be ignored" by the media.

The National Women's Coalition for Life, at an April 3 press conference, claimed 1.5 million women in its member organizations.

"We are all committed to societal change which supports the critical role of motherhood and reflects the dignity of the

life of every child," said Irene Esteves, national director of the Professional Women's Network, a coalition member.

"We are single. We are married. We are women with and without children. We are birth mothers and mothers of adopted children. We are at-home parents, working women and heads of households," Esteves said. "We are women who have had abortions, and even women who have been raped, or who were conceived in rape."

Because past media portrayals have framed the abortion issue as "religious fanatics vs. very reasonable women," Esteves said, the decision was made in January to "form a coalition of women's groups that could not be ignored."

The coalition takes in a broad political spectrum.

The coalition said it took no position on Operation Rescue, which planned to blockade Washington-area abortion clinics the weekend of the march.

Operation Rescue is not in the coalition because "they are not a national women's organization," Esteves said, adding that

coalition members would not participate in the blockades.

"They (Operation Rescue) have their methods. We are not here to accept or deny what they are doing," she said.

Catholic organizations in the coalition include:

►National Council of Catholic Women.  
►Women Affirming Life, which calls itself "the voice of Catholic women in supporting women and the dignity of life and motherhood."

►Women for Faith and Family, "which, consistent with the teaching of the Catholic Church, affirms the intrinsic sacredness of all human life," according to an announcement at the press conference.

►Women for Women, which calls itself "a Marian organization which assists women in the transitions between the workplace and the home."

Other coalition members include: American Victims of Abortion; Capitol Hill Women for Life; Fortress; Life After Assault League; National Association of Pro-Life Nurses; Victims of Choice; Women Affirming Life and Women Exploited by Abortion.

## The active list

(Continued from page 15)

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, 7343 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St.

☆☆☆

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

### April 13

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 Remarried Catholics (SDRC) meet at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Program on "Catholic-Single Male-40."

☆☆☆

Systematic Training for Effective Parenting (STEP) classes begin at 6:15 p.m. at St. Joan of Arc School, 42nd and Central. Call 317-283-1518 to register.

☆☆☆

St. Joan of Arc School faculty and students will present "God's Trombones," a free music pro-

gram, at 7 p.m. in the church, 4217 Central Ave. Organ music, poetry, mimes.

### April 14

Mature Living Seminars on A Medley of Topics continue with "The Biology of Honey Bees and the Impact of African Bees" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 donation.

☆☆☆

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.

☆☆☆

The Strengthening Steps program continues from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

☆☆☆

Trinity Father Tom Stepanski will conduct an Over 50 Day "Jesus-Our Strength in Times of Need" at Fatima Retreat House, 5353 E. 56th St. Call 317-543-7681.

☆☆☆

A Spring Bazaar will be held at Holy Trinity Parish, 2618 W. St. Clair St. Crafts, baked goods, one-price dinner, raffles.

☆☆☆

The Ave Maria Guild will meet for dessert and business meeting at 12:30 p.m. at St. Paul Hermitage, Beech Grove.

### April 15

Catholic Widowed Organization (CWO) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for program on

"Growing in Spirituality." Newly widowed meet at 7 p.m.

☆☆☆

St. Lawrence Mothers in Touch Group will meet at 10 a.m. for Lawnware and Lawnmower Maintenance Workshop. Babysitting available. Call 317-545-2814 for details.

### April 16

The Newman Guild of Butler University will hold its annual Card Party/Luncheon at 11:30 a.m. at the Riviera Club.

### April 17

The Annual Outdoor Way of the Cross will be held at 12:15 p.m. at American Legion Plaza, Indianapolis.

☆☆☆

The PTO of St. Mary Parish, Aurora will sponsor a Fish Fry from 4-7 p.m. Call 812-926-1558 for carry-outs.

### April 18

Catholic Alumni Club (CAC) will attend Cinemark Theatre, 10455 E. Washington St. at 6:45 p.m. followed by refreshments. Call Dan 317-842-0855 for details.

☆☆☆

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

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The Divorce and Beyond recovery program continues at 10 a.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

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# Youth News/Views

## Pope plans U.S. visit for World Youth Day

by John Thavis and Laurie Hansen  
Catholic News Service

VATICAN CITY—Pope John Paul II is set to announce a trip to the United States for a World Youth Day rally in 1993.

A Vatican spokesman, Msgr. Piero Pennacchini, said the pope would announce the place, date and theme of the visit during a Palm Sunday Mass on April 12.

Msgr. Pennacchini would not say where the pope would travel, but other Vatican sources said the decision has been made to hold the event in the United States. Several American church leaders also said the pope is coming.

Sources said three cities—Denver, Minneapolis-St. Paul and Buffalo, N.Y.—were in the running to host the papal visit and the youth rally.

The official title of the event is expected to be "World Youth Day 1993: The International Meeting—A Gathering of Youth and Young Adults." The pope is scheduled to attend the last two days of the youth rally, which will take place in August.

After the Palm Sunday Mass at the Vatican, which marks this year's World Youth Day, Polish youths are expected to hand over a ceremonial cross to a group

of 12 young people from the United States, a Vatican source said. The pope celebrated World Youth Day in his native Poland in 1991. That event attracted more than a million people, who attended the prayer vigil and an outdoor Mass.

World Youth Day is an annual event begun by the Vatican in 1986 and celebrated locally on different dates. The Vatican generally observes it on Palm Sunday. Every second year so far—1987, 1989 and 1991—the observance has included a meeting of young people with the pope in a foreign country.

In 1987, the pope met with youths in Buenos Aires, Argentina, on Palm Sunday. In 1989, the encounter took place in Santiago de Compostela, Spain, a major pilgrimage site, on Aug. 19. And in 1991, it was held in Czestochowa, Poland's most important Marian shrine, on Aug. 14-15.

The church in the United States has previously celebrated World Youth Day in late October.

The trip would be Pope John Paul's third major visit to the United States. He has made two pastoral visits, in 1979 and 1987, and has also stopped briefly in U.S. territory during trips in 1981 and 1984.

A Vatican official said sites in Africa, Asia and Australia also were considered for the 1993 World Youth Day rally.



WAY OF THE CROSS—Youth group members from St. Mary Parish in North Vernon annually present "The Living Way of the Cross" with authentic costumes and props. This year the teen-agers will recreate the story of Christ's journey to Calvary on April 12 at 4 p.m. at the Oldenburg Academy and again on April 17 at 11 a.m. at St. Mary Church as part of the parish Good Friday observances. "The Living Way of the Cross" was started in 1980 at St. Mary Parish by Franciscan Sister Shirley Gerth. Youth minister Carolyn Dossie said the 1992 performance will mark the 13th year for the student performance of this powerful Christian story. Each year the event attracts visitors from other parishes. The teen-agers also performed "The Living Way of the Cross" at St. Margaret Mary Parish in Cincinnati on April 5. This year Dan Shuck portrays Christ, Lisa Megel is Mary, and Pat Hughes is Pilate.



## St. Monica youth serve church by cleaning dorms

by Dede Stomoff

On March 24, 33 St. Monica Confirmation candidates and 27 others—including sponsors, peer facilitators, and Confirmation team members—met at noon to receive instructions and go out to serve others cheerfully.

Maybe some of the teen-agers wanted to be there, but not many of the youth thought this was the perfect way to spend a Sunday afternoon. Most of the enthusiasm came from the fact that they could have fun just being together.

Two-thirds of the group set out for the Catholic Youth Organization Center in Indianapolis with buckets in hand and rags or towels as tools to help clean the dormitories used during retreat programs.

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry

for CYO, met volunteers at the site to explain clean-up duties, offer a prayer, and thank them for their service.

Volunteers divided into two groups and started cleaning. They washed walls, windows, window sills, bed frames and mattresses. They cleaned sinks, toilets and showers. They polished chrome and shined mirrors.

Three hours passed quickly in spite of jobs having to be redone, plenty of sore knees and some good-natured complaining.

Unfortunately, some of the waxed floors

couldn't have been made to look any better even using a paint scraper!

Then the time was up and the job was done, not perfect but better and different than when they came. The smell of spring was in the air, mixed in with Clorox fumes, shampooed carpets, waxed windows and Spic 'n Span or 409 walls.

Why did they do it? And why CYO?

As a Catholic parish located in the Indianapolis West Deanery, St. Monica is part of a much larger church and the CYO Center represents to teen-agers their own special part of the big church. That's where they can go on a retreat, discover more about themselves and their faith, and relate to the church at large.

Here in these dorms, now cleaned and ready to use, teen-agers meet new friends and experience being brothers and sisters in Christ. They talk together, cry together, laugh together and pray together.

In the dorms, space becomes sacred and faith lives are renewed as teen-agers learn about other cultures, quirks of life, sorrows and joys, ups and downs. Here youth ministry is real.

Maybe here it's even more like the early church community, living together, eating

together and sharing everything in common in the process of spending time together and building relationships.

Comments when the teen-agers returned to St. Monica included remarks indicating a sincere appreciation for hard work, knowledge that all jobs could not be "sub-contracted," and awareness that serving others could be fun. Discussion also centered on how teen-agers can and do contribute to the church in their own ways, and also how the church keeps them in mind and gives them a place to call their own.

Group members also made plans for next year, when they hope to enlist help from members of other parish youth groups to paint, wallpaper, wax and shine the CYO dormitory rooms.

(Dede Stomoff is youth ministry coordinator at St. Monica Parish.)

## Brebeuf students celebrate school's 30th year

by Ann Frick

Students and alumni at Brebeuf Preparatory school will celebrate the Jesuit school's 30th anniversary on April 11 with a look at three decades of educational excellence, innovation and diversity.

The concept of the all-male Jesuit secondary school on the northwest side of Indianapolis was born in the mind of Jesuit Father William Schmidt, who was trained and ordained in the 1940s at West Baden College in southern Indiana.

Father Schmidt chose a peaceful spot out in the country, a cornfield covering 66 acres. Today Brebeuf stands beside busy 86th Street, which carries traffic to commercial, retail, industrial, residential, hospital, and nursing home facilities.

Last year the Jesuits installed a bronze statue of St. Ignatius, founder of the Society of Jesus, at the entrance to the school. The statue was dedicated in April 1991 during celebrations of the 500th anniversary of the birth of St. Ignatius and the 450th anniversary of the founding of the society. The St. Ignatius statue holds a book in one hand and points to a globe with the other, representing the Jesuit philosophy. Overhead flies the school flag,

designed last year by Sara Rathman, a member of the Class of '95.

Brebeuf was named for John de Brebeuf, a French Jesuit who was a missionary to the Huron Indians in Canada. He was martyred in 1649. His adventures and heroism, it was felt, would fire the imagination of any American boy!

The school is one of nearly 1,500 Jesuit educational institutions around the world.

Archbishop Paul C. Shulte officiated at the cornerstone laying on Nov. 12, 1961, and the building was dedicated in September of 1962. The archbishop predicted that "Brebeuf in due course would produce its share of eminent professors, businessmen, political and religious leaders."

Ten Jesuits, including Father Paul O'Brien, Brebeuf's current rector, and two lay teachers welcomed 167 young men in shirts and ties on the first day of school on Sept. 4, 1962. Among the first students was Bernard Knott, who years later became the principal of Brebeuf as Father Knott. The halls were quiet that year. Students carried books, notebooks and pencils—but no pens! Homework had to be done in ink; therefore, pens were exiled from the school to ensure that homework was truly work done at home.

Some of Brebeuf's early students learn-

ed a lesson in perseverance when the Braves' winless 1964 football season was transformed into an undefeated gridiron record the following year.

By 1965, the school had grown to 633 male students and 37 faculty members (22 Jesuits and 15 lay teachers). During the first commencement, 128 young men earned diplomas in May of 1966.

Ten years later the school became coeducational, and 153 young women made history when their entrance made Brebeuf the first coed Jesuit secondary school in the country.

The dress code changed that year—no more ties—and the students felt that the advantages of becoming a coeducational school far outweighed the negatives.

At the time, Charles Hyatt, from Brebeuf's Class of 1979 wrote, "The serious academics quickly saw that they had been joined by the best students of Ladywood and other feeder schools. The academic and athletic levels of achievement jumped dramatically with the first female class leaders and sports teams."

Brebeuf's current student body of 624 teen-agers is a study in diversity, with 49 percent Catholic, 41 percent Protestant, and 10 percent Jewish or other non-Christian faiths. Students represent 21 religions.

They come to Brebeuf from over 40 grammar schools and from as far away as Kokomo, Crawfordville, and Franklin. Twenty-five percent of the students receive grants-in-aid through work-study programs. Eighteen percent of the students are of a minority background. Graduates are admitted to over 100 colleges and universities each year. Alumni number 3,500.

Following the Jesuit tradition on Brebeuf's goal is to educate young men and women for others. As a Jesuit school, Brebeuf is known for personal care for each individual. As a college preparatory school, Brebeuf emphasizes academic excellence in a climate of free interaction with teachers and students. As an interfaith school, Brebeuf offers young men and women the opportunity to understand and share the riches of religious heritage. Brebeuf's primary goal is to educate students to meet the challenges and needs of the world through the integrity of faith and service to others.

These days visitors to Brebeuf are greeted by gigantic mounds of dirt, a donation from the St. Vincent Hospital expansion. Athletic fields are being elevated for better drainage. It is perhaps appropriate in this 30th anniversary year for the former farm site to again be surrounded by dirt and construction.



# Youth join John Scully's effort to help children

by Mary Ann Wyand

Walking—or rather striding—with Dr. John Scully on a small portion of his "Walk Across America" fund raiser for needy children is the Irishman said, a statement of purpose, an act of commitment, and a belief in the innate goodness and generosity of people.

"It's a belief that people will respond to the cause of underprivileged children, the greatest single poverty group in the world today and largely the group that for all practical purposes is totally forgotten," Scully told *The Criterion*. "I am walking to draw attention to the needs of these children and to ask people to help."

For Scully, who lost his wife to cancer, the "Give a Child a Chance: Walk Across America" project through the Pamela Scully Memorial Foundation also is a giant step in his life journey without his spouse.

Funds raised from his walks across Ireland and the United States will benefit underprivileged, deprived and handicapped children in a number of countries. Locally, "Give a Child a Chance" pledges also will help homeless children through the Dayspring Center ministry.

Early on April 4, Scully walked from 96th Street south on Meridian Street,

paused briefly at St. Peter and Paul Cathedral, then continued his trek to the Pan American Plaza. Teen-age walkers waiting at the plaza greeted him with cheers.

During a welcoming ceremony there at noon, he greeted youth and adults gathered for the next leg of the walk, spoke briefly about the importance of helping needy children, then set out again.

While in Indiana, he had reached the 3,000-mile mark of his 4,500-mile journey which ends in Maine later this year.

"I'm very pleased to see all of you here this morning," Scully told the crowd. "The walk started in San Diego five months ago, and until we reached Kansas City we didn't see a group this big. You are supporting the largest single poverty group—and that's the young children. They are in all parts of the world, but largely they are the group that is forgotten. It's a great thing to be able to walk for them."

In Ireland, he said, "we have a group of people who will ultimately, I hope, benefit from this project. They're known as the traveling people, and supposedly are descendants of a land-owning caste dispossessed by Cromwell during the 17th century. There are 30,000 of them still there, wandering around from place to place. They live in caravans and trailers on the

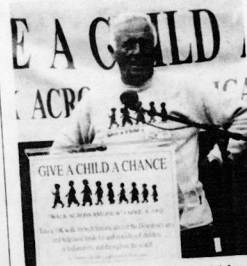
side of the road, and there is tremendous discrimination against them."

While visiting with some of the traveling people during his walk across Ireland, Scully said one man offered a donation.

"He handed me the equivalent of \$8 or \$9," Scully recalled. "He is from the poorest of the poor, and he said, 'I would like to give you that as my contribution to what you're doing for the children.' I didn't want to take the money from him, but the priest who was with us prevailed on me to take it. So I thanked the man profusely. As we walked away, the priest said to me, 'Don't ever forget, John, that was the widow's mite. I've thought about that many, many times as I walked across this country.'"

Local walk organizers Tom McKenna and Benedictine Sister Joan Marie Massura are coordinating donations to the walk through the Catholic Youth Organization at 317-632-9311.

"Our goal is to have children walk for children who are less fortunate," McKenna told *The Criterion* before the event. "It's for education of children so they can escape the cycle of poverty. It's for children in the cycle of poverty. It's for children in Africa, South America, the Far East, the Philippines, Ireland, an Apache mission in the southwestern United States, and the Dayspring Center in Indianapolis. It taps into spirituality. It taps into a very personal



**CONCERN FOR CHILDREN—Irishman John Scully discusses his concern for impoverished children during his "Walk Across America" stop in Indianapolis.**

way to do something to help others. It's a way to give public testament that we need to do something for those who are not capable of helping themselves. We need to reach out to the people locally, nationally and internationally to make the world a better place to live."

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## BOOK REVIEW

# Talks with remarkable priests

THE LAST PRIESTS IN AMERICA: CONVERSATIONS WITH REMARKABLE MEN, by Tim Unsworth. Crossroad (New York, 1991). 281 pp., \$19.95.

Reviewed by Joseph R. Thomas

Never mind that some of Tim Unsworth's remarkable men are not all that remarkable, for Unsworth has given us if not a remarkable book about the priesthood, at least one that is insightful and provocative, broad in both scope and vision.

It is not, however, as broad as its promise. For one thing, of the 42 men whose stories are told here in the now-familiar Studs Terkel format (and Terkel is still the master of the oral history tale), 22 of them are from Chicago and another eight are from surrounding areas. The Heartland is over-represented to say the least. Also over-represented is the theological middle and middle-left with a nod here and there to the radical but none to the right. The result is that "The Last Priests in America," a title that is more tortured than revealing, is not all that it could be.

## Stories to illuminate the 'middle years'

ONCE UPON A MIDLIFE, by Dr. Allan B. Chinen. Tarcher (Los Angeles, 1992). 238 pp., \$18.95.

reviewed by Father James Gilhooly

As Calvin Trillin, the literary critic, might wryly observe, a 62-year-old should not be reviewing "Once Upon a Midlife," a book subtitled: "Classic Stories and Mythic Tales to Illuminate the Middle Years." The middle years for me are history. And, since I am writing this review, the presumption must be that mine were sufficiently illuminated. But let us begin!

Dr. Allan B. Chinen has collected 20 middle tales from countries such as Japan, China, Egypt, Russia, India and Polynesia. Middle tales, the author assures us, are to be distinguished from youth tales in which the principals live happily ever after. They are also different from elder tales. It is probably the latter I should be reading and pondering. Whether the elders live happily ever after remains to be seen. Each chapter begins with a short middle tale. The

psychiatrist-author then offers his own interpretations and insights.

I found myself enthusiastically nodding in agreement with many of his conclusions, scratching my head about a few, and strenuously disagreeing with some.

However, one point I do guarantee. The reader will be charmed by the 20 middle tales. My own favorite bears the engrossing title, "The Wife Who Became King." For Chinen's pains in collecting these tales I certainly am grateful. And so will be storytellers everywhere.

But would these tales alone impel me to purchase this volume for \$18.95 plus tax? I think not.

However, make a point of examining it at your friendly neighborhood public library.

(Father Gilhooly is a priest of the Archdiocese of New York who has written for numerous magazines and journals.)

(At your bookstore or order prepaid from St. Martin's Press Tarcher, 175 Fifth Ave., New York, NY 10010. Add \$2 for shipping and handling.)

Not that the picture that Unsworth provides of a priesthood in disarray would have been any brighter had he gone further afield. But surely it would have been more credible, although Unsworth, in the introductory remarks preceding each of the interviews, is at pains to buttress the points being made with solid data, or as much solid data as are available. Sometimes this isn't much, as is the case with a piece on the extent of homosexuality.

"The Last Priests in America," of course, is not about homosexuality alone. But, in light of headlines that are all too common, it would be naive and/or dishonest to ignore this and other touchy subjects—AIDS, pedophilia, alcoholism, etc.—while examining the rewards, the challenges and the problems of the priesthood. Clearly, those problems include isolation, celibacy, morale and institutionalism. Almost all of Unsworth's "remarkable men" address one or more of these issues, some with innovative ideas, some out of a sense of frustration and a few out of bitterness.

As you might expect, Unsworth includes interviews with a recovering alcoholic, a victim of AIDS, a convicted sex offender. Whether one cares to accept their views of priestly life or not, the fact remains that their stories are revealing and speak to some of the problems priests face.

American Catholics have been well served by most of them, including some who have "failed." If one thing stands out in the interviews, it is their honesty. Anyone who cares about the future of the church will want to take the trouble to consider the many issues raised in the book.

## + Rest in Peace

(The Criterion requests death notices from parishes and/or individuals. Please submit them writing to our office by 10 a.m. Monday the week of publication. Always state the date of death.

Obituaries of archdiocesan priests, deacons, parishes 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.)

+ BERSCH, Virginia, 62, St. Mary, Madison, March 27. Mother of six; sister of 10; grandmother of seven.

+ CARDIS, Richard F., 69, Holy Rosary, Indianapolis, March 17. Husband of Irene (Geringer); father of Helen Wolfe and Anne Rado; brother of James, John, Tom, Nora Thompson and Rose O'Brien McGraw; grandfather of two; step-grandfather of four.

+ EBERLE, Katherine M. (Andres), 82, St. Mary of the Knobs, Floyd Knobs, March 14. Mother of Joseph, Martin, Michael, Jerome, and Rachel Ambrose; sister of Hubert, Philip, Leroy, James and Wilfred Andres; Wilhelmina Beavin and Florence Rennie; grandmother of eight.

+ FREY, Carrie M., 90, Holy Guardian Angels, Cedar Grove, March 23. Mother of Francis, Ralph, Carl, Donald, Rosemary Harrison and Carolyn Doerflinger; grandmother of 22; great-grandmother of 23.

+ GOHMANN, Mary B., 89, Holy Family, New Albany, March 16. Mother of Patricia Heustis and Edmund Jr.; grandmother of 10.

+ JOSEPH, Emeline, 83, St. Jude, Indianapolis, March 26. Sister of Rita.

+ JOYCE, Gertrude M., 91, St. Christopher, Indianapolis, March 28. Sister of Mary Margaret Mathias.

+ KELLER, Mildred (King), 73, St. Christopher, Indianapolis, March 31. Mother of Ronald L. J. Howard, Mar. A., Elain Loup, and Ann Rotter; sister of Clarence E. King; grandmother of nine.

+ KELLY, William J., 77, Christ the King, Indianapolis, March 27. Husband of Lucille; father of Charles, William, Dorothy and John; grandfather of three.

+ MURPHY, John E., "Pat," 88, Little Flower, Indianapolis, March 28. Husband of Betty (Halligan); father of Patrick J. and Daniel E.; brother of Agnes M. Graham; grandfather of six.

+ MURPHY, Marjorie Helen, 67, Holy Name of Jesus, Beech Grove, March 21. Mother of Kathleen E. and Carol McGee; sister of George and Earl Kidwell and Margaret Funk; grandmother of three.

+ NICHTER, Bernard G., 82, St. Ambrose, Seymour, March 25. Husband of Bessie; father of Mary Louise Coombs, Ber-

nardine Bowman, Bernard D., Paul E. and William L.; brother of Felix, and Gertrude Geringer; grandfather of 15; great-grandfather of 25.

+ SCHANTZ, Edwin E., 85, St. Barnabas, Indianapolis, March 25. Father of Mary Ann Sanders and Carol Langing; brother of William; uncle of Suzanne Schilling Rhea.

+ SECKINGER, Teresa Ann, one day, St. Boniface, Fulda, March 20. Daughter of Robert and Kathy; sister of Crystal, Jillian, Nicole and Samantha; granddaughter of Robert and Rita Main, Butch Begle Jr., John and Patricia; great-granddaughter of Mr. and Mrs. Lawrence Fest and Viola Messner.

+ STEIN, Margaret A. Handorf (Meer), 100, Holy Family, Oldenburg, March 20. Wife of Anthony; mother of Arthur Handorf and Laura Millon; stepmother of Joseph and William; sister of Joseph and Frances Meer; grandmother of two; great-grandmother of three; step-grandmother of 16; step-great-grandmother of 29.

+ TAYLOR, Forrest C., 63, St. Lawrence, Indianapolis, March 18. Husband of Clara P. (Wahl); father of Patricia Ann Lucas; son of Minnie; brother of Virginia Bartle; grandfather of two.

+ TORLINE, Louise R., 86, St. Philip, New Indianapolis, March 23. Sister of Zola R. Jones; aunt of Mary Eleanor Merchant.

+ WARREN, Robert, 75, St. Lawrence, Lawrenceburg, March 26. Husband of Mildred; father of Joyce Theobald; brother of Ruth Finley; grandfather of four; great-grandfather of three.

+ WOODS, Catherine "Katie," 81, Little Flower, Indianapolis, March 23. Mother of Robert J. Manning and Anna F. Gillin; grandmother of nine; great-grandmother of 31.

## Providence Sister Margaret Aloysie Elsasser dies

ST. MARY OF THE WOODS—Providence Sister Margaret Aloysie Elsasser died March 28 in Karcher Hall. The Mass of Christian Burial was celebrated for her here in the Church of the Immaculate Conception on March 31.

The former Henrietta Caroline Elsasser was born in Evansville. She entered the Congregation of the Sisters of Providence in 1921 and professed final vows in 1929.

Sister Margaret Aloysie taught in Indiana, Illinois and California schools. In the Archdiocese of Indianapolis her assignments included St. Catherine and St. Jude schools in Indianapolis.

One brother, Melvin, of Evansville, survives Sister Margaret Aloysie.

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# Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

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

O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the before the title.

- Adams Family, The ..... A-II
- Adventures of the Great Mouse Detective, The ..... A-I
- American Dream ..... A-II
- American Me ..... A-II
- Article 99 ..... A-III
- Basic Instinct ..... O

- Beauty and the Beast ..... A-I
- Beethoven ..... A-II
- Black Robe ..... A-III
- Blame It on the Bellboy ..... A-III
- Bugsy ..... A-III
- Cape Fear ..... O
- Cutting Edge, The ..... A-III
- Double Life of Veronique, The ..... A-III
- Europa, Europa ..... A-III
- Falling from Grace ..... A-III
- Father of the Bride ..... A-III
- Final Analysis ..... A-III
- Fried Green Tomatoes ..... A-II

- Gladiator ..... A-III
- Grand Canyon ..... A-III
- Hand that Rocks the Cradle, The ..... O
- Hear My Song ..... A-III
- Hearts of Darkness: A Filmmaker's Apocalypse ..... A-III
- High Heels ..... A-III
- Hook ..... A-III
- Howards End ..... A-III
- IFK ..... A-III
- Juice ..... A-III
- Kafka ..... A-III
- Ladybugs ..... A-III

- Last Boy Scout, The ..... O
- Lawnmower Man, The ..... A-III
- Life Is Sweet ..... A-III
- Lovers ..... O
- Madame Bovary ..... A-III
- Mambo Kings, The ..... A-III
- Medicine Man ..... A-II
- Memoirs of an Invisible Man ..... A-III
- Mississippi Masala ..... A-III
- My Cousin Vinny ..... A-II
- My Girl ..... A-III
- Noises Off ..... A-III
- Once Upon a Crime ..... A-II
- Paper Mask ..... A-III
- Power of One, The ..... A-III
- Prince of Tides, The ..... A-III
- Shadows and Fog ..... A-III
- Shining Through ..... A-III

- Star Trek VI: The Undiscovered Country ..... A-II
- Stop! Or My Mom Will Shoot ..... A-II
- Straight Talk ..... A-III
- Strangers in Good Company ..... A-II
- This Is My Life ..... A-III
- Wayne's World ..... A-III
- Where Angels Fear to Tread ..... A-III
- White Men Can't Jump ..... A-II

For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3800. This free 24-hour-a-day service is made possible by the contributions to the United Catholic Appeal.

## Patriarch calls embargo against Iraq 'genocide'

VATICAN CITY (CNS)—The current U.N. embargo against Iraq "is a genocide," said Chaldean Patriarch Raphael I Bidawid, whose headquarters are in the Iraqi capital, Baghdad.

The embargo "has not struck a blow against the army or the regime, but the people instead," he said in an April 3 Vatican Radio interview.

"This embargo is something very grave" and is killing about 100 babies daily, said the patriarch. It has caused "malnutrition for lack of food, deficiencies in public health for lack of medicine," he added.

"One could impose an embargo on weapons or so many other things, but not on the very lives of the citizens," he said.

"How can human consciences accept such situations when the war already has been over for a year?" asked the patriarch.

The United Nations has said it will maintain the embargo until Iraq fully complies with cease-fire accords, including the dismantling of its nuclear weapons program.

Pope John Paul II has sent a fact-finding team to Iraq to gauge humanitarian needs and to express his "concern and solidarity" for the Iraqi people.

The Vatican said the four-man mission would take a firsthand look at postwar suffering in the country so that Catholic aid agencies could "intensify their humanitarian efforts."

International organizations estimate that tens of thousands of Iraqis, especially children, have died of malnutrition and disease since the end of the war.

## Classifications of recent video cassettes

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for videos is the same as those for theatrical movies in the list above.

- An American Tail: Fievel Goes West ..... A-I
- Another You ..... A-III
- Backdraft ..... A-III
- Barton Fink ..... A-III

- Bill & Ted's Bogus Journey ..... A-II
- Bingo ..... A-II
- Body Parts ..... O
- Boyz n the Hood ..... A-IV
- Child's Play 3 ..... A-II
- City Slickers ..... A-II
- Dances With Wolves ..... A-III
- Dead Again ..... A-III
- Defenses ..... A-III
- Doc Hollywood ..... A-III
- Doctor, The ..... A-III
- Don't Tell Mom the Babysitter's Dead ..... A-III
- Double Impact ..... A-III
- Drop Dead Fred ..... A-III
- Dutch ..... A-III

- Dying Young ..... A-
- Freddy's Dead: The Final Nightmare ..... O
- FX 2: The Deadly Art of Illusion ..... A-III
- Harley Davidson and the Marlboro Man ..... O
- Hot Shots! ..... A-III
- Jungle Fever ..... A-IV
- Shade Stakes ..... A-III
- Mothers ..... O
- Mortal Thoughts ..... A-III
- Mystery Date ..... A-III
- Naked Gun 2 1/2: The Smell of Fear ..... A-III
- Only the Lonely ..... A-III
- Other People's Money ..... A-III

- Point Break ..... O
- Pope Must Die, The ..... A-IV
- Pine Luck ..... A-II
- Regarding Henry ..... A-III
- Rocketeer, The ..... A-II
- Silence of the Lambs, The ..... A-IV
- Sophtop ..... A-III
- Suburban Commando ..... A-III
- Terminal II ..... O
- Judgment Day ..... O
- Thelma and Louise ..... O
- Troop Soldiers ..... A-III
- Toy Soldiers ..... A-III
- What About Bob? ..... A-III
- Whore ..... O
- Wild Hearts Can't Be Broken ..... A-I

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# Episcopal bishop calls for end to unity efforts

by Jerry Filleau  
Catholic News Service

WASHINGTON—Episcopal Bishop John S. Spong of Newark, N.J., has urged the U.S. Episcopal Church and the worldwide Anglican Communion to suspend any efforts to restore Anglican-Catholic unity.

His call to end the dialogue came in a sweeping broadside against official Roman Catholic stands on women, sex, reproduction and church authority.

Anglican-Catholic dialogue "is suffering from what many regard as a terminal illness" because of Catholic rigidity and intransigence, he said.

The top ecumenical officials of the U.S. Catholic and Episcopal churches repudiated the bishop's call to halt dialogue. Both said differences between the churches are an argument for dialogue, not against it.

Newark's Roman Catholic leader, Archbishop Theodore E. McCarrick, questioned what Bishop Spong believes and said the Episcopal prelate's descriptions of Catholic teaching were "caricatures."

Bishop Spong attacked official Catholic teachings or policies in a 5,000-word essay that appeared March 31 in *The Virginia Quarterly Review*, a journal connected with the University of Virginia in Charlottesville.

He inveighed against the Roman Catholic Church's ban on ordaining women, its requirement of celibacy for priests, its treatment of homosexuals, and its positions on abortion and birth control.

Mandatory celibacy for priests and a refusal to ordain women reflect an underlying Catholic view of women as "sexually evil" and "slightly sub-human," he said.

The same attitudes underlie the church's opposition to artificial birth control, which has been a "veritable emancipation proclamation against women," he said.

He said that under an "antiquated idea of papal infallibility," the Catholic Church "stifles discussion, bars dissent and demands conformity."

"I am not willing to sacrifice women, divorced people, gay and lesbian people, or theological debate and the eternal search for God's truth on the altar of seeking institutional or ecumenical unity inside the Christian church," he said.

He reeled off a list of Roman Catholic theologians who he said had deepened his faith and understanding, and he noted that most of them had been disciplined by their own church for their views.

It was not the first such attack on Catholic policies by Bishop Spong. He has also made headlines by writing a book on Scripture in which he described St. Paul as a "self-loathing and repressed" homosexual and by ordaining a homosexual to the priesthood in defiance of his own church's regulations.

Last year a diocesan task force he established called the Catholic position on women "so insulting, so retrograde," that Catholic women should leave their church "for the sake of their own humanity."

In 1980 Bishop Spong broke off local Catholic-Episcopal dialogue in protest against the U.S. Catholic Bishops' decision to establish national procedures for handling ordination requests from former Episcopal priests who had converted to Catholicism.

In 1981 he publicly criticized a Vatican decision to undertake a complete study of every U.S. Catholic bishop's decision to establish national procedures for handling ordination requests from former Episcopal priests who had converted to Catholicism.

Bishop A. Theodore Eastman of Baltimore, chairman of the U.S. Episcopal Church's Standing Commission on Ecumenical Relations and Episcopal co-chairman of the Anglican-Roman Catholic Consultations/U.S.A., said of the latest foray, "As usual, Bishop Spong has raised a thorny issue in his direct, confrontational style."

In a statement issued April 1, he said the New Jersey

bishop "reflects a general feeling of dismay that I detect in both churches about a lack of progress" in the Catholic-Anglican dialogue in the past decade.

"It is precisely because we are at a moment of discouragement that both churches have made a fresh commitment to continuing our conversations," Bishop Eastman said.

Archbishop Rembergt G. Weakland of Milwaukee, chairman of the Catholic Bishops' Committee on Ecumenical and Interreligious Affairs, said Bishop Spong "raises five major issues which are before all Christian communities: the related roles of women and men, marital sexuality and parenthood, abortion, homosexual practice and the credentials with which teachers in the church teach."

"These five issues are of immediate concern to every Christian community," Archbishop Weakland added.

The differences on those issues are an argument "not against continuing dialogue, but for it. . . I hope the dialogue will continue with full vigor," he said.

Archbishop McCarrick issued an open letter to Bishop Spong in which he said he read the bishop's article "with real sadness."

"Your hostility against the Catholic Church has grown apace until today it seems obsessive. . . I truly regret that you have decided to move in the direction of such personal attacks on the Catholic Church by making a parody of our teaching and a caricature of our theology," he wrote.

He said Catholic beliefs are not based on "whims and fancy." He said, "Our teachings are clear. . . I am not sure I know what you believe."



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