

THE CRITERION

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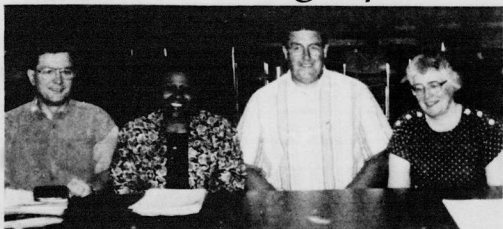
May 21, 1993

Second forum held in Bloomington



PLANNING FORUM—Dan Conway addresses the first forum on the archdiocese's strategic plan in Batesville May 10. The second forum, in Bloomington, was May 17. Archbishop Daniel M. Buechlein (third from right in the front row) awaits his turn to speak. (Photo by Charles Schisla)

Council selects officers, discusses strategic plan



EXECUTIVE COMMITTEE—Newly elected members of the executive committee of the Archdiocesan Pastoral Council are (from left): Ronald Dossée, past chairperson; Amanda Strong, chairperson; Michael Schaub, secretary; and Franciscan Sister Jean Marie Cleveland, officer-at-large. Richard Poynter, vice-chairperson, could not be present because his son was graduating from Xavier University. (Photo by John F. Fink)

by John F. Fink

A discussion of the archdiocese's strategic planning process and election of new officers dominated the meeting of the Archdiocesan Pastoral Council at the

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Archbishop O'Meara Catholic Center in Indianapolis last Saturday, May 15.

Both Dan Conway, facilitator for the strategic plan, and Father Jeffrey Godecker, assistant chancellor for project implementation, briefed the council members and received suggestions and comments about the plan.

Ananda L. Strong was elected the council's new chairperson, succeeding Ron Dossée. Strong is a member of Holy Angels Parish in Indianapolis and represents the East Deanery on the council. She had been serving as vice-chairperson.

Other officers elected were Richard Poynter, from Holy Spirit Parish, who represents the Indianapolis East Deanery, vice-chairperson; Michael Schaub, St. Joseph Parish, Rockville, from the Terre Haute Deanery, secretary; and Franciscan Sister Jean Marie Cleveland, who represents women religious, officer-at-large. Past Chairman Dossée, from St. Mary's Parish in North Vernon, remains a member of the council's executive committee.

The council also made plans for welcoming new members at its next meeting. Archbishop Daniel M. Buechlein has appointed six people to the council to fill vacancies, some of which go back before the death of Archbishop Edward T. O'Meara. New members could not be

(see COUNCIL, page 3)

by John F. Fink

Youth, Catholic education, lay leadership, communications and the role of deaneries were among the topics discussed at St. John Church in Bloomington Monday evening. It was the second forum held to receive comments and suggestions as part of the strategic planning process for the Archdiocese of Indianapolis.

The next forum will be at Our Lady of Perpetual Help Parish in New Albany at 7 p.m. Sunday, June 6. The final forum will be at the Catholic Center in Indianapolis at 7 p.m. on Monday, June 14.

More than 100 people heard Archbishop Daniel M. Buechlein and Dan Conway, facilitator for the strategic plan, explain the meaning of strategic planning, its history, and how the current drafts of a Mission Statement, statement of values, goals and objectives have been made. Then it was their turn for comments, and 27 people did so. Among the comments were these:

One man said that he was glad to see that the plan calls for pro-active leadership because the church has a problem of people shopping for their beliefs. Different parishes emphasize different things, he said, and this causes strife and conflict. Archbishop Buechlein replied that he is not a dictator but he is a teacher and it is important to return to teaching the doctrines of the church. He said that there was a period when an "overcorrection" was made and stress was put on methodology instead of content, but he thought that the use of the new "Catechism of the Catholic Church" will provide more consistency in teaching.

Several people discussed the problems

of youth. One woman said that a generation of Catholics had "fallen through the cracks" and these are now the parents of our youth. She was concerned with the attitudes of parents toward the religious education of youth.

Another woman suggested a youth council composed of youth ministers, youth themselves and parents. A third young woman said that youth are looking for something and that "if we don't give it to them they will find it elsewhere. We cannot let them slip away," she said.

Problems of Catholic schools and the relationship between schools and religious education programs were addressed by several people. One noted that in communities that have one Catholic school for several parishes, the host parish often has to bear most of the costs and ways should be found to receive financial support from the other parishes.

Another said that his parish was spending \$800,000 for a school but very little for religious education for the children not attending the school. "If we had even a quarter of that amount for religious education," he said, "think of what could be done. He asked that religious education be given sufficient resources.

Still another person asked if consideration is being given to restructuring boards of education for parishes that have both schools and religious education programs. The problems are different, she said, and often the religious education program takes a back seat to the school.

Two comments concerned *The Criterion*. A man said it needs revitalization, that it could be a more effective tool for com-

(see BLOOMINGTON, page 2)

Father Paul Courtney to mark Golden Jubilee in priesthood

Father Paul J. Courtney will celebrate the 50th anniversary of his ordination to the priesthood during the 5:30 p.m. Mass on June 5 at St. Luke Church in Indianapolis, where he was co-pastor and pastor for 14 years.

Msr. Francis R. Tuohy, pastor of St. Luke, will concelebrate the Golden Jubilee Mass, along with other priest friends. Msr. James P. Galvin will be the homilist.

There will be a reception in the parish social room after the Mass. The jubilarian's brother, Robert Courtney and his sister, Frances Courtney Long, will attend the celebration.

Friends and associates of Father Courtney are invited to attend.

After studies at St. Meinrad and at Catholic University of America, Father Courtney was ordained on June 5, 1943, at St. Meinrad Archabbey. His first assign-

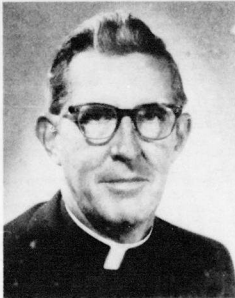
ment was as assistant pastor at St. Joseph Church in Indianapolis. He also taught at Cathedral High School and at St. Mary's Academy from 1943 to 1951.

In 1947, Father Courtney became associate editor of *The Indiana Catholic* and *Record* until it was named *The Criterion* in 1960.

Father Courtney was named assistant at St. Mary in Indianapolis in 1949. In 1954, he became dean of men and instructor of religion and psychology at Marian College and chaplain of the Carmelite Monastery.

In 1961, Father Courtney was named pastor of St. Luke, where he remained until his retirement in 1985. He worked with co-pastors during four years of his ministry at St. Luke (1978-80 and 1982-84).

In 1985, Father Courtney was given the Charles E. Stimming Pro-Life award.



Father Paul J. Courtney (file photo)

THE CRITERION
Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Your help needed to keep Hyde Amendment

by Archbishop Daniel M. Buechlein, OSB

We face a big problem because our nation faces a big problem! In its budget for fiscal year 1994, the Clinton administration has asked Congress to delete the Hyde Amendment which restricts the use of federal funds for abortion.

The Hyde Amendment has enjoyed bipartisan support under both Democratic and Republican administrations for 17 years. Until now neither party wanted to force taxpayers to fund abortions. In fact, the proposed repeal of the amendment would force millions of us taxpayers who are morally opposed to abortion to pay for the destruction of at least hundreds of thousands of unborn human lives.



In 1980 the same Supreme Court that had found a right to abortion under the constitutional "right of privacy" ruled that abortion funding restrictions are constitutionally sound. No one can say abortion is a "private choice" and then claim it must receive public subsidies. By the way, the court also found that "abortion is inherently different from other medical procedures, because no other procedure involves the purposeful termination of a potential life."

You also need to know that Medicaid eligibility for pregnant women has expanded in recent years, so restoring funds for elective abortions may force taxpayers to subsidize far more than 300,000 abortions a year. Thirty-eight states now freely choose not to fund elective abortions with state Medicaid dollars. Under Medicaid's

"matching grant" approach, repeal of the Hyde Amendment would force these states to fund every abortion the federal government decides to fund.

The U.S. Centers for Disease Control have found that abortion funding restrictions significantly reduce abortions, without leading women to resort to self-induced or non-physician-induced abortions. Most people oppose public funding of abortion for the poor, and poor people oppose it most strongly of all. In a *Worthin* poll commissioned by *Reader's Digest* (May 4-6, 1992), people opposed "using tax dollars to pay for abortions for women who cannot afford to pay for them" by a margin of 55 percent to 45 percent; people earning less than \$15,000 a year opposed such funding 62 percent to 32 percent.

In a 1992 ABC News/Washington Post poll, 69 percent of Americans said the federal government should not pay "for an abortion for any woman who wants it and cannot afford to pay."

Abortion-rights groups are already giving high priority to defeating the Hyde Amendment because its fate would also determine whether or not abortion is mandated in national healthcare reform. In an effort to gauge the likely effects of including abortion in national healthcare, members of Congress and the executive branch will be weighing closely the result of the nationwide debate over the Hyde Amendment. What happens with the Hyde Amendment is likely to make the critical difference in whether or not a national healthcare package will include abortion services.

Besides the hundreds of thousands of lives that would be terminated, all of us are affected too. We are supposed to pay for the atrocity. And so I am asking every one of you who reads this column to help defeat the administration's

proposal to delete the Hyde Amendment. I can assure you that a lot of leaders of the church who are concerned about healthcare reform have expressed a strong willingness to help retain the Hyde Amendment.

Please contact our representatives in Congress to express your opposition to repeal of the Hyde Amendment. Your letters can be addressed to U.S. House of Representatives, Washington, D.C. 20515 and the U.S. Senate, Washington, D.C. 20510. Here is also a suggested message: "It would be unconscionable for our federal government to finance elective abortions. Abortion is morally offensive to me and to millions of American taxpayers. Please vote to maintain the Hyde Amendment to the Labor/HHS appropriations bill."

I have asked our Pro-Life Office to do everything possible to help provide information and directions to help all of you priests, religious and laity to participate in this effort.

In a recent meeting with Hillary Clinton, representatives of our National Conference of Catholic Bishops and National Catholic Healthcare officials learned that the administration does indeed intend to keep funding for abortion as part of its proposed healthcare reform. There are also indications, however, that the administration would not sacrifice healthcare reform for the sake of including abortion funding if it appears Congress would not pass legislation including the abortion plank. The debate over repeal of the Hyde Amendment will be their signal.

Timing is critical. A floor vote on the Hyde Amendment could occur in the House in early June. It could occur in the Senate in late June. Please help!

EDITORIAL COMMENTARY

The embargo against Haiti should be lifted

by John F. Fink
Editor, The Criterion

"There was a lot of tension in Soleil City today," Ferdinand Mahfood told us during our meeting at the end of a day of touring the slums of Port-au-Prince, Haiti. "It was because the embargo has caused real problems here."

My article about Haiti and what Food for the Poor is doing to help the people there was in last week's issue. Here, though, I want to comment about that embargo. The plain fact is that it is not accomplishing its purpose and it is severely injuring the impoverished people of Haiti.

The embargo was clamped on Haiti by the United Nations to demonstrate the U.N.'s displeasure with the coup that

overthrew Father Jean-Bertrand Aristide as the only elected president Haiti has ever had. Its purpose is to encourage Haiti to become a democracy.

There is no evidence that the embargo is hurting the ruling military leaders in any way whatsoever. But it definitely is hurting the poor by eliminating many of the few jobs that were available.

Some examples that we learned about early are the sugar and cotton industries. Since Haiti is now forbidden to export sugar and cotton, the Haitians who used to harvest these products are now without jobs, thus adding to the 90 percent unemployment rate. (That unemployment figure cannot include the tens of thousands of street vendors who occupy almost every foot of pavement along the main streets.)

Some companies that formerly employed Haitians have been forced to close their plants in Haiti. Some have moved their operations to Venezuela or other countries in order to ship their products.

One product that still seems to be in good supply, though, is gasoline. It seemed that almost everyone who owns a vehicle turns into a small bus for public transportation. These gaily-painted trucks and vans are known as tap-taps. Traffic in Port-au-Prince is very heavy and there are frequent traffic jams. That means that there is still plenty of gasoline, although it costs more than \$2 per gallon. When I asked how the gasoline gets into the country despite the embargo, I was told I would have to ask our government that.

The charitable organization Food for the Poor has been affected by the embargo because it now must make application to the U.S. Treasury Department whenever it wants to ship items into Haiti. This can sometimes delay the shipments by anywhere from four weeks to as much as five months, Mahfood told me. However, so far the Treasury Department has approved everything Food for the Poor wants to send to Haiti, despite the embargo, presumably because the shipments don't benefit the Haitian government.

But this is a minor inconvenience in comparison with the suffering the already impoverished people of Haiti are experiencing. Those who formerly had jobs have seen them displaced. They have been forced into the food lines Food for the Poor operates and into joining the vendors in the streets.

The embargo should be lifted immediately.

Bloomington hosts second forum

(continued from page 1)

munications. When the archbishop asked what he wanted to see and suggested more local news, the man replied that he would like to see more national news so people would really know what is happening in the church.

A woman said that *The Criterion* is important and that steps should be taken to make sure it goes to all families, as is done in other archdioceses. The archbishop replied that it is supposed to be sent to all families.

A man said he thought the affairs of the archdiocese were controlled too much by the clergy. This was noticeable, he said,

during the discussion on the diaconate when a survey showed that most lay people wanted the diaconate but the clergy didn't. He said a structure is needed to hear the laity. Still another man asked if anyone besides male celibates will be in roles providing spiritual leadership. The archbishop replied that he will continue to encourage lay leadership.

Asked specifically about the diaconate, Archbishop Buechlein said that question seems to come up every day so he will have to look at it. He said that he had deacons in the Diocese of Memphis.

Several people questioned the role of deaconesses in future plans. Archbishop Buechlein said that some of the deaconesses are not working as they should and he wants to see why not.

A woman asked if the archdiocese had a speakers bureau of people who could go out to parishes and speak on different topics. The archbishop said that some departments do have but acknowledged the need for a brochure listing people who are available for that purpose.

The needs of Hispanics was emphasized by another woman. These needs are urgent, she said, and asked what is being done about them. The archbishop replied that this is part of the multi-cultural diversity noted in the plan but that there are no specific action plans yet.

Asked when the plan will be completed and how parishes will tie into it, the archbishop said that the plan will be finished by Sept. 9, the first anniversary of his installation. Then it will be reviewed quarterly and revised annually. He said he hoped that parishes will then do their own strategic planning.

Father Harpenau dies at age 58

A funeral liturgy took place at St. Peter and Paul Cathedral, Indianapolis, on May 18 for Father Patrick B. Harpenau, who died May 14. He was 58 years old.

Father Harpenau was born in Perry County and ordained a priest at St. Meinrad Seminary in 1961. He was administrator of St. Joseph Parish, St. Leon, 1991; part-time associate pastor at St. Gabriel, Connersville, and administrator, Holy Guardian Angels, Cedar Grove, 1989. In 1987, he was appointed jointly with Father Joseph McNally as pastor of St. Bartholomew and St. Columba, Columbus.

He was pastor at St. Michael, Indianapolis, 1982; pastor, St. Mary, St. Michael, Madison, 1975; associate pastor, St. La-

wrence, Indianapolis and assistant principal of Chataud High School, 1970; Christ the King, Indianapolis and full-time school instructor, Chataud High School, 1962; and assistant high school instructor, St. Mary of the Knobs, 1961.

Father Harpenau is survived by his father, Ernest B. Harpenau; brothers Robert and Roy; sisters Alberta Shelby and Marjorie Scherzer.

Memorial contributions may be made to the St. Joseph-St. Leon Building Project, 7525 Church Lane, West Harrison.

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Father Patrick B. Harpenau

Catholic high school students set to graduate

by Mary Ann Wyand

Fifteen graduates of Father Michael Shawe Memorial High School in Madison will be honored during the school's Baccalaureate Mass on May 28 with a special slide presentation.

"It's a montage of photographs that the kids bring in and our art teacher puts together as a slide presentation," Shawe principal Rita King explained. "It's done with music as a pictorial history of each of the graduating seniors."

Shawe's 15 graduates are among 1,002 students from Catholic high school throughout the archdiocese who will receive their diplomas during commencement exercises in late May or early June.

Shawe's Baccalaureate Mass begins at 7 p.m. on May 28 in the Hilary G. Meny Gymnasium. Fathers Jeff Charlton and John Meyer will celebrate the eucharistic liturgy.

The school's commencement is scheduled at 2 p.m. on May 30 in the gymnasium. Father David Coats, vicar general, and Dan Elsner, director of the archdiocesan Office of Catholic Education, will attend Shawe's graduation. Stephanie Harris is the school's 1993 valedictorian and Christopher Gardner is the salutatorian.

At Our Lady of Providence High School

in Clarksville, 115 graduates will receive their diplomas during commencement exercises on May 27 at 7 p.m. in the school gymnasium.

Archbishop Daniel Buechlein and Elsner will attend Providence's graduation ceremony. Julie Graf is the valedictorian and Angie Loi is the salutatorian.

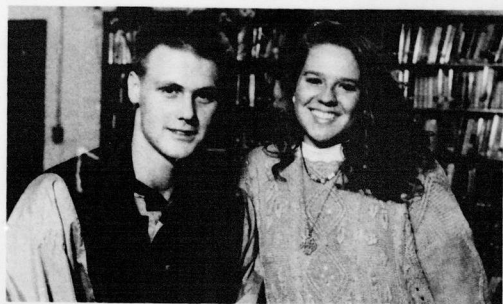
Father Michael Hilderbrand, school chaplain, will celebrate the Baccalaureate Mass at 11 a.m. on May 23, also in the gymnasium.

On May 29, 49 graduates of Oldenburg Academy in Oldenburg will receive their diplomas during a 4 p.m. commencement ceremony in the Immaculate Conception Chapel at the Motherhouse of the Sisters of St. Francis.

Father Michael O'Mara, pastor of St. Philip Neri Parish in Indianapolis, will celebrate Mass for the graduates—who include his sister Julie—and their families. Jennie Baier is the valedictorian and Margo Yane is the salutatorian.

Suzanne Magnan, archdiocesan chancellor, and C. Joseph Peters, coordinator of school services for the Office of Catholic Education, will attend the commencement.

Franciscan Father Ric Schneider, pastor of St. Louis Parish at Batesville, celebrated Oldenburg's Baccalaureate Mass on May 14 at the motherhouse chapel.



RONCALLI SCHOLARS—Solomon Base of Good Shepherd Parish and Michele Kappes of St. Barnabas Parish, both of Indianapolis, are the salutatorian and valedictorian of Roncalli High School's Class of 1993. They are among 1,002 students from Catholic high schools in the archdiocese who will graduate in late May or early June. (Photo by Eric Greulich Photography)

Roncalli High School's commencement service for 156 graduates is scheduled on June 8 at 7 p.m. in the school auditorium. Michele Kappes is the valedictorian and Solomon Base is the salutatorian.

Archbishop Buechlein and Elsner will attend Roncalli's graduation ceremony, along with priests from the Indianapolis South Deanery parishes.

St. Barnabas Church is the site of Roncalli's Baccalaureate Mass at 6 p.m. on June 6. Father Dan Atkins, school chaplain, will celebrate the eucharistic liturgy along with Indianapolis South Deanery priests.

Socinia Memorial High School graduates will receive their diplomas during a June 3 commencement ceremony beginning at 8 p.m. in the school gymnasium.

Valedictorians Christopher Neidinger and Alkaid Alalay and salutatorian Christina McCoy will address Socinia's 112 graduates. Archbishop Buechlein and Elsner will attend the commencement.

Little Flower Church is the site of Socinia's Baccalaureate Mass this year. Father Karl Miltz, school chaplain, will celebrate that liturgy at 3:30 p.m. on May 23.

Cardinal Ritter High School graduates will receive their diplomas at the Hilton U. Brown Theater on the campus of Butler University at 8 p.m. on June 4.

Valedictorian Todd Gibson will address the 79 Ritter graduates. Archbishop Buechlein and Dan Elsner will assist with the ceremony.

Ritter's Baccalaureate Mass begins at 7:30 p.m. on June 2 at St. Michael Church. Father Joseph Schaedel, school president, and Indianapolis West Deanery priests will celebrate the Eucharistic liturgy.

Bishop Chatard High School's 150 graduates will receive their diplomas during a June 1 ceremony beginning at 7:30 p.m., also at Butler's Hilton U. Brown Theater.

Chatard's valedictorian is Anne Jenkins and David Heger is the salutatorian. Archbishop Buechlein and Elsner will attend the graduation ceremony.

Father David Coons, school chaplain, and priests from the Indianapolis North Deanery will celebrate Chatard's Baccalaureate Mass at 4 p.m. on May 23 at St. Pius X Church.

Cathedral High School graduates will receive their diplomas during a 1 p.m. commencement ceremony on May 23 at the Circle Theater in downtown Indianapolis. Valedictorian Brandie Metz and salutatorian Molly Bozic will address Cathedral's 168 graduates.

Archbishop Buechlein will celebrate Cathedral's Baccalaureate Mass at 10 a.m. on May 22 on the school grounds, weather permitting, or in the school auditorium.

Brebeuf Preparatory School graduates will receive their diplomas during an 8 p.m. commencement on June 3, also at the Circle Theater.

Father Coats and Mickey Lentz, coordinator of support services for the Office of Catholic Education, will attend Brebeuf's graduation ceremony. The Jesuit school's 158 graduates will select a commencement speaker to address the graduating seniors and their families.

Brebeuf's Baccalaureate Mass begins at 10 a.m. on May 23 at the school chapel. Jesuit Father Albert Bischoff, rector, will celebrate that eucharistic liturgy.



UNITED CATHOLIC APPEAL

Appeal provides money for Catholic education

by Margaret Nelson
and G. Joseph Peters

Those who are familiar with education know that it is much more complicated than those who benefit from it would guess.

The United Catholic Appeal supports the education of Catholics in the archdiocese directly through funding for the services provided by the Office of Catholic Education (OCE).

The efforts of a small, dedicated staff support the educational ministries of all parishes and schools of the archdiocese. Programs are provided for total Catholic education "womb-to-tomb."

Among stated goals of the OCE's personnel team is: to recruit, support and retain greater numbers of competent and effective leaders in the education formation efforts of the archdiocese.

Translated, that means getting more and better-trained people into delivering the Gospel message in the schools, parish religious education programs and adult education programs.

It also includes providing spiritual and educational training for members of boards of education.

Accomplishing the recruitment of such leaders means devising a plan for updating planning lists at colleges, etc., identifying potential candidates, administering interviews, selecting candidates, working with local search committees, and providing orientation after the candidates are hired.

The personnel team works so that religious education leaders receive ongoing training, including major workshops for principals and parish administrators of religious education, and instructions for new administrators, new teachers, catechists, and special needs providers.

One major goal is to establish standards and assess outcomes of education formation programs, with implementation of school improvement plans next year (1993-94) and improvement procedures for all programs in the future.

The schools' staff has implemented the development of local outcome-based curriculum objectives in at least one core subject area for each school this year.

And a cycle of evaluation for all principals has been started.

Catholic religious education outcomes will be assessed in all parish-based and school programs, using the ACRE—the Assessment of Catholic Religious Education instrument from the National Catholic Educational Association.

The "Elementary Religious Education Curriculum Guide" and the new "Cate-

chism of the Catholic Church" will be distributed, and training will be provided for the teachers in both parish- and school-based religious education programs.

The catechetical or Catholic instructional component of youth ministry is also being coordinated by the department of religious education.

The Office of Catholic Education (OCE) is working with the Family Life Office to encourage the family perspective in planning with parishes and the schools.

The religious education department of OCE also implements the sacramental (baptism, Eucharist, reconciliation and confirmation) preparation policies of the archdiocese.

OCE staffers are working with the archdiocesan Development Office, making plans to increase resources for total Catholic education for all members of the archdiocese. This will include marketing, development and fund-raising objectives.

These same people are working with the deanery boards of education to establish endowments for all schools and parishes under the Catholic Community Foundation.

In 1992-93, the Advanced Marketing program for Catholic schools was used for the second year. Some dramatic increases in school enrollment have been realized because of this approach, which includes archdiocesan and local efforts.

OCE executive director Dan Elsner is working with Indiana Non-Public Educational Association and other Indiana diocesan education offices to promote educational choice programs, as well as other legislative issues, at the state and local level.

The archdiocesan board board of education and the OCE are updating the vision and long-range plan of the board as part of the archdiocesan planning process.

All involved in Catholic education are working "to provide effective leadership through service to our constituents in the fulfillment of their ministry in Catholic education."

This includes encouraging participation in parish renewal programs; communication with principals, directors of religious education and board members; providing leadership and support in response to crisis management and conflict resolution, including telephone assistance and on-site presence; and providing liaison with local, archdiocesan and national groups with the similar goals.

The OCE maintains a high level of presence and service to co-workers in education by providing direction, making scheduled visits to parishes and schools, and responding to needs.

Council elects its new officers

(continued from page 1)

appointed during the time that Father David Coats was archdiocesan administrator before the death of Archbishop O'Mara and the arrival of Archbishop Buechlein.

The six new members are Terry E. Garcia, M.D., St. Monica's Parish, representing the Indianapolis West Deanery; John W. Corya, St. Mary's, Greensburg, Batesville Deanery; Barbara A. Koenig, St. Paul's, Bloomington, Bloomington Deanery; Ramon Parra, St. Martin of Tours, Martinsville, Bloomington Deanery; James R. Zinkin, St. Rose of Lima, Knightstown, Connersville Deanery; and Mary Alice Devos, St. Gabriel, Connersville, Connersville Deanery.

Archbishop Buechlein also reappointed seven members whose terms expired with this meeting: Rosemary Coraggio (outgoing secretary), St. Lawrence, Indianapolis, North Deanery; Hans Geissler, St. Luke, Indianapolis, North Deanery; Patricia Schmalz, St. Mary, Indianapolis, South Deanery; Poynter, Mary Ruth Ernstberger, St. Mary's, New Albany, New Albany Deanery; Janet King, Holy Rosary, Seelyville, Terre Haute Deanery; and Schaub.

Other deanery representatives to the council, whose terms have not yet expired, are Robert J. Cook, St. Jude, Indianapolis South Deanery; Val Jay, Holy Cross, Indianapolis East Deanery; Janet Schuler, St. Mary's, Aurora, Batesville Deanery; William Bischoff, St. Louis, Batesville, Batesville Deanery; Stephen Northam, St.

Augustine, Jeffersonville, New Albany Deanery; Betty Lux, St. Vincent, Shelby Co.; Seymour Deanery; Daniel J. Megel, St. Mary's, North Vernon, Seymour Deanery; and Mary Weber, St. Pius, Troy, Tell City Deanery.

Council members representing women religious are Sister Jean Marie and Daughter of Charity Sister Mary Elizabeth O'Connell, Benedictine, Father Mathew Neuman represents men religious. Father Donald Schmidlin is a representative of the Council of Priests. Dossie and Sue Ann Yovanovich, Holy Trinity Parish, Indianapolis, are the archbishop's appointees.

Ex officio members of the council are Father Coats, moderator of the curia; Father Paul Koetter, chairman of the Council of Priests; and Kenneth Asam, Bloomington, president of the Archdiocesan Board of Education.

In his presentation, Conway reviewed the draft Mission Statement, the statement of values, goals and sample objectives and action steps in the strategic plan. Council members met in small groups and then made a number of specific suggestions, particularly pertaining to action plans.

Father Godecker discussed the restructuring of archdiocesan management at the Catholic Center, to be effective in July. This restructuring was explained in the May 7 issue of *The Criterion*. Father Godecker emphasized that the new organization flows from the five goals identified in the strategic plan.

FROM THE EDITOR

Why pray to Mary and how Catholics do it

by John F. Fink

In this third column in a series about church teachings about Mary for the month of May, let's examine the basis for prayers to her and some of the main devotions to her.

One of the things that separates Catholics from some Protestants is the latter's belief that prayers should be addressed only to God, that we do not need a mediator between us and God. The Catholic Church agrees, and most of its prayers are addressed to God. However, the Catholic Church has also always believed in the Communion of the Saints and the Mystical Body of Christ. The Vatican II document "Lumen Gentium" says about the saints, "Once received into their heavenly home and being present to the Lord, through him and with him in him they do not cease to intercede with the Father for us" (No. 49).

The document also says, "Let the faithful be instructed that our communion with those in heaven, provided that it is understood in the more adequate light of faith, in no way weakens, but rather the contrary more thoroughly enriches, the supreme worship we give to God the Father, through Christ, in the Spirit" (No. 51).

SPECIFICALLY ABOUT MARY the document says: "Mary has by grace been exalted above all angels and men to a place second only to her Son, as the most holy mother of God who was involved in the mysteries of Christ: she is rightly honored by a special cult in the church... This cult, as it has always existed in the church for all its uniqueness, differs essentially from the cult of adoration, which is offered equally to the Incarnate Word and to the Father and the Holy Spirit" (No. 66).

"Lumen Gentium" goes on to urge that the cult "be



generously fostered, and that the practices and exercises of devotion towards her, recommended by the teaching authority of the church in the course of centuries, be highly esteemed" (No. 67). But it adds this warning: "But it strongly urges theologians and preachers of the word of God to be careful to refrain as much from all false exaggeration as from too summary an attitude in considering the special dignity of the mother of God" (No. 67).

It specifically admonishes preachers to "carefully refrain from whatever might by word or deed lead the separated brethren or any others whatsoever into error about the true doctrine of the church," and it says that true devotion "consists neither in sterile or transitory affection, nor in a certain vain credulity, but proceeds from true faith, by which we are led to recognize the excellence of the mother of God, and we are moved to a filial love towards our mother and to the imitation of her virtues" (No. 67).

THE MOST POPULAR devotion to Mary has long been the rosary. Although its popularity has slipped a bit during recent years, still millions of Catholics say the rosary daily. It combines prayer with Scripture and meditation. Mary. Its essential elements are meditation on the mysteries and the recitation of a number of decades of Hail Marys, each beginning with the Lord's Prayer. Each decade is concluded with a Glory be to the Father and, at the end, it is customary to say the Hail, Holy Queen.

The complete rosary, called the Dominican Rosary, consists of 15 decades, but usually only five decades are said at one time. Rosary beads are used to aid in counting the prayers without distraction. Meditations usually on the Joyful, Sorrowful and Glorious mysteries, but the Seven-Day Scriptural Rosary adds the Salvation, Healing, Eucharistic and Consoling mysteries.

The 150 Hail Marys in the complete rosary began as lay

people's way of imitating the monks who used to pray all 150 Psalms each day. At first, the prayers were the Lord's Prayer but, as devotion to Mary grew, these were replaced by the Hail Mary. Its present form dates from about the 15th century, as does the Hail Mary.

A VARIATION of the rosary is the Franciscan Crown, a seven-decade rosary used to commemorate the seven joys of the Blessed Virgin: the Annunciation, the Visitation, the Nativity of Jesus, the adoration of the magi, the finding of Jesus in the Temple, the apparition of the risen Christ to his mother, the Assumption and the Coronation of Mary in heaven. Introduced in 1422, the Crown consists of 72 Hail Marys (thought to be the number of years of Mary's life) and seven Our Fathers.

Besides meditation on Mary's joys, some Catholics also meditate on Mary's seven sorrows: Simon's prophecy that her heart would be pierced with a sword, the flight into Egypt, the loss of Jesus before his finding in the Temple, meeting Jesus on the way to Calvary, the crucifixion, Jesus taken from the cross and laid in her arms, and Jesus' burial. (A set of stations depicting the seven sorrows is on the wall of the chapel of St. Luke Church in Indianapolis.)

First Saturday devotions to Mary trace their origin to the apparitions of Mary at Fatima in 1917. Those practicing this devotion go to confession and, on the first Saturday of five consecutive months, receive Communion, recite five decades of the rosary, and meditate on the mysteries.

The Angelus commemorates the Incarnation of Christ. It consists of three verses, three Hail Marys and a special prayer, and recalls the Annunciation, Mary's acceptance of God's will and the Incarnation. It is recited in the morning, noon and in the evening. The Regina caeli, commemorating the joy of Mary at Christ's resurrection, replaces the Angelus during the Easter season.

Another popular prayer to Mary is the Memorare.

Next week: What about Mary's apparitions?

THE YARDSTICK

A new exhaustive and insightful biography of Pope Paul VI

by Msgr. George G. Higgins

Peter Hebblethwaite's exhaustive and insightful biography of Pope Paul VI is in some ways even better than his excellent biography of John XXIII published in 1985.

Hebblethwaite points out that John XXIII was "at first sight a more attractive subject for a biographer. Anecdotes about him abounded, though on inspection they proved unfounded or artfully invented. There were hardly any anecdotes about Paul VI, reliable or not, and bits of his playful and self-deprecating wit survives translation."

Paul VI suffered from comparison with John. Yet Hebblethwaite argues that Paul is a better biographical subject "because he was a richer and deeper personality, had more worldly contacts and because his pontificate... was of more decisive

importance for the long-term future of the church."

Hebblethwaite summarizes Paul's pontificate as follows:

"He managed to complete the council without dividing the church; he reformed the Roman Curia without alienating it. He introduced collegiality without ever letting it undermine his papal office."

"He practiced ecumenism without impairing Catholic identity... He was open to the world without ever being its dupe. He pulled off the most difficult task of all: combining openness with fidelity."

Speaking as one who attended the Second Vatican Council and has followed postconciliar developments very closely, I thought that I might not learn anything from Hebblethwaite's magisterial 700-plus-page biography of Paul. I was wrong.

Hebblethwaite brings new insight to bear and throws new light on the major events in Paul's pontificate and on many of the leading personalities with whom he had contact. I was so impressed with the book that I am now reading it a second time with consuming interest.

Hebblethwaite is more successful than I would have thought possible in making Paul's shy, reserved, the engaging personality come alive. He calls him the first modern pope, the least clerical, the most naturally talented and best-read pope of the century. He also shows that Paul was a true contemplative—a profoundly prayerful man of delicate sensibilities in fruitful dialogue with the modern world.

Paul VI has often been pejoratively described as Hamletlike: indecisive and fearful of making hard-and-fast decisions. Hebblethwaite has refuted that charge without exaggerating Paul's leadership qualities.

He concedes that Paul, given his reserved temperament, never could have convened the Second Vatican Council on his own initiative, but he argues convincingly in his detailed summary of Paul's enthusiastic and systematic response to the council as the archbishop of Milan, that "few dioceses were so well prepared for the council. And no bishop was."

It is predictable that some readers will be tempted to dismiss this biography because

of their disagreement with "Humanae vitae." That would be unfair to both Hebblethwaite and Paul VI.

Hebblethwaite obviously knows very highly of Paul, but his book is solid and carefully documented history, not an exercise in pious hagiography. He treats the "Humanae vitae" controversy objectively and is not loath to disagree with Paul VI on other issues as well. On balance, however, he concludes that Paul VI was one of the most extraordinary of all the modern popes. I think he is right.

John XXIII clearly favored Montini as his successor, perhaps because he sensed intuitively that while he, John, had the temperament to convene a council, it would take a pope of Montini's modern sensibilities and "genius for the pastoral art" to bring it to a successful conclusion and to implement its decrees without dividing the church irreparably.

Hebblethwaite's telling of this engrossing story is an ecclesiastical biography of the highest quality. I recommend it enthusiastically.

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EVERYDAY FAITH

Here's the school commencement address nobody ever gives

by Lou Jacques

Now that the commencement season is upon us, an observation: Don't you think that most graduation addresses are excruciatingly dull? Admit it. Most are endured rather than enjoyed.

That is a shame. Although no school has yet invited me to serve as their commencement speaker, I think I could give a graduation address at least no worse than some I have heard. Sometimes at night, my mind drifts off to an imaginary auditorium where I am addressing a few hundred of this year's graduates.

"Good evening, graduates. Congratulations. You have made it through some difficult obstacles. Savor the moment. Today is your day in the spotlight. We applaud your genuine accomplishments. Enjoy your moment of grace, because



tomorrow we will forget what you have done. Not out of malice, you understand; this is simply the way of the world. Accomplishments are but momentarily noted; failures remain with us for a much longer time."

"I say this not out of cynicism, but to prepare you for what lies ahead. A commencement speaker who offers nothing but pompous platitudes does more than merely bore you; he or she does you a genuine disservice by failing to remind you that the world can be a cold, unforgiving, and demanding place. With diploma in hand, you are about to face that world armed only with your skills, your wits, and the love of friends and family."

"But take heart. Wits, skills, and the love of those who care about you are a potent combination. Do not be afraid to fail as you strive toward your goals. The essence of life fully lived lies in the journey rather than in the destination."

"Avoid the cardinal sin of spending your days in safe passage without truly stretching your horizons. Remember, too, that your past accomplishments are his-

tory; those among you who have done the best must start over again; those who have fared the poorest have a fresh supply of days to make something of yourselves."

"By all means, pursue a college degree (if you so choose) and prepare solidly for a career. I trust that you will help earn your way through college as I did; do not expect a handout from your parents. They do not 'owe' you an education. With your diploma comes both the freedom to be an adult and the responsibility to make your own way in life. Be ready to stand on your own two feet. Too many graduates expect the gravy train to continue forever; too many parents continue to supply the gravy long after the meal should be over."

Along the way, savor some sunsets. Live each day fully. Give your heart to a person and to a cause. Fight injustice where you find it, but keep a light heart and laugh often. Do not expect to find genuine peace of heart outside of living the Gospel and following Jesus Christ. And expect some strife in his service as well."

"When the time comes for someone to chisel your name on a tombstone five or six

decades hence, may your friends and loved ones be able to recall what a beautiful, giving, and fulfilled life you have led. All good wishes!"

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To the Editor

Don't be spectator but participate

On reading letters about holding hands during the Our Father at Mass: I ask those who have opinions to consider the following which may be of value. One great cause for convening Vatican Council II was to bring us to be a community and to see Christ in and caring for one another. It was also to take us out of being a spectator and enable us to participate in the celebration of the Mass which is the central act of all of us individuals to worship God as a community and as part of the Communion of Saints.

It has been difficult or impossible for some to break the old ways but to say the rosary during any part of Mass or to be in meditation when the Lord's Prayer or any part of the Mass which is not for that purpose is to be apart from the community's worship service. There are times for such prayer and meditation and they are important.

I can understand where some cannot accept this symbol of community and love as we are not all the same. I urge all around to simply offer their hand and withdraw and understand if it is not taken. I would also urge those who are hesitant to try to feel the power of prayer when done while mentally and physically joined. This togetherness can have a healing effect when the power of the Holy Spirit is called upon.

We need to act together and influence others to come to Christ or the world will consume us. We cannot do it as individuals. The reference to the 1975 statement of the Congregation for the Sacraments and Divine Worship said only that the practice of holding hands should be repudiated, not that it was. There are and were many such statements made by those who will still pray vertically only and have feared change. I suggest that anyone who has trouble with things such as this can be enriched by attending their RCIA as a refresher course.

Dan Logan

Indianapolis

A gesture during public worship

I am responding to Anne-Margaret O'Sullivan's letter in *The Criterion* (April 2). Beauty is in the eyes of the beholder. There is much beauty in the desert—sand dunes, as well as grass, trees and flowers.

Since we are all made differently, our gifts and talents, our likes and dislikes, vary also. That even extends to how we appreciate what God has made. This could make people seem insensitive, but not "ingrates."

As to the "new trend" of holding hands, this is a gesture during public worship (Mass). It should encourage the

different participants to help one another, through the Holy Spirit.

In public worship, we show ourselves as a unified Body of Christ, openly manifesting our love of God by a visible sign.

We in the Catholic Church are blessed to have had everything arranged for us centuries ago, so that we can bring our burdens to the Lord, place them on the altar, and pray together for each other.

In defense of the "intruders of your privacy," those people may have wanted to reach out to you because they were able to see Christ in you.

Private meditation should not be disturbed. But it should be offered before and/or after Mass—which is a public worship service.

We must learn that internal worship (prayers and meditation) plus external worship (vocal prayers, congregational singing, genuflections and yes, holding hands) bring us together to share our weaknesses and strengths.

We obtain hope from the homily. We obtain strength from communion. We obtain blessings from our offerings. We obtain joy from the singing. We obtain support from our prayers.

These things help our faith turn to love. You might suggest that your priest instruct the parishioners either to extend their hands forward and upward, or to hold hands. Then, everyone attending will be doing the same thing, according to his instructions.

Lillian Stevenson

Indianapolis

Articles on singles was incomplete

What a paradox! The headline read "Single Churchgoers Merit Welcome, Regard." Then not only was the article incomplete, it ended mid-sentence!

My! What regard you have shown us single persons! It started out to be a good article, but my blood began boiling as I searched throughout the newspaper for its completion—and is doing so, even now!

Nancy Vezolles

Indianapolis

(Sometimes our computer has a mind of its own. It dropped the final line in the article while the page was being printed after the page was proofread. The final sentence should have read, "Without one member, the Body is not whole."—Editor)

Facets of abortion are easily lost

The abortion holocaust has brought out a lot of strong feelings in people, but such passions are not for condemning others. There's more to it than that.

I believe, for a Catholic, there are facets of this abomination that are easily lost in the smoke of conflict, that need to be mentioned once more.

1) There's nothing "right" about abortion. It's a major tragedy that demands our compassion and reparation. Since only God can see our hearts, I've found that it's best to leave the judgment of others to him. (He constantly has to remind me of this, as it's very easy for me to forget his compassion for us sinners when the horrors of abortion and the tactics of the pro-abortion crowd seem so overwhelming to me at times. It's a good thing that they don't face God!)

2) In the case of abortion, "Choice" is a misnomer. Many mothers who get abortions have been railroaded, forced, or manipulated into an abortion by those who should be taking care of them. The children, of course, have no choice whatsoever. When given an informed option of having an abortion or being offered the help needed to care for a child, most women will give life to their children.

(The fathers have been shoved out of the picture altogether. Where is their choice?)

3) Pro-lifers do care! To those accusing pro-lifers of disregard for women or children, may I offer you a challenge? Check out Save One Life, Birthright, Birthline, Crisis Pregnancy Hotline, Women Exploited by Abortion (WEBA), Project Rachel, St. Elizabeth's Home, and a myriad of other non-profit organizations that, without aid from Congress or the myopic press, have been helping abandoned and exploited women and children since *Roe vs. Wade* came down. Your concern for our needy mothers, where you very welcome and much needed there. You won't be paid in blood money as at Planned Parenthood (another misnomer) but you will be paid much more.

4) Prayer is the best solution I've been able to find to cool down the anger that this outrage generates. Jesus suffers crucifixion for each of us, many more times than we'll ever know. Who am I to judge anyone?

5) As a Christian, every human being is my brother or sister. If I love Jesus, could I

watch him die a horrible death for love of the most hardened abortionist, and still be able to say, "It's not my problem. Send that sinner to hell!"? If I could, would I really love Jesus? Even when I forget a brother or sister, he does not. I cannot condemn the most depraved sinner without condemning myself and crucifying Jesus. We must ask his mercy and love for all people if we would give Our Lord joy instead of grief.

I think that all of us need to pray and sacrifice to God to end this holocaust of the innocents and this war on mothers and fathers. Then we must do what the Holy Spirit leads us to do to end it. Above all, whatever we do must be done out of love for God and for our brothers and sisters.

I find that no matter what I think somebody owes me, I owe Jesus much more. I doubt whether, in this respect, I'm much different than anybody else.

Please, all parties, remember: Jesus died for all of us. Stop the bickering and ask him how he wants you to live, and there won't be time to point fingers at anybody.

Diana Ryker Brunnsman

Sumner

Point of View

City loses friend in Father Ramos

by "Marge" Nelson
Assistant Editor, *The Criterion*

This is not a news story, even though the subject has been in the headlines. In fact, some of them have appeared in *The Criterion*.

It's about a man who had always brightened the places he went. But he has lived under a cloud for a year now.

On those Thursdays, the news staff could hear his cheery shout as he came in the office at the reception area door.

He was in the Catholic Center bringing a check to the chief financial officer, he explained. That seemed to be true, because he managed to have his photo taken with Joseph Hornett at least once—with both smiling broadly.

The checks were a result of this priest's efforts to reduce the debt of his center-city parish by several hundreds of thousands of dollars (some of them matched funds).

His upbeat stops were bright spots in those years of weeks—and he got the same reaction in other offices. Providence Sister Marian Kinney remembers his cheery stops in the Propagation of the Faith Office. He collected donations for the missions that his order could distribute quickly.

After one visit, salespeople at a religious goods store remarked about how they enjoyed his jubilant manner.

In the newsroom, he liked to look at the wire reports from his native Philippines. And he sifted through the current photos in their box. Sometimes the staff "planted" special shots—like Imelda Marcos' shoes—to get his reaction.

Most times he told beautiful stories of his dedicated parishioners—like Michael Blair, who grew up in the Faith Office. He became a leader in the parish, president of the Urban Parish Cooperative, and a successful Indianapolis businessman.

He told of Lillian Stevenson, who helped keep the school going with the parish store. And she was recognized by the community for her efforts to lower the infant mortality rate.

Perhaps he was most enthusiastic when Cardinal Jaime Sin came from the Philippines to celebrate the parish's 70th anniversary. It was a "classy" celebration.

In fact, dozens of people have speculated that his "old-fashioned" culture and his own innocence may have brought him under his year-long "cloud."

A member of an order—Divine Word—that ministers to center-city parishes, he seemed to fit about the responsibilities of the priesthood in a way most Catholic Hoosiers did some 40 years ago.

So Father Ponciano Ramos was shocked when, on June 10, 1992, three junior high school boys filed child molestation charges against him.

On April 24 that year, at the request of the principal, the pastor had searched the teens after "stink" bombs were set off in St. Rita School.

From the beginning, Father Ramos has said he was innocent of these charges. The pale color, the loss of his ever-present smile, and the tears that escaped his eyes were testimony to the shock he experienced from the very idea that he would do such a thing.

What could be worse than harming a child—in any way? Most dioceses now have strict guidelines for dealing with such acts by priests. But few have procedures for those who maintain their innocence.

The archdiocese cooperated with the police in the investigation. On June 11, 1992, a statement was issued, saying in part: "We are concerned about any allegations of child molesting in our schools. Father Ramos has demonstrated himself to be a man of integrity in the past and we see no reason to doubt his innocence."

People said prayers on the priest's behalf in many Indianapolis churches. Hundreds of people wore ribbons and filled the courtrooms. Father Ramos, Ponciano Ramos before and during his pre-trial hearing. Many were there every time he went to court for the hearing, which was postponed many times.

Two weeks ago, the prosecutor withdrew the molestation charges.

Friday, May 14 was the day Father Ramos followed the advice of his lawyers and pled guilty to a misdemeanor charge of battery.

The average 45-year-old Indiana man—even a priest—would have been "wiser." He would have called the police. Or he would have had the proper witnesses. But this man came from a Philippine culture. This, combined with a seminary background, seemed to result in his child-like innocence.

Blair thinks that on that day in 1992, Father Ramos was pressured with concern for the other children's safety. Those who know him could believe that the priest didn't expect to find anything except stink bombs in those boys' pants.

If the proper charges had been filed originally, Blair believes the parishioners would have reacted in a much calmer way. "I hurt a champion—a friend—that we need so desperately in the inner city," he said. "His shoes will be hard to fill."



U.S. Backing Abortion to Control World Population

CORNUCOPIA

Green curtains and the flu

by Alice Dailey

"Those little weeds under the windows should be sprayed right now," I told my daughter, "but it's still chilly."

She shivered and coughed. "Looks like rain, too."

"What's the matter with you?"

"Just—sniffles," she gasped between some sneezes that made the curtains sway.

"Don't tell me it's that flu again! Remember last spring. . . ." Waving me away she clapped a hand over her mouth, ran to the bathroom, then collapsed on her bed. Within hours I was exhibiting the same bilious symptoms.

Thus began one of the greatest spectacles in racing—to the bathroom. Two very sick people who often needed the lone facility at the same time tried fast legwork. That called for heroic restraint on the part of the loser. Where our abode had been reasonably cheerful and organized it was downgraded by fever, chills, nausea and wrecking-ball coughs into the House of Hell.

We made feeble attempts at nursing. I brought her jello; she retched. She brought me bacon; I held my nose and yelled, "Get it out of here!" We couldn't tolerate packaged and canned soups that seemed to have been packed in ocean brine. Cereal made dry mouths even drier.

A few days of non-eating causes the body to stop fighting. I tossed on sweaty sheets and pondered many things. Who was the low-life who had slipped us this micky? Now I could understand the suffering of the world's starving and dehydrated. I asked, "Lord, is our time up? Is this it? But who can rustle up twelve pallbearers on such short notice?"

The Lord does hear the cry of the poor. As swiftly as she had been struck down my daughter did an about face and became her usual animated self. Seeking to follow where she led, I slid out of bed. "See, I'm getting better too." But my head reeled and silver sparks flew.

"Like fun you are." She helped me back to bed. "I'm calling the doctor!"

"No. Let me," I insisted, plotting to sink back into oblivion once she left the room. But, as unbudging as Florence Nightingale at Crimea she held her ground as I dialed. A recording said, "Our office is closed for three weeks. If this is an emergency call so and so. If different help is needed, call another so and so."

"Well," my daughter, commanded, "which so and so is it to be?"

I shook my head and the silver sparks flew again. "None. I'm not about to unreef my mind-boggling history to a stranger. And I couldn't hold my head up that long."

With unwavering devotion, the patience and persistence, my built-in Ms. Nightingale left me no alternative but to recover.

The world had changed during our dropout from the human race. A prissy, fraidy-cat spring had been ignited by a

wave of heat from the equator and had turned our yard into a tropical jungle.

"Hey," I said while still not quite lucid, "why did you hang those green curtains from my window?"

"There are no green curtains."

"Then what are those tall things waving there?"

"Oh, those. They're the little weeds you planned to zap the day I got sick."

check-it-out...

Noted storyteller and author, Father John Shea will open the 17th Annual Conference for the National Association for Lay Ministry (NALM) at the Indianapolis Convention Center.



June 3-6. Father Shea, director of the doctor of ministry program at University of St. Mary of the Lake, Mundelein, Ill., will speak Thursday evening on "Releasing the Power of Love." He will center his presentation on how ministry can flow from a deep spiritual center where human and divine love intermix. The four-day conference will also feature speakers Auxiliary Bishop Robert L. Moreau, Diocese of Green Bay; John Reid, Dr. Juan Lorenzo-Hinajosa, Edlen Blanton, Dr. Greer Gordon, Dr. Veronica Morgan-Lee, Dr. John Gutting and Dr. Ed Sneller. The theme of the conference, "Ministers of God's Love . . . a welcoming presence" will explore aspects of hospitality through prayer, talks and work sessions to help attendees be true ministers of God's love and presence. The annual conference is open to anyone—members and non-members. For more information about attending the conference, call Julie Brewer at 317-236-1449.

Mary, Queen of Peace Parish, Danville, will hold Festival '93 on June 3-5, from 5-10 p.m. on Thursday; and from 5 p.m. to 12 a.m. on Friday and Saturday. The festival will feature carnival rides, volunteers from the Indianapolis Zoo will bring small animals for display, an arts and crafts show from 3-9 p.m. on Saturday, an old fashioned fish fry, Monte Carlo games and a wine and beer garden. For more information, call 317-745-5622.

A memorial service and candlelight procession to commemorate the lives of Hoosiers who have died from AIDS will be Sunday, May 23 beginning at 7:30 p.m. The event will begin in downtown Indianapolis at the Indiana Government Center, West Plaza. Following a brief program, there will be a candlelight procession around the Capitol building for a memorial service. Luminaries representing each Indiana life lost to AIDS will be placed around the Capitol building lawn and lighted as the procession begins. In the event of rain, the program

will be in the State Capitol Rotunda. The theme of this year's observance is "Remembrance Through Light." The Indianapolis memorial will coincide with similar ceremonies world-wide on May 23, the 10th Annual International AIDS Candlelight Memorial. The local event is jointly sponsored by six of the area's HIV and AIDS organizations and service providers. In recognition of this event, Indianapolis Mayor Stephen Goldsmith has proclaimed May 23, as "AIDS Memorial Day." Those wishing to attend should gather at the Plaza on the west side of the Capitol building by 7:20 p.m. Candles for the procession will be provided. Organizers are also requesting that all area churches toll bells for five minutes at 8 p.m. on May 23. For more information, call The Damien Center at 317-632-0123.

The library of the Monastery Immaculate Conception and Marian Heights Academy in Ferdinand will hold a used book sale June 2 through 6. This sale, which will feature history books, will be located in the monastery and academy library. The sale will be held from 9 a.m. to 9 p.m. each day. Books on history, biography and travel will be available for purchase. A silent auction will be held on June 6, from 2-4 p.m. The auction will feature multi-volume history sets and other collectors' items. For more information, call the monastery at 812-367-1411.

vips...

Francis S. (Mike) Connelly was honored by the Notre Dame Club of Indianapolis with its Award of the Year May 12. A past president of the Notre Dame Club, Connelly has also held leadership positions in numerous organizations including the presidency of the Indianapolis Catholic Social Services board. He is currently president of the board of *The Criterion* and president of the Serra Club of Indianapolis.

Also honored by the Notre Dame Club of Indianapolis were Leo Barnhorst and F. Quinn who have chaired the club's scholarship committee for 22 years and have been responsible for raising nearly \$1 million for Notre Dame scholarships for local high school students. (See page 16 for the list of this year's scholarship winners.)

Jacqueline A. Simmons of the Notre Dame class of 1976 assumed the presidency of the Notre Dame Club on outgoing president Rick Valdiserri.

Kevin DePrey, director of Fatima Retreat House in Indianapolis, was elected regional representative to the National Council of Retreats International at the recent meeting of the organization's Ohio Valley Region.

OOPS. . . The May 14 vips section reported that Holy Cross Brother Joseph E. Umile was approved by the North Deanery Board of Education for the selection of something, but we forgot to tell you what he was selected to! Brother Umile will be the new principal of Bishop Chatard High School.



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SPRING PARADE—The St. Vincent de Paul conference of St. Agnes, Nashville participates in the Spring Blossom Parade in Nashville on May 1. The float won first prize in the overall competition. Jim Dugdale drove the tractor while Benedictine Sister Mildred Wannemuehler rode on the float.

Third Order Carmelites live deep spiritual lives

by Elaine C. Theisen

Lay people who have sought help in living the Christian life more deeply have often turned to those "experts" in the subject, religious orders.

Thus, several religious orders, starting in about the 12th century, began to live together lay people to learn to live the charisms (the special marks or virtues) of the parent order. These groups have traditionally been known as third orders secular and are provided for in canon law.

In the Archdiocese of Indianapolis there are two Discalced Carmelite Third Order groups, one in Indianapolis and one in Terre Haute, both attached to monasteries of Carmelite nuns in those cities.

There are also third orders associated with the Benedictine and Franciscan orders for both men and women.)

The Indianapolis Carmelite third order began in 1947 when the late Dorothy Russo approached then-priorest Mother Miriam Elder about forming a chapter. Mother Miriam asked Dorothy Schwegman, Greensburg (now a resident of Dreyerhaus Nursing Home in Batesville) to help.

Long-time president of the group, Marge Teipen, Indianapolis, was also one of the first members. She said that she had been aware of other third order or oblate groups in the city but was not attracted to their particular spirituality. "But immediately when I heard the Carmelites were forming a secular group, I wanted to be a member," she said. "I joined because I felt (and feel) strongly a direct call to the Carmelites."

The Terre Haute group formed more recently but has been thriving, drawing members not only from the Indianapolis Archdiocese, but also from the Evansville Diocese and from Illinois. The Indianapolis chapter also has members from the Lafayette and Fort Wayne dioceses.

According to the *Catholic Encyclopedia*, third orders "strive after Christian perfection by observing a papally approved rule under the direction and in the spirit of a religious order." For both archdiocesan groups this means one of the nuns at each monastery has a special responsibility for their respective organizations, but other Carmelite nuns also join the faithsharing of the Indianapolis group as well.

But when it first began, Msgr. Raymond Bosler led the Indianapolis chapter, as the sisters were unable to at that time.

20 CYO volunteers honored with Msgr. Busald Awards

by Mary Ann Wyand

Twenty Catholic Youth Organization volunteers from Indianapolis were honored for their dedicated service to youth with Monsignor Albert Busald Awards following a Mass on May 4 at St. Philip Neri Church in Indianapolis.

"We always take great pride in honoring volunteers for their years of service in working with the youth of their parish," Edward J. Tinder, CYO executive director, said. "These outstanding volunteers play such an important role in the lives of the young people they supervise, and they truly deserve a pat on the back for their efforts."

Tinder and Father David Coats, vicar

He interviewed prospective members and gave talks at the monthly meetings, followed by questions. Teipen recalls that in the 12 years he was chaplain for the third order, he missed only one meeting, and that was because he was snowbound.

Linda Miller, Marion, learned of the Indianapolis chapter from Carmelite Father Daniel Chowning, once a member of the group and now novice master at Holy Hill in Wisconsin. She feels belonging to the group "has helped me build a secure relationship with God and realize that God is the fiber of my being."

"Meetings," she said, "are like coming to the well to drink. Sometimes I don't think I am thirsty, but I drink and drink."

Rita Schoettrup, Greensburg, "found out about the lay Carmelites through a friend who put me in touch with a member living close to my area."

One Indianapolis member investigated the group early on and poured over Carmelite St. John of the Cross's "Ascent to Mt. Carmel" for years without understanding it very well, but was finally able to join the group in the '80s. She gathers strength from the monthly meetings where she feels free to talk about union with God, something she can't discuss with others easily.

A prospective new member is Chris Worley, Brownsburg. He was led to contact the group because of a strong desire to grow in the spiritual life and through contact with St. Teresa and St. John of the Cross as he read *Spiritual Life* magazine, published by Carmelite friars in Washington, D.C.

The Carmelite charism emphasizes union with God through and in contemplative prayer, especially as taught in the writings of St. Teresa of Avila, St. John of the Cross and St. Therese of Lisieux (the Little Flower). That emphasis on contemplative prayer drew Lucille Pierpont, Vincennes, to join the Terre Haute group when she saw a sign about it at the monastery there. She said, "It is supportive to talk with those trying to understand Teresian spirituality."

Another member of her group who received the Carmelite scapular on Mar. 28 says the meetings help her "to recommit, try harder, learn."

"Studying Teresa strengthens my relationship with Christ," said Nancy Vezolles, Indianapolis. Schoettrup is especially attracted to the Carmelite practice of the presence of God, that is a

general, presented Busald Awards to Good Shepherd parishioner Mike Prestel, Immaculate Heart parishioners Jeff Bourquin and M. Philip Thoben, Nativity parishioner Jim Mahin, Our Lady of Lourdes parishioners Dennis Davis and James O'Donnell, and St. Barnabas parishioners Larry Denzio and John Jaffe.

Also honored with Busald Awards were St. Christopher parishioner Joseph Doyle, St. Luke parishioner Barbara Hasbrook, St. Mark parishioner Mary Kay Hahn, St. Matthew parishioners Richard Gale and David Petroff, St. Michael parishioners Susan Watson and Thomas Gregg, St. Pius X parishioners Michele Collins, Roger Brangan and Celeste Thompson, and St. Simon parishioners Lee Roseman and Geri Pearson.

constant sense or realization that God is with you.

Another prospective member, Mary Fisher, Bluffton, became interested after meeting Miller at the Carmelite Forum held annually in South Bend in June, but Fisher was already well acquainted with Teresa and John, as was Amanda DiCicco, who recently moved from Philadelphia, where she belonged to a group attached to the Calced Carmelite order.

Teipen notes that the monthly meetings "support attempts to be faithful to the call." Meetings for the Indianapolis group include praying Vespers from the Divine Office, business, a period of formation or quiet prayer, a time for faithsharing, and a question or social time.

Vezolles noted that it is "blessed to have Carmelite sisters join in the meetings from month to month. How precious they are; how esteemed their insights!"

Miller, recently elected president of the Indianapolis chapter, appreciates the community aspect. "I need to be able to share my spiritual journey with those who understand the way of Carmel," she said.

Teipen points to differences in members

and cherishes "how persons of very different personalities are called to the one path of prayer and holiness" in Carmelite spirituality.

The Third Order Carmelite is expected to pray parts of the Divine Office daily, to spend at least a half hour a day in quiet prayer, and to live a life of good works and prayer in the home, workplace, parish, in social gatherings—wherever life is lived.

Membership links a person to an ancient order in the church noted for its teaching on contemplative prayer. Pope John Paul II is a Third Order member, as was Archbishop Fulton J. Sheen, since diocesan priests may belong.

The order since its beginnings has a special devotion to the Blessed Virgin Mary and many, like Worley, are attracted to that. The rich history and teachings of the order have spilled through the centuries to contemporary members of the church and continue to lead them in longing for union with God.

Further information may be obtained by calling the Terre Haute or Indianapolis Carmelite monasteries.

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ICC-backed bills signed into law

by Coleen Williams

Several bills supported by the Indiana Catholic Conference (ICC) were signed into law during the recently completed session of the Indiana General Assembly.

The ICC staff, supported by 3,400 networkers in the five dioceses in Indiana, was able to play an important role in bills signed into law that will:

- prohibit assisting suicide,
- fund the Women, Infants & Children Program,

►provide free or reduced-price breakfast to school children,

►establish a system to aid caseworkers with child abuse risk assessment and tracking offenders, and

►allow juries to recommend the option of life in prison without parole in all death penalty cases.

The ICC board of directors had asked the conference to lobby on 10 issues during this session of the legislature. The issues ranged from prohibiting assisted suicide to funding programs that assist children and their families.

'Signing' now part of liturgy at Osgood parish

by Barbara Jachimak

Ginger Strassel, who is hearing impaired, began attending Mass 18 months ago at St. John the Baptist in Osgood.

She soon found that parishioners take seriously their mission to serve the needs of their members.

After the death of her parents, Strassel had left her group home in another parish and moved to the Osgood home of her sister and brother-in-law, Theresa and Bill Bonnell.

While attending Mass, Strassel met Angela Dornbach, a parishioner who is proficient in interpretive signing. From that time grew the ministry of signing the 10 a.m. Sunday liturgy.

Dornbach wanted to interpret the Mass in sign language so that Strassel could share the celebration of Mass equally with others in the assembly.

Dornbach approached Father John Minta, pastor at St. John, about signing the liturgy every Sunday for the benefit of Ginger and anyone else who had difficulty hearing spoken words. Father Minta happily agreed. Dornbach began signing the Mass the following Sunday.

"My parents were deaf mutes, so I have been signing since I was about nine months old," she explained. "I felt there was a

need to share our Lord's word with her when Ginger moved into the parish."

Dornbach said she has signed spoken words for the hearing-impaired for 20 years at Providence Hospital in Cincinnati, where she is employed as director of volunteer services. She and her husband John live in Milan and have six children and five grandchildren.

Angela Dornbach interprets the homily, petitions and words of every hymn, as well as the liturgy itself. She recently signed an audio tape, which was played for parishioners at the Mass.

At first, the congregation's attention was on the signing during the service. But now the motions are part of the normal routine to everyone but visitors.

Parishioners have nothing but praise for this ministry. Several have commented that they do not know of any other church in this area where the Mass is interpreted in sign language.

(In Fortville, St. Thomas offers an 8 a.m. signed Mass each Sunday. In Indianapolis, St. Barnabas has an 8:45 a.m.; St. Joan of Arc and Holy Spirit, 10:30 a.m. and St. Matthew, an 11:30 a.m. Mass.)

Theresa and Bill Bonnell expressed their gratitude for the concern Father Minta, Dornbach and the parish community have shown for Strassel. Another parishioner, Bob Jackson, also benefits from the signing

of the Mass while he is learning sign language in a class which is available in the area.

Franciscan Sister Elaine Merkel, director

of religious education at St. John the Baptist, summed it up: "I hope no one takes Angela away from us. We are blessed to have her."



GOOD SIGN—Angela Dornbach uses sign language to interpret the words of the Mass at St. John Church in Osgood. She also signs the music, homily and petitions. (Photo by Barbara Jachimak)

Connersville adults participate in Christian ethics discussion

by Kathleen Rhodes

"Does Christian Ethics Mesh or Clash with Modern Society?" This was the issue addressed by Dr. Kenneth Weare, assistant professor of moral theology at the University of Dayton.

Weare presented the final program of the 1992-93 Adult Faith Formation Series, sponsored by the Connersville Deanery Board of Total Catholic Education.

"Understanding what is Christian responsibility can be a problem," he said. "Christian ethics is the morality of those calling themselves Christian. Modern society can be the neighborhood, county, state, nation or world."

The answer to this question could be positive or negative, he said. The response could depend on the diversity in a local parish, archdiocese, state, religious communities, and among bishops themselves.

Weare gave the example of the bishops' pastoral letter on war and peace, "The Challenge of Peace," in which they voted almost unanimously on approval of the text. Yet, when the bishops went home, reporters presented two of the them with a possible scenario of launching missiles. One bishop said he would oppose any launching, while the second would approve, for other reasons.

Another example he gave involved ethics in engineering. Before the space shuttle Challenger blew up, engineers knew that there was this possibility. But warnings were ignored because NASA was behind schedule and Washington was pressuring for a launch. One engineer listened to the warnings and refused to sign approval for the launch.

Weare asked about responsibility. In learning to determine, "How can I make a moral decision," he gave eight dimensions of what being human means.

He said that each human is subject and distinct from materialism and that every human is brother and sister to each other and a child of God. Every person has human dignity.

Weare used an example of a company building a factory in Mexico. While workers in the U.S. get paid \$10 an hour, Mexican workers might earn only \$1.10 an hour with no benefits or environmentally-safe working conditions. He asked for consideration for the "stockholders," not just the stockholders.

Humans need to care for their bodies, avoiding drugs, tobacco and other agents that harm their physical well being. And they should be aware of their limitations, Weare said.

The human person is a being in the world, with physical, as well as spiritual needs. All must take care of their environment and make wise use of all resources, he said.

Humans are essentially oriented

toward each other. Relationships develop. Men and women marry and create families. Decisions revolve around family considerations. And all family members' opinions should be heard and considered, said Weare.

Human persons have a need to live in social groups. They must create structures to serve the common good. The church is one structure that could meet the needs of people in all aspects of life, he said.

People are created in God's image. In solitude, they should look at themselves in a mirror, he said. Each person should look at his or her reflection, listen to the head, heart and gut. "That is God speaking to you," Weare said. "When you are alone with God, ask what Jesus would do."

Weare said that all humans have histories. They must question whether they have grown and learned from history and past experiences.

"Each person is unique and special. God has a special place in his heart for each of us. How can we encourage and allow each person to show and develop talents. This uniqueness should be encouraged in our families, universities, and churches. Identify and allow talents to grow and develop," he said.

He told a story about a group of African men who used a process of "action, reflection, action, reflection" in their Bible study. After reading and reflecting on the story of the Good Samaritan, one man mentioned how impala had run through and destroyed his corn crop.

The men in the study group decided to spend part of their days replanting their friend's field. The next week, the men reflected on the personal meaning of the Gospel in action.

Weare directed the Connersville Deanery participants into small groups to consider whether Christian ethics mesh or clash with society.

One concern the groups raised was the imposition of values by the media. Weare said that any time a word is spoken or written, someone is trying to pass on a value.

Weare said, "Today, social scientists blame the breakdown of family for the breakdown of society. All over the world, fathers, mothers, and anyone raising children must teach, through their actions and words, not to be racist or prejudiced. Christians should be in the world and not of the world."

He said that concerns of all the needy and the environment can be meshed. Every person has a voice, whether he or she lives in a rural or urban area. Weare suggested that each individual write to local, state, and national government to express opinions.

If enough people speak up about a proper cause, the people representing them will listen, said Kenneth Weare.

SOCIAL WORK

The Roman Catholic Archdiocese of Indianapolis is seeking two part-time employees to share the position of Program Director for the Retired Senior Volunteer Program of Catholic Social Services. Each position involves approximately 20 hours of work per week, with some flexibility in scheduling. The positions are as follows:

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Family life encompasses equality in the home

by Dolores Leckey

Few people these days argue (at least publicly) in favor of the inequality of women and men. Intellectual assent abounds to equality in principle. The trouble arises when individuals or institutions examine their actions.

Then the discussion's focus is usually on women, since, historically, men held dominant positions in our various social arrangements. How are women treated? How do men behave? What, if anything, needs to change?

Family life is not exempt from such examination. An important document of the U.S. Catholic bishops, "A Family Perspective in Church and Society," presents a vision of family life in which a primary task is to serve life, which includes developing each family member's potential.

Obviously this relates to children's education and spiritual formation, and to changing roles of men and women.

In the span of one generation, we saw a movement of women from the home into the workplace, motivated not by economics alone. As women became more educated, they expected to exercise their professional skills. Add to that the pressures of a global economic slowdown and one sees why two incomes became the norm in so many households. With that came struggles over the dimensions of shared responsibility at home.

A functional equality of men and women became more evident as men grew more adept at caring for small children, preparing meals, doing laundry.

But the equality of men and women reaches deeper than household duties. It is about how power is shared and influence felt. These questions are probably the source of much of the tension in many contemporary marriages.

In Christian life—and Christian marriage—power is viewed through a special lens. Creativity infuses the idea of power in marriage.

Generating new life and bringing human persons to birth is a distinctive mark of this creative power. Catholic tradition regards this as a sharing in divine creativity. It is one area where equality is tested.

How will decisions about family size be determined, for example? A goal of natural family planning, which requires the joint responsibility of husband and wife, is to deepen dialogue about the meaning of marriage and the participation of both spouses in shaping a vision for this family.

Creatively sharing power does not end with the birth of children, however. Deciding which traditions and values will be passed from generation to generation is another example of sharing power.

How these two family "views" of

holidays get blended will say much about that family's practice of equality.

Other decisions also are important. The underlying question: How will important decisions be made?

While it is widely accepted in Western cultures that marriage is a partnership, (a covenant, says the church), it is, I believe, a unique one. Our teaching calls for mutual submission—not dominance by either partner—of each to the other. There is enormous freedom and power in this.

What the second chapter of the Letter to the Philippians says about how to relate to one another in community also applies to families.

"There must be no room for rivalry and personal vanity. Look to each other's interest and not just your own. Let your bearing toward one another arise out of your life in Christ Jesus. For the divine nature was his from the first; yet he did not think to snatch at equality with God."

Such mutuality does not come easily. Life together at home reveals our flaws and emotional neediness, and will require ongoing reconciliation, whose value holds a lesson our world dearly needs.

Christian discernment is needed so that submissiveness does not become one-sided, slipping into oppression—or even abuse—on the one hand, passivity on the other. The U.S. bishops' committee on women condemned using Scripture to condone abusive behavior toward women in a 1992 document titled "When I Call for Help."

It said: "Even where the Bible uses traditional language to support the social order common in the day, the image presented is never one that condones the use of abuse to control another person."

Every marriage is likely to be characterized by physical and psychological differences which result in different traits, interests and talents. Equality means reverencing the differences and helping each other develop personal gifts.

For example, many women testify that their husbands encouraged them and provided practical support at home when they returned to school to pursue educational goals.

Attention to equality in marriage also is important for children. A spirit of respect and responsibility at home helps boys and girls believe in their own worth and that of the other.

Furthermore, practicing equality at home reaches beyond—to neighborhood, parish, city and nation. For everything is connected and, as St. Thomas Aquinas taught, love diffuses itself.

Thus, at home we have a chance to practice a way of life that ultimately honors society's common good.

(Dolores Leckey is director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.)



EQUAL PARTNERS—The equality of men and women reaches deeper than assigning household duties. It is about how power is shared and influence felt. Equality means reverencing the differences and helping each partner develop personal gifts. (CNS photo by Mimi Forsyth)

Who turns a house into a home?

by David Gibson

There is a big difference between a house and a home. People can buy or rent a house or apartment, but it takes more than money to make a home.

A home is the creation of people who make such a large "investment" of themselves that the "place" where they live—whatever place, since they might move from time to time—reflects the very people they are.

Home is where the heart longs to be. Why? Because the welcome it offers is unconditional. Its very walls come to communicate comfort and challenge, val-

ues, love, a sense of identity. I'm not talking about interior decorating here.

What I want to ask is, "Whose job it is to make a house a home?"

I sense that this is a basic question about the equality of men and women at home.

I could just as well ask who ought to nurture children, or tend the sick person, or keep the spirit of celebration alive on holidays, or communicate faith or lead prayer at home.

Making a house a home is no one's role; I believe, rather, it is the role of all—neither husbands nor wives excluded—who reside there.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Changing roles affect home life

This Week's Question

What is a sign of the changing roles of men and women in your household?

"When my grandfather came home, he expected hot food on the table. When I come home, if dinner isn't on the table, I start cooking." (Dominick Cerrato, Steubenville, Ohio)

"My wife and I chose to share a job so one of us could always be home with the children. We both put in the same amount of time taking care of the children." (Dan Robinson, Muncie, Ind.)

"When I was growing up, my mom was the primary one taking responsibility for my religious education. With my own family, I take responsibility for my children's religious education, answering their questions, even helping out with their religious education classes. My wife and I work together at this." (Jim Bobst, Castle Rock, Wash.)

"All my daughters and daughters-in-law are working now, so their husbands are helping out a lot more . . . in the basic work around the house. For example, he does 25 percent of the cooking. When he's free, he's as available for caring for the children, ferrying them around, and attending their activities." (Name Withheld, Charleston, Ill.)

Lend Us Your Voice

An upcoming edition asks: What moves a person to accept, for the first time, responsibility for the consequences of his or her actions?

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



Awareness and effort help achieve equality

by Gregory Augustine Pierce

Who carries out the garbage? Who does the laundry or puts the kids to bed? These relatively easy questions require only a sense of fairness and love between husband and wife to resolve.

Where the family lives, who works at what job outside the home, what discipline and education children receive, how responsibilities to church and society are fulfilled: These are the tough calls that test the notion of equality in the home.

Equality between a husband and wife is an absolute. They are either equal or they are not. They cannot be almost equal or equal in theory but not in practice.

But equality does not mean that husband and wife think the same, do the same things, or become the same person. That would make equality a limiting rather than liberating concept.

Equality means that each person honors the other, that each person's needs, desires and opinions are as important as the other person's, and that both partners do their fair share of work of making a living, raising a family, keeping a household and being involved in their church and community.

That's the theory. It's the daily carrying out of the ideal of equality that's difficult.

My wife, Kathy, and I have been married eight years. Both of us would testify we have worked hard to achieve equality at home and that we have been acceptably successful. Not that it has been easy.

First, we have three preschool children, and they complicate any equality equation. For example, we both decided that Kathy would stay home with the children, at least until they are all in school. I work outside the home.

This raises all kinds of issues. I wanted Kathy to respect my judgment on business

decisions. Likewise, Kathy rightfully expected me to do my fair share of housework and child rearing, and to respect decisions she makes around the home.

We both assume the other will accept decisions that must be made on the spot when there is no time for consultation.

Respecting each other's judgment does not mean giving each other a blank check.

I have opinions about how our home should be run and Kathy has a right to be involved in my major choices regarding work. So we keep each other informed, asking each other's opinion and discussing options. Talking seems to be the primary tool for ensuring that the theory of equality gets worked out in practice.

It doesn't always work. When we fail to keep each other informed or completely disagree on something, we fight. Fighting inside a marriage is not pleasant but is necessary if there is to be equality.

The key to disagreeing, we have found, is to continue to respect each other and to "fight fair." This is where the concept of equality is helpful.

Precisely because we believe we are equal, Kathy and I are able to work through disagreements, to compromise, or to give in as the case may be, and to accept decisions we come to.

One final issue involves our children. Kathy and I are committed to treating all our children equally, and teaching our two sons and one daughter that men and women are equal.

We encourage our children to pursue their talents, to try things that might not initially attract them (especially if it involves gender stereotypes), and to believe in the Christian concept of equality at home and at work, in church and in society.

(Gregory Pierce is co-publisher of ACTA Publications and is the author of "Human Work: A Reader in the Spirituality of Work.")

EQUALITY



FAIR SHARE—Equality means that each person honors the other, that each person's needs, desires and opinions are as important as the other person's, and that both partners do their fair share of raising a family and being involved in their church and community. (CNS illustration by Caole Lowry)

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SEVENTH SUNDAY OF EASTER

The Sunday Readings

Sunday, May 23, 1993

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

by Fr. Owen F. Campion

The Acts of the Apostles once more supplies the Liturgy of the Word for this season with its first reading.

This weekend's reading is a brief story of the apostles after they have left the Mount of Olives from which the Lord ascended to heaven.

The Mount of Olives is a hill east of Jerusalem, overlooking the garden where Jesus prayed. It is a picturesque place, and it was probably a lovely place in the days of Jesus. Every morning, the sun sweeps over the Mount of Olives and bathes Jerusalem in brilliant light. It is, as it was, a special place for the devout.

After the Ascension of Jesus, the apostles went as a group to one place in Jerusalem. The reading lists them by name, as if to verify their place among the apostles. Together, as a group, they prayed. However, they were not alone. Others near to the Lord were with them, including Mary, the Lord's mother.

These details bear important lessons. First there is the exactness with which the apostles are listed. Each is important in the apostolic calling. Secondly, they are a community. They do not go, each his own way, after the Ascension. Thirdly, they are at prayer. Fourthly, in themselves they constitute a special body in themselves, they make themselves one with others who love the Lord. Finally, their company includes Mary, who among them find: unity still with her ascended Son.

The First Epistle of Peter once more also is the source of a scriptural reading this holy season.

This weekend's reading is frank and to the point. It admits that the difficulties, indeed the pains and hardships, of the life cloud a true realization of the glory of the Lord all around us. But, it reassures us, the glory of the Lord will be revealed. All distress will pass away. We will see the Lord as he is.

If insults are the price we must pay to stand fast with Jesus, the epistle tells us, then we should welcome insults. These are somber words.

Finally, the epistle tells us not to murder, nor steal, nor destroy another's rights. We manifest our oneness with the Lord in our faithfulness to God's commandments.

The epistles were composed in a time when Christians felt themselves, and truly so, to be at great risk. The culture all around them pursued values utterly opposite those proposed by the Gospels. Neighbors, even relatives and friends, and society itself with all its institutions looked upon Christians as foolish, as

dangers to the good order of life in the empire.

Very soon, midway through the first century, the official Roman Empire turned against them. Christianity became an outlawed religion. Those professing Christianity were wanted by the law and accused of treason. The penalty for treason was death under the most terrifying circumstances.

The Christian Scriptures therefore continually challenged and encouraged Christians, as does this epistle.

St. John's Gospel furnishes this liturgy with its Gospel reading. It is a graceful and beautiful reading, in which Jesus implores his merciful Father to protect and to save all those whom the Lord has gathered unto himself.

In the mystery of the Trinity, communication is perfect, profound, divine, beyond any human ability even to imagine, certainly not to imitate or repeat.

Even so, the eloquence and depth of these verses from St. John allow us at least a pale reflection of what must be the communication of God in the Holy Trinity. The earnestness, love, and appeal of Jesus are so apparent in these words of trust and closeness.

Reflection

The Ascension was observed several days ago. The church, through the liturgy, now guides us into a new mood, a new realization of the great event that was Jesus and his salvation.

As we enter this new mood, it is easy to assume that we now are a people somewhat adrift, looking at Jesus across the endless reaches of a blue sky. He is now in heaven, in another order of reality. He ascended. We are in our world, on earth, away from him.

It is a sense that would produce within us futility or indifference or fear.

The church hurries after its celebration of the Ascension to tell us that we are not alone, that the Lord is with us. It makes its point by proclaiming to us the magnificent words of Jesus repeated in the Gospel of St. John. We are those for whom the Lord prays, for whom he asks the blessings of God. We are in the heart of Jesus. He loves us intently. He seeks only what is good for us.

He lives among us still in the church itself, built upon the apostles. The church is one in its place with God, for it is with the apostles. With them it is humbly at prayer, seeking God, uniting with God. It is one with Mary and with all who love the Lord.

We are part of the church neither by lip-service nor by its conquest. As the epistle reminds us, we are one with the Lord in our faithfulness to God's Commandments. If we are faithful, if we are one with the church, then the Lord is with us, strengthening us and nourishing us until that day when all shadows will yield the brightness of his eternal presence at the right hand of God.

MY JOURNEY TO GOD

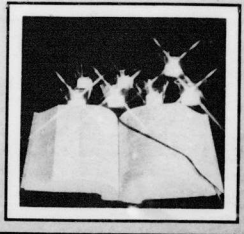
A Mortal's Prayer

Life is so fragile—
The stakes are so high—
We reach for the stars
Yet we can't touch the sky!

We struggle and strive
We laugh and we cry—
Please God—Bless us mortals
And help us to try!

by Margaret McClelland

(Margaret McClelland is a member of St. Luke Parish in Indianapolis.)



THE POPE TEACHES

Priests act in person of Christ

by Pope John Paul II

Remarks at audience May 12

Continuing our catechesis on the mission of priests in the church, we now turn to the celebration of the Eucharist.

Priests carry out their sacred ministry above all in the eucharistic assembly, when, acting in the person of Christ, they join the offering of the faithful to the sacrifice of their Head, thus presenting and applying the sacrifice of the cross (cf. "Lumen Gentium," 28).

By the sacramental power received in Holy Orders, the priest is enabled to make present Christ's offering and thus to build up the whole church in fellowship and unity. All ministry and all the sacraments are directed toward the Eucharist, which "contains in itself the

whole spiritual treasure of the church" (cf. "Presbyterorum Ordinis," 5).

In the Eucharist we see the close relation of the ministerial priesthood to the common priesthood of all the faithful.

As part of their "care" of souls, priests guide the faithful to participate actively in the Eucharist. They do this especially by their catechesis and exhortations, by the quality of their eucharistic celebrations, and by their promotion of devotion to the Lord's eucharistic presence also outside Mass.

The priest must be above all a man of the Eucharist, a servant and minister of Christ and of the one sacrifice of the cross, which he sacramentally renews in the sacrifice of the altar, for the redemption of the world.

SAINT OF THE WEEK

Philip Neri was a humorous saint

by John F. Fink

St. Philip Neri, whose feast the church celebrates next Wednesday, May 26, has to rank among the saints with the most appealing personality. He combined popularity with piety and thus influenced some of the most important people in the church of his day.

His day "happened to be the 16th century, which began as one of the most corrupt in Italy's history and ended with reforms made as part of the counter-reformation. In the history of the church, more canonized saints came from the 16th century than from any other.

Philip was born in Florence in 1515, one of four children of the notary Francesco Neri. Even as a child, Philip was attractive and cheerful, popular with all who knew him.

At age 18, he moved to Rome, where he found work tutoring the sons of the family where he found shelter. For three years, he also took courses in philosophy and theology. Then he gave up his learning, sold his books, and launched on a mission to the people of Rome.

This was the era when the Medici family of Florence controlled elections to the Sacred College of Cardinals. The secular humanist ideals of the Renaissance had replaced Christian ideals, luxury was rife among the church's clergy, and the laity had long since lapsed into cynicism. This was what Philip determined he would try to change.

He was most direct in his approach, meeting people in the streets and in the public squares of Rome. His friendliness and sense of humor caught the attention of passersby and then he gradually prevailed on many of them to give up a sinful way of life. His customary question to those he met was, "Well, brothers, when shall we begin to do good?"

He led his converts in doing good, taking them to wait on the sick in hospitals or to pray in churches. Then, after doing this for 10 years, he founded a confraternity of poor laymen who met for spiritual exercises in the church of San Salvatore in Campo. He popularized the devotion of Forty Hours.

After 13 years of doing this as a layman, Philip's confessor convinced him that he could do even more good if he were a priest. So he was ordained in 1551 at the age of 36. From that time on he carried out his mission mainly through the confessional. Often starting before daybreak and continuing for hours, he heard the confessions of men and women of all ages and ranks.

Philip then began to lead discussions with those who wanted to lead a better life. A large room was built over the nave of San Girolamo Church. This was the beginning of the Oratory, a religious institute he founded. A feature of the Oratory was a daily afternoon service of four informal talks, with vernacular hymns and prayers. This got Philip in trouble because (horror of all horrors) he actually allowed lay people to preach and lead prayers.

However, Philip received the formal approbation of Pope Gregory XIII for the Congregation of the Priests of the Oratory in 1575. He built a *chiesa cheta* (new church) for his congregation but he himself continued to live at San Girolamo for seven years before finally moving to quarters in the new church.

In his later years, Philip continued to meet with cardinals and princes who came to him for advice as well as thousands of others who flocked to see him. His room came to be known as the "Home of Christian Mirth." The Italian people loved and venerated him and he soon became known, even in his lifetime, as the Apostle of Rome.

Philip died May 26, 1595, at the age of 80. Six years later he was beatified and Pope Gregory XV canonized him in 1622.

The tradition of this genial saint continued to impress the people of Rome. Two hundred years later, when the German poet Johann Wolfgang von Goethe was living in Rome, he heard so much about Philip that he wrote an essay about him titled "The Humorous Saint." And Cardinal John Newman, who founded the first Oratory for English-speakers, wrote an appreciation of St. Philip Neri in his "The Idea of a University."

St. Philip Neri showed that sanctity and humor mix quite well.

Daily Readings

Monday, May 24
Easter week day
Acts 19:1-8
Psalms 68:2-7
John 16:29-33
Tuesday, May 25
Venerable Bede,
priest and doctor
Gregory VII, pope
Mary Magdalene,
de Pazzi, virgin
Acts 20:17-27
Psalms 68:10-11, 20-21
John 17:1-11
Wednesday, May 26
Philip Neri, priest
Easter week day
Acts 20:28-38
Psalms 68:29-30, 33-36

John 17:11-19
Thursday, May 27
Augustine of Canterbury,
bishop
Acts 22:30; 23:6-11
Psalms 16:1-2, 5, 7-11
John 17:20-26
Friday, May 28
Seasonal week day
Acts 23:1-21
Psalms 103:1-2, 11-12, 19-20
John 21:15-19
Saturday, May 29
Easter week day
Acts 28:16-20, 30-31
Psalms 114:4-5, 7
John 21:20-25

Entertainment

VIEWING WITH ARNOLD

'Stolen Children' takes somber look at reality

by James W. Arnold

There are movies that we spend most of our lives seeing and enjoying somewhat and perhaps now and then being touched by. We recall the best of them for awhile, and then go on. But every few years there are real movies. "Stolen Children" is a real movie.

Real movies cut through all the usual distractions to some central truth, usually with luminous simplicity. They're great ones, and they etch themselves into the soul. Until now, there hasn't been much soul-etching happening in theaters lately.

This new film from Italy, now making rounds in North America, is extremely unpretentious. It chooses one selected outrage from all the horrors currently vis-à-vis on the world's children. It focuses on Rosetta, an 11-year-old exploited as a prostitute by her impoverished mother in Milan, and Luciano, 9, her brother. It follows their story briefly, and speculates on what will happen to them.

This is the normal material of tabloids, and is in fact covered sensationally by the press in the film. But the movie itself only briefly suggests Rosetta's past. The scene is typical of its artful low-key style: a man enters the flat, gives money to her mother, enters her room. Rosetta's voice quietly says her "guardian angel" prayer, and a man's hand covers hers on the bed.

Desperate to get Luciano out of the house, the mother has given him money for ice cream. But he sits forlornly on the steps outside, as the man goes in. At the



kitchen table, the mother's hands unfold the money the man has just given her. Cut to Luciano's sad face, then his hands, fingering the ice cream money. Three sets of hands, and all the psychological and moral connections are made.

With "Children" (Italian title: "Il Ladro di Bambini"), writer-director Gianni Amelio follows in two quality traditions of Italian cinema. One is neo-realism, the simple telling in plain words and images of the lives of ordinary people, which goes back to a golden decade after World War II (e.g., "Open City," "The Bicycle Thief" whose title was "Il Ladro di Biciclette").

The other is the "on the road in Italy" movie, in which the characters go on a journey, and the passing people and landscapes stand in as metaphors for the state of the world (e.g., Fellini's great "La Strada," or last year's "Everybody's Fine").

Amelio's hero, Antonio (Enrico Lo Verso), is a serious young carabinieri whose older partner sticks him with the job of escorting the children via train to an orphanage in Bologna. The kids are sullen, don't like to escape to fight when he buys them snacks.

As they travel, he sees that Rosetta (Valentina Scalfi) hides under the venter of an adult, cooing using her looks and cynically mocking his efforts. She threatens to accuse him of sexual abuse if he disciplines her. The huge-eyed Luciano (Giuseppe Ieracitano) is a wistful asthmatic, who says nothing. (Neither child had acted before or had any knowledge of the script).

At the church-run home, Antonio (now wearing denims) learns the children won't be admitted. The girl needs "special help," "he is clearly already branded by a word (prostitute) the world is unlikely to forget. Also, there is a bias against Sicilians.



'LOST IN YONKERS'—Actor Richard Dreyfuss (right) as Uncle Louie teaches a card trick to 13-year-old Arthur, played by Mike Damus, in "Lost in Yonkers," the story of two boys sent to live with their miserly grandmother when their mother dies. The U.S. Catholic Conference classification is A-II for adults and adolescents. (CNS photo from Columbia Pictures)

What to do? He phones his partner, who asks, "What difference does it make?" In the first of several moments of grace in this film, Antonio decides it does make a difference, and reluctantly leads them on an odyssey down the boot of Italy to a home in their native Sicily.

The episodic trip, by train, car, bus and ferry, also turns out to be a journey of the spirit. The children, abandoned years ago by their real father, slowly bond with the compassionate policeman. The change is measured in tiny steps. Luciano speaks and learns to swim. Rosetta cries, then (in a heart-cracking moment late in the film), laughs, openly, like a child.

The best of many good interludes is in Calabria, where this odd surrogate family stays briefly at a seaside restaurant operated by Antonio's relatives, and we are put in touch with the roots of his goodness. There is a First Communion party, and Rosetta, who has had hers, asks the child in white the catechism questions about God.

In the end, filmmaker Amelio avoids sentimentality for probable truth. There are few happy endings for child victims, no matter what country they're in, and there are few medals awarded for trying to help them. Antonio, of course, ends up in

trouble. ("You should be in the Red Cross, not the Army," a superior tells him.)

The children's future is grim, probably. But in a moving final shot, as they sit side by side next to a highway, backs to the camera, the film offers—at least for Rosetta and Luciano—a glimmer of hope, like a crack of silver in a gray sky at dawn.

(Understated drama, poignant and relevant, executed with dead honesty; readable English subtitles; highly recommended for youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Man Bites Dog	A
Much Ado About Nothing	O
Posse	A-IV
Sideways	A-II

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

'Day One' documents complexities of atomic bomb

by Henry Herx
Catholic News Service

Few issues are of more relevance to the future of humanity than the specter of the atomic bomb.

This ultimate weapon was created during World War II's top secret Manhattan Project. The sorry saga is documented in "Day One," to be rebroadcast on Thursday, May 27, from 8 p.m. until 11 p.m. on CBS.

Based on the book "Day One: Before Hiroshima and After" by Peter Wyden and adapted for TV by Emmy Award-winning writer-producer David W. Rintels ("Sakharov"), this historical drama pinpoints the contributions of the many scientists and political and military brass involved with the bomb's creation, testing and initial detonation in Hiroshima, Japan, on Aug. 6, 1945.

Unfortunately, to make sense of this complex portrait of scientific history, viewers will need either a scorecard to keep track of the numerous characters floating in and out of the scenario, or will have to have had previous knowledge of the story.

Despite classy production design, a fine director in Joseph Sargent ("The Karen Carpenter Story") and an obvious attention at accuracy, the film may lose the attention of all but diehard military history or science buffs.

The film opens in Berlin, circa 1933, with the introduction of Leo Szilard, the ethical Hungarian Jewish physicist who is on the run from the Nazis and in the forefront of the bomb's creation.

Szilard is tracked to London, New York, and then on to his longtime base at the University of Chicago, where he joins other notable immigrant physicists to hone atomic theory into reality.

After many missteps, the bomb slowly comes into form through the combined sweat of scientists in Chicago and at the University of California at Berkeley and with input from the White House, the Pentagon and others.

Final snags were ironed out at the secret scientific community set up near the end of the war at Los Alamos in New Mexico.

Only a few characters stand out in this web of intrigue and equations. There's the hard-nosed Gen. Leslie R. Groves (Brian Dennehy), who is assigned to oversee the

Manhattan Project and whose career depends on the production of a usable bomb to end the war. Other stand-outs include J. Robert Oppenheimer (David Strathairn), the brilliant physicist who managed the work of the staff at Los Alamos, and Szilard, the futurist who helped create the bomb but condemned its use.

Sadly, while the behind-the-scenes events leading up to the bomb's detonation in Hiroshima are meant to reflect historical accuracy, the moral question of its creation and use is covered perfunctorily at best.

Former President Harry Truman does not come off well here. As military and Cabinet brass debate whether to drop the bomb over Japan and where to drop it, it's obvious that their priorities were terribly confused.

Those who built the bomb wanted to see how it worked, no matter what the cost in human lives. Others believed the bomb would end the war, while still others (Gen. Dwight D. Eisenhower) knew that Japan was beaten and ready to surrender before the bomb was dropped.

For more clear-cut coverage of this period in U.S. history and a better understanding of those who participated, audiences would do well to catch one of the fine documentaries produced on the subject.

"Day One," while lavishly filmed, demands much patience and previous knowledge from viewers who otherwise will find the scenario too complex to follow, and the important moral issues too sketchily developed to encourage reflection.

TV Programs of Note

Sunday, May 23, and Tuesday, May 25, 9-11 p.m. both nights: (CBS) "Love, Honor & Oley: The Last Mafia Marriage." This fact-based miniseries focuses on the joining of two powerful mob families through the arranged wedding of Bill Bonanno (Eric Roberts) to Rosalie Profaci (Nancy McKen) under the watchful eyes of Bonanno's gangster father (Ben Gazzara).

Sunday, May 23, 10-11 p.m. (PBS) "American Heroes: The Future Belongs to the Educated." This documentary profiles four National Educator Award winners who have affected both their students and communities in such diverse spots as Denver, Marianna, Ark., a Hispanic community in Los Angeles, and West Hartford, Conn.

Monday, May 24, 8-9 p.m. (CBS) "The Legend of the

Beverly Hillsblys." In this retrospective special, Buddy Ebsen, Max Baer and Donna Douglas star as Jed, Jethro and Elly May from the vintage CBS comedy series "The Beverly Hillsblys."

Monday, May 24, 9-10 p.m. (CBS) "Designing Women." The final episode of the series has the Sugarbaker women the subject of a hostile takeover by a man whose wife wants to be their boss.

Monday, May 24, 9-11 p.m. (PBS) "Dancing." The last two programs of this four-part series are entitled "The Individual and Tradition," which examines the creative work of Isadora Duncan, Martha Graham, Katherine Dunham, George Balanchine and Twyla Tharp among others, and "Dancing in One World," which shows how TV and satellite communications introduced music and dance to other parts of the world.

Tuesday, May 25, 9-10 p.m. (PBS) "The Health Care Gamble." A "Frontline" program examines the stakes President Clinton faces in announcing his proposed health care reform which could be the most important social legislation in 50 years—or, if it fails, could discredit the Democratic Party, leave 35 million Americans still uninsured, and continue to severely burden the economy.

Wednesday, May 26, 9-11 p.m. (ABC) "The 20th Annual Daytime Emmy Awards." This awards special honors daytime programs and actors and is hosted by soap opera stars Julia Barrard and Cady McClain.

Wednesday, May 26, 10-11 p.m. (PBS) "Oedipus Rex." A "Great Performances" presentation of Igor Stravinsky's operatic oratorio is directed by Jule Taymor and stars Jesse Norman, Philip Langridge and Bryn Terfel. The opera is conducted by Seiji Ozawa.

Thursday, May 27, 4-5 p.m. (ABC) "Learning Not to Hurt." This "ABC Afterschool Special" focuses on the prevention of violence and guest stars Edward James Olmos.

Saturday, May 29, 9-11 p.m. (CBS) "The Essence Awards." This special honors the lives and achievements of outstanding African-American women, such as civil rights heroine Rosa Parks, actress and singer Lena Horne, and Olympic gold medalist Gail Devers. The program is hosted by Danny Glover and Patti LaBelle.

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

QUESTION CORNER

Church allows some married priests

by Fr. John Dietzen

Q A neighbor of my cousin is a married Catholic priest who helps in their parish. He was an Episcopal priest before turning Catholic.

We've read about others like him and about some former Lutherans and I think Methodists who are now Catholic priests.

Yet ordinary Catholic priests cannot get married. And as far as we know Catholics can't get married and then be ordained. Can you explain? (Ohio)

A You ask a huge and complicated question. Perhaps what I'm able to say here will help a little.

I am indebted to a former Anglican, now a married Roman Catholic priest, for much of the following information.

It is important first to realize that our church's policies regarding acceptance of married converts to the Roman Catholic faith as candidates for the priesthood are still in their infancy.

The largest number (around 50) of married Roman Catholic priests in our country are former Episcopal priests. Their situation is unique.

For a long time those Episcopal priests who leaned toward the Roman Catholic Church felt they should remain within the Anglican tradition and work toward corporate reunion with Rome.

Later many of these decided to apply individually for

acceptance into the Roman Catholic Church as married candidates for ordination.

They were formed within the Catholic "system," they argued, embraced Catholic tradition and doctrine and thought they were Catholic except that they were not in union with the pope. Some, especially those who desired corporate reunion of the churches, even accepted the primacy of the bishop of Rome.

The Vatican Congregation for the Doctrine of the Faith apparently accepted this line of reasoning. It recognized that these Episcopal priests and their families were acting in good faith and approved their reception into the Roman Catholic Church and eventual ordination as married men.

They were, in other words, dispensed from the promise and commitment of celibacy.

These same arguments would not apply to formerly ordained Methodists or Lutherans who are now Catholics. Obviously, their relationship to the Catholic tradition is quite different.

The answers to the first question are not clear. Perhaps part of that answer lies in the apparent response to the second.

People who are raised Catholic are presumed to know and be committed to the Catholic Church's discipline that married men are not ordained to the priesthood.

By entering a marriage in the church, therefore, the church assumes they have made this choice of the marriage sacrament over the priesthood.

The same would apply in the other direction. By

choosing to be ordained a priest, a man raised and committed to the Roman Catholic tradition is assumed to have made the choice of the sacrament of holy orders rather than the sacrament of marriage.

There is at least some evidence that this distinction underlies the difference between decisions about "born" Catholics and converts to our faith. Normally, no convert to Roman Catholicism from the Episcopal or any other faith is considered a candidate for ordination if that individual had once been Catholic, later entered another faith, and is now returning to the Catholic Church.

One convert, however, who is now a married Roman Catholic priest, was actually baptized Catholic. But since he was raised from infancy in another faith, it was decided that he did not grow up with the usual knowledge of Catholic beliefs and discipline.

He could therefore be accepted as in good faith about the possibility of being married and a priest at the same time.

It is worth remembering that the first Episcopal priest was ordained in the Roman Catholic Church under the new "policy" only 11 years ago, on June 29, 1982.

The implications of that event and others since, and yet others still under study, are only beginning to be explored. Where they might lead, if anywhere, no one can yet say for sure.

(Send questions for this column to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Help children learn how to manage money

by Dr. James and Mary Kenny

Dear Dr. Kenny: Should we buy our daughter a car for her 16th birthday? We can afford it. My husband is a CPA and I am a physician.

He thinks it's a good idea but I am not so sure. What do you think? (Ohio)

Answer: Affluence can be used to buy love. Among other abuses, this has given money a bad rep. So long as you continue to give your daughter of your time and attention, the extravagance of your birthday gift is not the major factor.

More important with teens than the amount of money or the gift itself is the way it is given. Money can foster independence, a critical learning task for teens, or it can continue childish styles.

Frankly, I believe that parents should foster decision making in their teens as much as is possible. Money presents one such opportunity. Gifts and allowances can be given in an open-ended way to allow the teen latitude to make his or her own choices.

Consider re-designing your birthday gift. You might allow your teen to choose her own major purchase, or to choose her own car. Offer her a fixed sum with no strings attached—a NSA gift. That way she can do her own shopping, determining the costs, and choosing the type of car.

We are so accustomed to being parents and taking charge of our children that NSA gifts represent a major change in our parenting. We fear perhaps that our teen might not make the "right" choice. Yet we forget that it is the act of choosing that we are teaching, not the choice itself.

Another way to foster independence in teens is through an allowance. Many teens are still on the "gimme" system. Each and every time they want something, they make a case to their parents. The parents then weigh the matter and decide whether to buy or not.

Instead, give your teen a substantial amount of money each month and let the teen be responsible for his or her own clothing purchases, recreation, meals out, gas for his or her car, everything but medical and school expenses.

How do you know how much to provide? Give them what you are spending on those items now. Instead of you buying for them, give them control.

Won't they make foolish purchases? Of course they will. That's how they learn. Simply refrain from giving them extra money to fill in for their "mistakes." Better that they make these mistakes while they are still under your roof and the money amounts are relatively small.

We can give to our children according to our means. Some families can afford more than others. But we should not give in such a way that we continue to keep our teens dependent upon our wishes.

Teens need to learn to take control of their lives. One way for parents to help is to give open-ended gifts with no strings attached and to let our teens make their own choices.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Bensenville, IN 47078.)

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The Active List

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

May 21

The Catholic Alumni Club of Indianapolis will meet at Putt Patt Golf and Games, 10499 E. Washington St. at 7 p.m. For more information, call 317-255-3841.

☆☆

Holy Angels will hold a Spring Fling Party from 5:30-10 p.m. at Seville's Night Club, 2820 Westlake Rd. (71st and Michigan). Admission is \$4.

May 21-22

Cardinal Ritter High School Drama Club presents "The Butler Did It," by Tim Kelly at 7:30 p.m. both nights. Admission is \$5 for adults, \$3 for students. The performance will be held in the Ritter High School Gymnasium. For more information, call the school office.

May 21-23

St. Roch, 3603 S. Meridian St., will hold a Mayfest from 4-11 p.m. on Friday, 3-11 on Satur-

day, and 11:30 a.m. to 6 p.m. on Sunday. Carnival rides, beer garden, craft booths. For ticket information, call 317-784-9144.

May 22

The Northside In-Betweeners will hold a Dessert Pitch-In/ Card Party at St. Matthew Church, 56th and Kessler, at 7:30 p.m. For more information, call 317-577-8291.

☆☆

A Pro-life rally will be prayed at 9:30 a.m. in front of the clinic for Women, 2951 East 38th St. All are welcome.

☆☆

The Young Widowed Group will meet for dinner at Beef & Boards Dinner Theatre at 6 p.m. For more information, call 317-862-3453.

May 23

The Catholic Alumni Club of Indianapolis will hold a meeting at the Archbishop O'Meara Catholic Center at 6:30 p.m. The

meeting will be to plan for upcoming events.

May 24

All separated and divorced Catholics are invited to an "Evening of Hospitality" at Holy Name Church, 89 N. 17th Ave., Beech Grove. The program will begin at 7 p.m. with Father Tony Hubler celebrating Mass. For more information, call 317-236-1596.

May 25

There will be a devotion to Jesus and His blessed mother from 7-8 p.m. in St. Mary's Chapel, 317 N. New Jersey St. For more information, call 317-356-4531.

☆☆

The prayer groups of St. Lawrence, 46th and Shadeland, invites anyone interested to join them at 7:30 p.m. in the Chapel.

May 27

St. Mary, Lanewood will present a seminar on will preparation. Check with parish office for time and location.

Mother Teresa breaks three ribs, is under observation

ROME (CNS)—Mother Teresa of Calcutta was under close observation in a Rome hospital after breaking three ribs in a fall, her doctor said.

The 82-year-old nun was in stable condition and was "reacting fairly well" to treatment, Dr. Vincenzo Biolotta said May 17. She appeared to remain in the Salvatore Mundi Clinic for another week.

Mother Teresa slipped and fell May 12 while visiting a convent in a Rome suburb, he said.

Biolotta said the nun experienced considerable pain, the first few days after her accident, and "this certainly didn't help her heart."

"The ribs are slowly healing, but the ribs are not the worst problem," he said. Mother Teresa has had heart problems in recent years, so she was being carefully monitored, he said. There were no major complications during her first four days in the clinic, he said.

Biolotta said Mother Teresa had tolerated her pain well. "This is a woman who has also suffered in the past. She offers up all the pain to Jesus," he said.

May 28-30

Conner Prairie's May Balloon Classic at Conner Prairie, 13400 Allisonville Rd., Fishers (Marion County), 10 a.m. to 5 p.m. Admission charge. For more information, call Eric Freeman, (317)776-6000.

May 29

A Pro-life rally will be prayed at 9:30 a.m. in front of the Clinic for Women, 2951 East 38th St. Everyone is welcome.

☆☆

The Catholic Alumni Club of Indianapolis will gather to watch the hot air balloons lift off at Conner Prairie, 13400 N. Allisonville Road. Meet at 3 p.m. by the Marsh store flag pole at 86th and Allisonville Rd. Call 317-842-0855 by Saturday or for more information.

☆☆

Budweiser Night Before the 500 at Indianapolis Raceway Park, 9901 Crawfordville Rd. (Marion County), 2-10 p.m. Admission charge. For more information, call John Potts, (317)299-8000.

☆☆

500 Memorial Parade, downtown Indianapolis (Marion County), 12:30-10 p.m. No admission. For more information, call Elizabeth Kraft, (317)636-4556.

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May 29-30

Starlight Strawberry Festival, 8310 St. John's Rd., Floyd's Knobs (Clark County), 8 a.m. to 8 p.m. on Sat., 8 a.m. to 6 p.m. on Sun. No admission. Call parish office for more information 812-923-5785.

May 30

Indianapolis Motor Speedway 300 Mile Race, 4790 W. 16th St. (Marion County), 11 a.m. Admission charge. For more information, call (317)241-2500.

☆☆

St. Paul Parish, Sellersburg, will celebrate two Pentecost services from 9:55-10:45 a.m. Reflections and praise will be in the church from 7:40-8:30 p.m. For more information, call the church office.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3433, St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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U.S. support for worldwide abortion criticized

by Catholic News Service

WASHINGTON—Catholic leaders have criticized U.S. support for including abortion as part of world population programs and U.S. plans to rejoin the United Nations' family planning agency.

Speaking for the Clinton administration May 11, former Colorado Sen. Timothy E. Wirth told a U.N. meeting that the administration is committed to "stabilizing world population growth through a comprehensive approach to the rights and needs of women, to the environment and to development."

He said the administration supports "reproductive choice, including access to safe abortion." Wirth added that final details were being worked out for the United States to rejoin the U.N. Fund for Population Activities.

In 1985 then-President Reagan withdrew from the fund to show disapproval for its support of abortion. At the time, the U.S. contributed \$46 million a year to the agency. The State Department has asked Congress to budget \$50 million for the fund this year.

The fund works to improve contraception, upgrade the status of women and children, and educate to limit population growth. It does not support coercive

programs like China's forced-abortion policy, but it does allow fund recipients to provide abortions.

Bishop James T. McHugh of Camden, N.J., a member of the National Conference of Catholic Bishops Committee on Pro-Life Activities, said supporting population control and fertility limits is returning to a stand "that was unpopular 20 years ago. There is no reason for the developing world to be enthusiastic about it now."

Bishop McHugh represented the Vatican at U.N.-sponsored population conferences in 1974 and 1984; at both meetings abortion was rejected as a means of family planning. The session Wirth addressed was a preparatory meeting for next year's International Conference on Population and Development in Cairo. Bishop McHugh is part of the Vatican delegation at the planning meeting.

"The administration has tried to create a pro-choice approach as an international phenomenon," Bishop McHugh said. "But the determining choice for most of the Third world is improved health care to ensure safe delivery of infants and the health of the mothers."

According to Wirth, "inadequate access to maternal health care, contraception and safe abortion leaves more than 500,000 women dead from preventable, pregnancy-related causes each year."

He said the international conference in Cairo should address abortion, rather than officially ignore it. "The U.S. government believes the Cairo conference would be remiss if it did not develop recommendations and guidance with regard to abortion. Our position is to support reproductive choice, including access to safe abortion," he said.

Helen Alvare, director of planning and information for the NCCB Secretariat for

Pro-Life Activities, said Wirth's proposal lacks courage. "Courage does not lie in isolating women with the right to destroy their children, but in promoting justice for them both," Alvare said.

"The administrator's words on improving the position of women are noble," she continued. "But chauvinistically, it ignores women's preferences for positive solutions to the problems driving them to abortion."

Freedom of Choice Act shows some signs of bogging down

by Patricia Zapor
Catholic News Service

WASHINGTON—The Freedom of Choice Act in the U.S. Congress showed signs of bogging down in early May despite widespread congressional and administration support for some version of the legislation.

Intense behind-the-scenes negotiating continued on the bill, which would limit state regulation of abortion. As introduced, the bill would allow only minimal state requirements for parental notification before minors could obtain abortions and permit some medical professionals to refuse to participate in abortions.

House Speaker Thomas S. Foley, D-Wash., said that squabbling over the bill had endangered its very consideration.

"It's kind of like dealing with a fog machine," said Marty Dannenfelser, administrative assistant to Rep. Chris Smith, R-N.J., leader of the House Pro-Life Caucus. Neither supporters nor opponents of abortion are certain how votes for the bill

line up or how they would be affected by any amendments.

Dannenfelser noted that a day after a Washington Post editorial declared the Freedom of Choice Act was ready to go, an Associated Press news story enumerated the complications it faced and repeated Foley's comment that the bill might not be considered if the battles over it weren't settled.

The Freedom of Choice Act was the subject of an intense Catholic-led postcard campaign in the first months of this year that caused a massive backlog in the House Post Office.

The bill was scheduled for consideration by the House Judiciary Committee May 18, and Dannenfelser said he expected a vigorous battle to amend it. In March, the Senate Judiciary Committee passed its version of the bill on a party-line vote after refusing to consider any amendments.

Clinton has said he would support the Freedom of Choice Act, but also has said he thinks states should be allowed to require parental notification and waiting periods for abortions.

Ecumenical movement seen as major force in Christian history

Father Thomas Murphy
Archdiocesan Ecumenical Officer

"Historians will record that the ecumenical movement was a major force in Christian history," said Dr. William C. Rusch, executive director of the Department of Ecumenical Affairs of the Evangelical Lutheran Church in America.

Rev. Rusch was speaking at the 30th annual National Workshop on Christian Unity, held May 10-13 in Milwaukee. It brought together 413 participants from 16 Christian denominations and ecumenical organizations for worship, study and discussion.

The Lutheran pastor cited examples of the contemporary ecumenical atmosphere in the United States: improved relations, and cooperation and understanding between Christian denominations leading to fruitful dialogues between the Christian churches.

Currently, the Roman Catholic Church is engaged in dialogue with the Church of England—Anglican/Episcopal—on many levels, the Orthodox, Christian Church/Disciples of Christ (headquartered in Indianapolis), the Lutheran and Presbyterian churches and other churches and ecclesial communities.

Many speakers countered what has been described as the current "ecumenical winter," a time in the post-Vatican II era, when early enthusiasm had waned. Rather

deliberate focus on the movement suggested that it is more comprehensive.

One workshop was entitled: "Ecumenical Decade: The Churches in Solidarity with Woman, 1988-98." Another sign of progress was a panel presentation on "Interchurch Covenants, Models of Faith Life and Witness," a discussion of covenantal relationships cultivated between Roman Catholics and other denominations on state, diocesan and parish levels.

Former Anglican priest Father Bruce Williams, in a challenging presentation, examined the manner in which ecumenists can develop a methodology to treat issues which deal with ethics and morality, abortion, and gambling.

Dr. John Borelli of the Secretariat for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops is prominent in the contemporary dialogues with the Islamic community. He suggested that such agendas go beyond social and political issues and public morality, leading to expanding views of God's kingdom and one's experience of God.

The ecumenical movement is composed of those churches whose members profess belief in the Triune God and the role of Jesus Christ as Lord and Redeemer.

Guidelines for Roman Catholic participation in the movement are found in the Vatican II Decree on Ecumenism. "Ecumenists, lay and ordained, endeavor to respond to the prayer of Jesus that 'all may be one.'" (John 17)

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Youth News/Views

Pope practices English for World Youth Day

by Cindy Wooden
Catholic News Service

Even before setting off on his 10th trip to Africa with 20 homilies and speeches written in English, it was obvious that Pope John Paul II's English had steadily improved over the last six months.

It had been noticeable especially during his weekly general audiences.

After the in-flight press conference on the way to a two-day visit to French-speaking Benin, the pope walked up and down the aisles of the press section of the Alitalia Airbus to shake hands.

It's not the time for questions, but some lighthearted queries are worked in under the guise of chatting.

I told the pope what I had noticed and asked him if he had been practicing in preparation for his meeting with youth from around the world in Denver.

"Yes, every day I practice," he said, before messing up my hair with his combination pat-on-the-head papal blessing.

To no avail I've offered to help him with the few remaining problems; I've even pointed out that under the (generous) guidelines of World Youth Day '93, I'm still a youth.

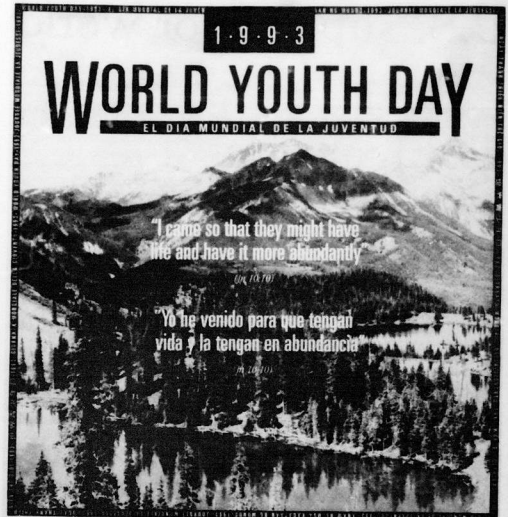
He doesn't need much more tutoring, if his speech to youths in Kampala, Uganda, was any indication: sometimes he makes an -ed a separate syllable, like in the word "help-ed," or misplaces the accent in words which look similar in English and Italian, like "opposite." He also slipped on the word AIDS, giving it the Italian pronunciation "eyes."

But he was ad-libbing more than he usually does in English, especially when the kids urged him on with applause and when he was reminding them that "Christ loves you, he loves you!"

The ad-libs the young people enjoyed most, though, were how skillfully he wove in references to the fact that just before he was scheduled to speak at the rally, the electricity went out, plunging the pope and some 30,000 youths into darkness under a full, orange moon.

When the lights came on after almost 20 minutes, he started with the prepared text: "How happy I am to meet you." Then he added, "I am happy to meet you in the light, but even in the darkness."

And later, after following the prepared text asking the youths to open their hearts to Christ so that his light would shine through them, he said, "so you can shine like the stars shining in the sky."



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Denver, Colorado USA August 11-15

WORLD YOUTH DAY POSTER—A photograph of the Rocky Mountains forms the backdrop for a bilingual World Youth Day message promoting the international youth prayer rally with Pope John Paul II at Denver, Colo., this August.

Archdiocese prepares for arrival of pilgrimage cross

Preparations continue for the **Holy Cross Gathering** at Marian College in Indianapolis on June 5-6 as archdiocesan residents prepare to receive the pilgrimage cross which later will be part of the massive World Youth Day Mass with Pope John Paul II in Denver this August.

The two-day gathering at Marian includes a welcoming ceremony for the cross at 5 p.m. on June 5 followed by "A Light Look At Our Faith" presented by comedian and youth minister Drew Vinson at 8 p.m. and then a dance which will conclude the day's events.

The schedule for June 6 includes catechesis from 9:30 a.m. until the eucharistic liturgy at 11 a.m., an outdoor picnic at noon, and the Holy Cross Gathering from 2 p.m. until 4 p.m.

For additional information, telephone Marlene Stammerman, youth minister at St. Michael Parish in Greencastle at 317-462-4240 or Dawn Dye at the arch-

diocesan Office of Youth and Young Adult Ministries at 317-264-1439.

Catholic high school students who received **Notre Dame Club of Indianapolis** scholarships for collegiate study are Brebeuf Preparatory School senior Judy Kralik, Cathedral High School seniors Molly Bozic and Michael Luedeman, Secunia Memorial High School senior Chris Neidlinger, and Roncalli High School senior Dominique Schott.

Chris Neidlinger is Secunia's valedictorian this year, and Molly Bozic is the salutatorian of the Class of 1993 at Cathedral High School.

Lawrence Central High School senior Elizabeth Majors, North Central High School senior Jeremy Jaskunas, and Carmel High School senior Steve Greene also received collegiate scholarships during Universal Notre Dame Night on May 12.

Cardinal Ritter High School junior

Carolyn Lyle of Indianapolis was a grand prize winner in the **1993 Indianapolis '500' Festival of the Arts** competition this month. Judges selected Carolyn as the top student in the 11th grade division.

"I wanted to do something to help others and also make me feel good about myself," Julie Watts, senior class president at Secunia Memorial High School, explained after participating in the Indianapolis school's annual **blood drive** recently.

"Giving blood was a perfect opportunity," she said. "It made me feel good to see my friends all nervous yet excited to help others in need."

Secunia students aged 17 or older donated blood during the Central Indiana Regional Blood Center's drive at the school. Because of the age limitation, the bulk of participation fell to the senior class which sponsored the blood drive.

Seniors spent most of the day helping as volunteers by assisting the professional visiting staff and giving words of encour-

agement to classmates, most of whom were donating blood for the first time.

Senior class officers Julie Watts, Casey Richardson, Eric Lyons and Patty Feeney helped classmates promote the school's most successful blood drive.

Bishop Chatard High School in Indianapolis will host a variety of **summer sports camps** during June and July.

Registrations are now being accepted for Chatard's boys' basketball camp for fifth-through ninth-graders scheduled June 21 through June 25. The cost is \$75.

Chatard also will sponsor Lady Trojans volleyball and basketball camps scheduled through eighth-grade girls from June 14 until June 18 and for incoming freshman girls from July 26 through July 30.

Camp sessions cost \$60 per participant for instruction in both basketball and volleyball skills.

For additional information about the camps, telephone Chatard at 317-251-1451.

Roncalli student earns county athlete honors

by Mary Ann Wyand

"Athletics takes so much time but academics has to come first," Roncalli High School senior Missy Abbott of Indianapolis explained after her May 5 selection as Marion County's top female athlete by the executive board of the Marion County Coaches of Girls' Sports Association.

The talented three-sport athlete ranks 65th in her class of 156 students. During four years at Roncalli, the St. Roch parishioner maintained a 3.2 grade point average and membership on the honor roll while earning 10 varsity letters in volleyball, basketball, and track and field.

Next year Missy plans to pursue a degree in elementary education with a minor in special education at Morehead State University in Kentucky with financial assistance from a volleyball scholarship.

"Volleyball is my favorite sport," she said, "but I enjoy all team sports because of the camaraderie, friendship and unity."

Whatever the sport, Missy said, mental preparation and a willingness to work hard are important. "You should always go into

a game with the attitude that you're going to do your best personally. If you don't work hard yourself, you're going to let the team down. But you shouldn't concentrate on your own stat sheet. With team sports, a win is a win."

Although Missy downsplays her own athletic accomplishments, school records indicate that she played varsity volleyball four years and was the team's most valuable player both her junior and senior years. She was selected to the All-City Girls' Volleyball Team four years, the All-Metro Girls' Volleyball Team three years, and also earned all-state recognition.

Missy played varsity basketball for three seasons and was named to the All-Metro Girls' Basketball Team her senior year. During the 1993 season, she ranked third in the city in field goal shooting with a 56 percent average.

And in track and field, Missy excelled in the 200-meter dash and 400-meter dash with city, sectional and regional honors. She holds the school record in the 400-meter dash with a time of 57.7 seconds.

"I remember my freshman year," she reflected. "High school went by so fast."



TOP HONOR—Roncalli High School senior Missy Abbott and her parents, Carl and Nancy Abbott, celebrate her selection as Marion County's top female athlete.

Campus Corner

Graduates must reflect on self, future, world

by Mary Ann Wyand

"Take your diploma and run!"

That's the advice of Jesuit Father William J. Byron, who wears multiple hats as a priest, an economist, an author, and the president of The Catholic University of America since 1982.

In "Take Your Diploma & Run! Speaking to the Next Generation," published by Paulist Press, Father Byron advises both high school and college graduates to seek out their places in the world and work for the betterment of society.

The book is divided into two sections comprised of some of his commencement addresses to high school and college graduates in the United States and abroad.

The book is written for "high-minded young people prepared for high-heated pursuits," the author explains, and "is offered with affection and regard for graduates willing to pause in these pages for reflection on self, the future and 'the world' into which their commencement exercises propel them."

His advice to graduates to work for the common good sounds like the proverbial "voice of experience" and it is, because Father Byron was nominated by former President George Bush and confirmed by the Senate in July of 1991 as a member of the board of directors for the Commission on National and Community Service.

In his introduction, the priest notes that, after commencement, graduates "move out in different directions, at varying speeds, over short and long distances, toward goals often unseen when the after-graduation race begins, and sometimes unrequited when the course of life runs out."

Father Byron speaks of somber topics, but also inspirational ones, and he frequently spices his remarks with humor.

"As an educator, I've been handing out diplomas for many years to thousands of graduates," he writes in the introduction. "I've also been invited to deliver commencement addresses to thousands more. This book draws on the experience of those

memorable and always pleasant diploma days. In the honor-charged atmosphere of cum, magna, and summa cum laude recognition and the conferral of other academic achievement awards, I usually volunteer, in the spirit of full disclosure, especially if I'm going to walk away with an honorary degree, that in my student days I held a place in the all-important bottom half of the class that makes the top half possible."

And, he readily admits to the assembly of graduates and their families, "I also acknowledge the accuracy of Edward Bennett Williams' observation that a commencement address is a 15-minute interruption impeding the progress of a happy crowd of young people on their way to a great party."

Acknowledging that "most graduates soon forget commencement rhetoric" because it "tends toward idealism and exhortation," Father Byron nevertheless emphasizes that he isn't going to apologize for that lofty rhetoric because most of what is said by commencement speakers is well worth listening to and needs to be heard and remembered by young people on the brink of their futures.

In a chapter entitled "Commencing... with Courage," Father Byron explains that, "It's been said that most people prefer to live in the immediate past. So although everyone is glad to get a diploma and move on, it is understandable that a hesitation sets in when graduation draws near. This is something different from the natural sadness the anticipated separation from friends inevitably brings. It relates to fear of the unknown."

Although people generally think otherwise, he told the Class of 1984 at John Carroll University in Cleveland, "Commencement is a beginning, not an end. We tend to think of commencement ceremonies as a termination, a conclusion, a celebration of past effort wrapped up in a glorious moment of achievement. But to commence means to begin, to get going, to be on your way."

Human nature, of course, dictates that



GRADUATES—New graduates Doug Sorocco of South Bend (left) and Tom Gast from Valparaiso try on their caps and gowns outside Butler's Newman Center in Indianapolis in preparation for commencement ceremonies at Butler University. Butler's commencement was May 8. While attending Butler, they participated in Newman Center activities. (Photo by Elizabeth Bruns)

Many sapient contemplation the future with a certain amount of anxiety.

"It is not surprising that a graduating class finds delight in celebrating the recent past and prefers to postpone the personal and private breakthrough into an unknown future," he said. However, "It is time now to celebrate your new beginning. It is time to face up to the demands of commencing. But before commencing, let us pray: 'Lord, make me know your ways. Lord, teach me your paths.' That prayerful plea of the psalmist (Psalm 25) is as relevant on the lips of today's commencer as it was when first uttered centuries before Christ. If you are inclined to start out without a prayer, you will probably end up without a prayer—without achieving the special goal God intends for you."

Just as commencing involves anxiety, he said, it also involves choices.

"If the centuries have taught the human community anything," Father Byron continued, "the perennial lesson is contained in this simple sentence in the same 25th Psalm: 'If anyone fears the Lord, he will show him the path he should choose.' Fear, in the sense of reverence and respect for the Lord who loves you and holds your destiny in his hands, is a worthy graduation gift. He will show you the path you should choose."

Later in the same address, he advised the John Carroll graduates, "As you commence today, ask what you think of life. Is it game or gift, in your estimate? These stones and bricks and trees may well

outlast you, but they can never outlive you. Which, then, is more important in your view, the lasting or the living? As you reflect on the gift of life and the meaning of life, you cannot avoid reflection on the spiritual side of life, and you should feel the appreciation today for the life of the mind, the exercise of your powers of knowing, choosing, imagining and loving. And there's an important word! Life is to be lived and not just simply endured, there must be love."

Quoting author Ernest Hemingway, Father Byron noted that, "Courage is grace under pressure." And as we know from faith and theology, grace is a share in divine love and divine life. It is God's gift to you, not because you have first loved him and he is loving you in return, but because he loved you first (1 John 4:10 and 19). So commence today with courage. Believe in yourself. Be on the alert for ways to serve others. Deepen your reverence for human life in all its stages and conditions of existence. Resist the temptation to take off, run or roll in a purposeless escape from reality. Life deserves better of you. Love requires it. All you need now is the courage to commence. Look for that courage within yourselves. You will find it there in generous supply."

(Father Byron's book "Take Your Diploma & Run! Speaking to the Next Generation" is copyrighted by the Maryland Province of the Society of Jesus. It is available from Paulist Press, 996 MacArthur Blvd., Mahwah, N.J. 07430.)

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BOOK REVIEWS

'Motherhouse' is no exception

MOTHERHOUSE by Jeanine Hathaway. Hyperion (New York, 1992). 184 pp., \$22.95.

Reviewed by Msgr. Charles Dollen
Catholic News Service

First novels, generally, tend to be autobiographical and painful. Jeanine Hathaway's "Motherhouse" is no exception to the rule. Nevertheless it would seem that she have here a very promising writer.

The story is painful because it chronicles the disintegration of a religious vocation. Jeanine grows up on the South Side of Chicago, the eldest of nine children, in the 1960s. She is devout as only a fervent little parochial school student can be. All the priests she knows fit into the "Going My

Way" tradition and all the nuns would be at home in "The Bells of St. Mary's".

So it is no surprise when, at 18, fresh from a Catholic high school, she enters the Dominican Sisters. She makes it through as a postulant and a novice and is then sent to teach in a parochial school, without a degree or a teacher's certificate.

The author's obvious experience with motherhouse politics and parish convent living come through loud and clear. Except for the pious platitudes that nourish her spiritual life, there is hardly any great drama.

But then comes Vatican II! The painful part is watching Sister Kristin, as she is now called, and her fellow religious fall apart at the seams. Their efforts at "reform and renewal" are so tragic that the reader has to shudder. In fact, it would be incredible if we had not seen this happen so often in the 1970s.

Raymond, Robert, Lavern Henning and Anna Mae Benzing, grandfather of 16, great-grandfather of 8.

+ FERGUSON, John B., 34, St. Meinrad, St. Meinrad, May 6. Son of Roger and Mary E.; brother of James R., Chris W. and Lalla McDonald.

+ GALLAGHER, Hazel E. Holdaway, 95, Holy Spirit, Indianapolis, May 5. Mother of Jo

Ann Milligan, Jeanne Holdrege, Barbara Riley, grandmother of 21; great-grandmother of 20.

+ HARTMAN, Wilfred A. Sr., 76, St. Jude, Indianapolis, May 6. Husband of Angela Lapina Hartman; father of Will Jr., Joseph and Tony; brother of Leo, grandfather of 12.

+ HERTZ, J. Harold, 77, Prince of Peace, Madison, May 10.

Husband of Stella; father of Joseph J. and Peggy Kelleher, grandfather of three.

+ KNOTT, Harold, 71, St. Ambrose, Seymour, May 3. Father of James G. Ashcraft, John M. Ashcraft, Stephen Knott and Jean Richards; brother of Gene, Catherine, Josephine and Charles.

+ LEE, Jean Burke Quieit, 73, Little Flower, Indianapolis, May 3. Mother of Jim, Bill, John, Tom, Ed, Anita and Donald Quieit; Daniel, Joseph, Bill, Peggy and Pat Lee; Donna Salter, Barbara Smith, Cathy Cunningham and Mary Ann Cline; sister of Mary Rose Hemminghouse and William Burke; grandmother of 39; great-grandmother of two.

+ LEE, Marie J. Manning, 92, Holy Spirit, Indianapolis, May 4. Mother of James, John Thomas, Joseph, Margaret Leese and Alice Muldoon; grandmother of 14; great-grandmother of seven.

+ LEFFLER, Faye, 76, St. Mark, Indianapolis, May 7. Husband of Irma Volz Leffler; father of Patricia, Mary Crum, Judith James and Kenneth; grandfather of 11; great-grandfather of two.

+ LYONS, Ethel M., 80, Christ the King, Indianapolis, May 8. Mother of Colletta Duffin, Patricia McGhee, James A. Williams, L. and Ethel V. Baker; sister of Buddy Green; grandmother of 37; great-grandmother of 43.

+ LYONS, Iona Whitel, 65, Our Lady of the Greenwood, Greenwood, May 7. Mother of Tony Stephen and Marty; son of Bernice Bryant Davis; sister of Franklin White and Geraldine Greene; grandmother of eight; great-grandmother of three.

+ MITAS, JoAnne, 66, Holy Name of Jesus, Beech Grove, May 5. Wife of Charles; mother of Dan C., Elaine T. Shively and

Carole A. Canada, half-sister of Mary Louise Springfield, grandmother of one.

+ NEIMEYER, Hermine G., 86, St. Margaret Mary, Terre Haute, May 8. Sister of Paul Neimeyer, Judy Gurchiek and Rosemary Carr; daughter of Gen. Charles and Mary Ann Cline; sister of Mary Rose Hemminghouse and William Burke; grandmother of 39; great-grandmother of two.

+ NOLTE, David R., 46, Prince of Peace, Madison, May 9. Husband of Mary Ann Nolte; son of Lorraine; brother of Karen Frick, Nancy Segal and Jean Schaber.

+ OSBORN, Anna Marie, 81, St. Augustine, Jeffersonville, May 11. Mother of Vernon L. Jr., William G., James B., David A., Larry R., Barbara A., Lorey and Linda S. Balvin; grandmother of 22; great-grandmother of 22.

+ PALMER, Lucille, 93, St. Mary, Mitchell, May 3.

+ PUSHOR, Mary E., 88, St. Columba, Columbus, May 1. Wife of Albert L.; mother of John A., Lawrence M., Mary Ruth Moebius, Jacqueline A. MacGibbon and Patricia L. Musteller; grandmother of 26; great-grandmother of 34.

+ RIEMAN, Richard F., 67, Holy Name of Jesus, Beech Grove, May 10. Husband of Dorothy M.; father of David E. and Mary Ann Shields; brother of James A.; grandfather of five; great-grandfather of one.

+ SGRIO, Pasquale "Pat," 68, Our Lady of the Greenwood, Greenwood, April 20. Brother of Domenico, Giuseppe, Domenica Nucera and Antonia Palamara; companion of Jenny Dillman.

+ STUARD, Dora K., 72, St. Patrick, Indianapolis, May 5. Wife of Ray; mother of Randy, Sue Marlowe, Debbie Remmer, sister of William E. Kelley, Violet Parker and Minnie Tibbs; grandmother of four; great-grandmother of four.

+ STRANGE, Margaret A. Surface, 58, Little Flower, Indianapolis, May 7. Wife of Martin E.; mother of Carol L. Strange.

+ TUCHER, Anthony J., 76, Holy Cross, Indianapolis, April 1. Husband of Catherine; father of Joseph, John, Vincent, Kevin, Richard, Patricia, Kathleen, Donna Melloy, Mary Pats, Linda Matraca and Brenda Smiley; brother of Donald, Francis, Vincent, Theresa Long and Francis Sodeman; grandfather of 17; great-grandfather of three.

+ WAGGONER, Kenneth Joseph, 63, Sacred Heart, Jeffersonville, April 28. Husband of Betty; father of Steven J., Mark A. and Susan C. Watkins; brother of Curtis, June Hooper and Time Steffen; grandfather of three; great-grandfather of two.

One sister, Ethel Lilly, survives Sister Adelaide. Memorials may be made to Sisters of St. Francis, Oldenburg, Indiana 47036.

One sister, Ethel Lilly, survives Sister Adelaide. Memorials may be made to Sisters of St. Francis, Oldenburg, Indiana 47036.

Sister Caroline died on May 11. She was 86 years old.

Sister Caroline entered the Oldenburg Franciscan Community in 1926 and professed her final vows in 1932.

Sister Caroline taught intermediate grades at Holy Rosary, Indianapolis; Holy Name, Beech Grove, St. Joseph, Princeton; and St. Anthony, Evansville. She also taught in Ohio. Sister retired to the Motherhouse in 1952.

Sister Caroline is survived by Helen Hornein, Charlotte Zimmerman and Hedwig Walton. Memorials may be made to Sisters of St. Francis, Oldenburg, Indiana 47036.

Memorial contributions may be made to the church or St. Meinrad Seminary, St. Meinrad, Indiana 47577.

† Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included

here, unless they are natives of the archdiocese or have other connections to it.
+ FARLEY, Stanley J., 80, Christ the King, Indianapolis, May 4. Husband of Emily Wolpert Farley; father of Michael E., Dennis A., Kenneth E., James R. and Sue Ann Rich; brother of Earl,

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J.F. Rautenberg
dies on May 13
at 84 years old

Joseph Francis Rautenberg Jr., a local attorney and longtime volunteer at the Indianapolis Motor Speedway, died on May 13. He was 84 years old.

Mr. Rautenberg was the father of Reverend Joseph F. Rautenberg, archdiocesan priest minister at St. Maurice, Napoleon; Immaculate Conception, Ellettsville; and St. Dennis, Jennings County; and full-time staff assistant at St. Vincent Hospital, Indianapolis.

A member of St. Mark Parish, Indianapolis, Mr. Rautenberg had been an attorney in the adjudication division of the Veterans Administration for 16 years.

For 40 years, he worked in the press office of the Indianapolis Motor Speedway.

He was a fourth-degree member of the Knights of Columbus, Bishop Chataud Assembly.

Rautenberg was a former chairman of the Indianapolis Area Selective Service Board. He was an Army veteran of World War II.

Memorial contributions may be made to the church or St. Meinrad Seminary, St. Meinrad, Indiana 47577.

U.S. archbishops discuss health care reform

by Jerry Filleau
Catholic News Service

WASHINGTON—The U.S. Catholic archbishops met in Chicago May 11 to discuss health care reform.

The one-day meeting was closed to reporters. But a press release from the U.S. Catholic Conference Office of Media Relations in Washington described the session as "an informational one to outline medical-moral, social justice and other issues involved in the national discussion of health care reform."

Among speakers was Baltimore Auxiliary Bishop John H. Ricard, chairman of the USCC Domestic Policy Committee, who in April warned the Clinton administration and Congress that it would be "a moral tragedy, a serious policy misjudgment and a major political mistake" to include abortion coverage in a national health care plan.

In an April 16 letter to Hillary Rodham Clinton, head of the administration's Task Force on National Health Care Reform, Bishop Ricard summarized the bishops' central commitment:

"When there is a question of allocating scarce resources, the defenseless and the poor have a compelling claim to special consideration. Therefore, we will strongly support measures to ensure true universal access and rapid steps to improve the health care of the poor and underserved."

He also sent copies of the letter to members of Congress.

For years the bishops have urged universal access to health care and other major reforms in the U.S. system, and they are expected to play a significant role in trying to shape the public health care debate and the plan that results.

Catholic medical centers, which served well over 50 million patients last year, form the largest group of private, nonprofit health care providers in the country. Catholic charities agencies form the nation's largest nongovernmental provider of social services, many of them health-related.

Also participating in the May 11 meeting were representatives of the Catholic Health Association, Catholic Charities USA and state Catholic conferences.

Pope critic of low Mass attendance

VATICAN CITY (CNS)—Pope John Paul II, expressing dissatisfaction at low Mass attendance, said priests should make every effort to lead Catholics to the Eucharist.

Catholics are deluding themselves if they think it is enough to lead a good life without the spiritual strength received in Communion, the pope said at a general audience May 12.

"We need to rediscover the centrality of this celebration in Christian life and in the apostolate. The data on participation of the faithful at Mass is not satisfactory," he said.

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"The discussion will be continued within the provinces and in the regular June meeting of all Catholic bishops in the United States," the USCC press release said. The bishops met in New Orleans June 17-19.

When news of the closed-door meeting in Chicago leaked in April, the bishops' media office said the archbishops were being convened because many of the key struggles over health care reform will take place at the state level. The boundaries of Catholic ecclesiastical provinces in the United States generally coincide with those of states or small groups of states. Each province has one archdiocese, and the head of the province is the archbishop.

According to the USCC press release, the topics and the discussion leaders at the Chicago meeting were:

► The overall context for health care reform: Bishop Ricard.

► Reform from the perspective of those in Catholic health care ministry: Daughters of Charity Sister Bernice Corell, chairwoman of the Catholic Health Association's Leadership Task Force on Health Care Reform.

► Social justice perspectives: Cardinal Joseph L. Bernardin of Chicago, chairman of the bishops' Committee on Marriage and Family Life.

► Pro-life perspectives: Cardinal Roger M. Mahony of Los Angeles, chairman of the bishops' Committee for Pro-Life Activities.

► Medical-moral perspectives: Archbishop William J. Levada of Portland, Ore., chairman of the bishops' Committee on Doctrine.

► Political perspectives: Msgr. Robert N. Lynch, general secretary of the National Conference of Catholic Bishops and USCC.

Bishop Ricard and Sister Bernice were also among a delegation of seven Catholic leaders, headed by Cardinal James A. Hickey of Washington, which met with Mrs. Clinton April 29. They urged her task force to come up with a comprehensive reform plan that meets Catholic criteria for social justice and human dignity in health care, including the exclusion of abortion coverage.

In an earlier statement the USCC media office said there would be no public statement on health care reform by the body of bishops before their June meeting.

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Some media misunderstand archbishop's letter on Bosnia

Letter says there is 'just cause' for force but supports 'limited steps'

by Jerry Filleau
Catholic News Service

WASHINGTON—U.S. Catholic Conference staffers were unprepared for a flood of misunderstanding when they released a letter May 12 from the chairman of the USCC International Policy Committee to U.S. Secretary of State Warren M. Christopher on the crisis in Bosnia.

In the highly charged political debate over Clinton administration overtures toward possible U.S. military intervention in the region, the USCC letter was reported in some places as endorsing such intervention without qualification.

"Catholic bishops tell Clinton God's on U.N. side in Bosnia," read the Page One headline in *The Cleveland Plain Dealer*.

Not so, said Archbishop John R. Roach of St. Paul-Minneapolis, committee head and author of the letter, and two of his top USCC staff aides.

"The letter says there is 'just cause' for the use of force," but then goes on to support only certain "limited steps," said John L. Carr, secretary of the USCC Department of Social Development and World Peace.

The letter seriously questions two major proposals for military intervention currently under discussion, he added.

In Catholic just war teaching, "just cause" is one of several principles which must be simultaneously verified in order to judge that resort to military force is justified in a conflict.

At least one wire service report described Archbishop Roach's position as standing "in sharp contrast to their (the bishops') initial opposition to U.S. military intervention during the Persian Gulf War."

But Gerard F. Powers, USCC policy adviser on international political and military affairs, said the USCC position during the Persian Gulf buildup and the Bosnia letter are parallel rather than contrasting.

In November 1990 Cardinal Roger M. Mahony of Los Angeles, Archbishop Roach's predecessor as head of the International Policy Committee, wrote to then-Secretary of State James Baker III that Iraq's invasion and occupation of Kuwait clearly constituted a "just cause" for use of military force.

But in the Iraq crisis the cardinal also "raised the (other) moral criteria for a just war and said we had strong questions, especially whether the last-resort and proportionality criteria could be met," Powers said.

Archbishop Roach's letter does essentially the same thing with regard to proposals for air strikes in Bosnia or for the lifting of the arms embargo there, he said. "It says there are some high hurdles that have to be crossed" before such military actions can be morally justified.

The misunderstandings prompted Archbishop Roach to issue a statement May 13 clarifying his position. He said it was a misreading of the letter to interpret it "as a general endorsement of U.S. military intervention in Bosnia."

The letter, he said, opposed U.S. isolationism in the face of the atrocities in Bosnia, but also spelled out "traditional moral criteria" that must guide any U.S. response.

Carr said the four-page letter specifically backs four limited actions in the former Yugoslavia which do, or at least may, entail use of military force. It supports:

► Establishment of temporary "safe havens" in Bosnia to save lives and protect people against the "ethnic cleansing" campaigns until a political solution is reached.

► "More concerted measures" to protect refugees and besieged civilian populations and to ensure delivery of humanitarian aid.

► Continued enforcement of economic sanctions.

► Full implementation and enforcement of a political settlement in Bosnia and the cease-fire in Croatia.

Archbishop Roach wrote that the final point "would probably require the use of U.S. troops."

Throughout the letter the archbishop opposed isolationism and stressed what he described at one point as the world community's "moral responsibility to intervene . . . to protect the lives and basic rights of the people of Bosnia."

The archbishop wrote: "The seemingly intractable nature of this conflict is not an excuse for inaction. The world cannot stand aside as innocent people are destroyed, as aggression shapes a new world, as the hopes of freedom turn into the violence of war."

He quoted Pope John Paul II's statement that it is morally wrong for the international community to stand by and do nothing "where the survival of populations and entire ethnic groups is seriously compromised."

But Powers pointed out that intervention can be diplomatic, political, economic or humanitarian as well as military. He cited the imposition and enforcement of economic sanctions as an example.

Carr described the letter as "a classic case of the bishops trying to share their moral tradition with the policymakers while they are facing a national decision. . . . What (Archbishop) Roach is trying to do here is offer some reflections on the moral criteria behind the decisions" that face the country.

He said that in retrospect perhaps he and other USCC officials should have anticipated that "a highly nuanced statement that has several judgments and not just one is difficult to convey" and is easily subject to misinterpretation in the media.

On the other hand, he said, "we've had more than two dozen statements on Bosnia over the past two years" expressing a consistent position on the issues, and "we've been on record for half a year in favor of some steps that involve use of military force."

In addition, he said the 50-bishop USCC Administrative Board issued a statement on Bosnia in March which said nearly everything that was said in the Roach letter, including support for specific measures backed in the letter.

The March statement, which spelled out the policy positions reiterated by Archbishop Roach, "got almost no coverage except in the Catholic press," Carr said.

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