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South Africans gain dignity in vote

by Bronwen Dachs

CAPE TOWN, South Africa (CNS)—American Catholics who observed South Africa's first all-race elections spoke of the beauty and joy they witnessed at polling stations across the nation as decades of racial segregation came to an end.

Auxiliary Bishop John Ricard of Baltimore described a "kind of splendid chaos" people were in a festive mood at the birth of a nation. Bishop Ricard observed the voting in Uitenhage, in the Eastern Cape, an area fraught with longstanding tensions between blacks and right-wing whites.

"People were just elated," said Dominican Sister Joanne Nitz of Detroit, a staffer at the Michigan Coalition for Human Rights and an election monitor near Cape Town. "I saw one young man dancing" after he put his ballot in the box.

In Port Shepstone, Natal province, Father Donald McIlvane of Pittsburgh said he was impressed with the "emotion put into this election."

"It was beautiful to see blacks and whites in line together... a symbol of the new South Africa as it moves into becoming a truly multiracial society," said Father McIlvane, who has worked for years with the Pittsburgh Area Religion and Race Council.

But that was not the situation in Uitenhage, where polling stations in and around the town were "consistently all white, all colored (mixed race) or all black," said Bishop Ricard, noting there was "inherent suspicion" among all racial groups in the area.

Because the black population had been "grossly underestimated" in Uitenhage, there were problems April 28, Bishop Ricard said, adding that there was no doubt that the process he witnessed was "significantly free and fair."

People waited in long lines for ballots to arrive at 13 polling stations in black areas April 28, Bishop Ricard said. Others were still lining up to get identity documents to enable them to vote, he said.

It seemed many blacks had decided not to vote, fearing the temporary voting cards were "another government ploy to control them," he said. However, he added, many changed their minds when they discovered the cards were destroyed immediately after people voted.

"South Africa has no idea how many black people there are," Father Ricard said. "Some areas have been depopulated, while others mushroomed."

All polling stations received 3,000 ballots, when some needed only 300 and others needed 6,000, he said.

However, the bishop said plenty of polling stations had been set up in black areas, and he was confident that they were within walking distance for the people they were meant to serve.

"I felt by and large people conducting the polling stations were extremely well trained, even in the most remote and smallest polling stations," Bishop Ricard said.

Holy Cross Father Oliver F. Williams of the University of Notre Dame, Ind., a U.N. observer in Ladismith, in the Western Cape, said it was "almost a theological experience" seeing Afrikaner farmers bringing hundreds of black workers in to vote.

"It seemed they realized apartheid was wrong, and taking their workers to vote was part of their redemption," said Father Williams, associate provost and professor of management at Notre Dame.

"There was a theme of forgiveness and redemption," said Father Williams. Afrikaner farmers "are very religious people, and they were trying to right that wrong" of apartheid, he said, adding that the farmers seemed pleased international observers were there to see this.

The Ladismith area had between 6,000 and 10,000 voters, and 90 percent of them were voting for the first time, Father Williams said.

It was wonderful to see "the dignity one acquires when one can vote," he said.

Bishop Joseph Potocnik of De Aar, in Northern Cape, said although some illiterate people were "a little shy" to vote for the first time, there was "a good spirit" at the three polling stations he observed over the three days of voting.

Sister Margaret Welch, a Sister of Charity of St. Elizabeth and an attorney from Newark, N.J., noted that the lines of voters in Cape Town did not get smaller when it began raining April 27.

"If you've waited your whole life to vote, rain's not going to stop you," she said.

Father Williams said the arrests of 31 members of the neo-Nazi Afrikaner Resistance Movement after 21 people were killed in a series of bombings shortly before voting began "seemed to have taken away the threat" of armed resistance against the election.

He said the change in attitudes since 1985, when he first visited South Africa, was unbelievable. Religion has played a big part in that change, he said.

"I never dreamed this would happen so quickly," he said, noting that many Afrikaner farmers "spoke in terms of rights—the right to vote... I was pleasantly surprised."



RALLY—Holy Cross Sister Tharsilla Lucking, coordinator of development for the Diocese of Alivai, is not a member but joins African National Congress supporters in song during the final week of the South African election campaign. The African National Congress members await the arrival of ANC leader Nelson Mandela at the rally celebrating all-race elections. (CNS photo from Reuters)

Pope recovering after surgery

By John Thavis

ROME (CNS)—Doctors said Pope John Paul II was recovering well from a thigh bone fracture and reconstructive surgery, but would need several weeks before fully resuming his duties.

"The pope is in good general condition, and I found him in great humor," Vatican spokesman Joaquin Navarro-Valls said April 30, the day after the pontiff's two-hour operation.

On May 2, the spokesman said the pope continued to improve and was beginning muscle-toning exercises in bed. "The patient is calm and serene," he said.

In a tape-recorded Sunday blessing May 1, the pope said he was sorry the accident forced him to postpone a planned trip to Sicily and miss the rest of the African synod. "The designs of divine providence are truly mysterious," he said.

In the days following the surgery, the pope met regularly with top aides in his hospital room to review a revised

schedule for coming months. He was expected to remain in Rome's Gemelli hospital for 2-3 weeks.

The pope, who celebrates his 74th birthday May 18, fell getting out of the bathtub late April 28, breaking the right thigh bone close to the hip. Doctors replaced the head of the bone, where it fits into the hip, with a metal prosthesis.

Navarro-Valls said the fall was a common mishap and he ruled out fainting or dizziness as the cause. Doctors said they did not plan any further medical tests on the pope, who is expected to make a full recovery.

According to Gemelli's medical team, the pope would wait about 10 days before taking his first steps—being careful not to put much weight on the right leg.

(See POPE page 7)

SENIOR MASS—Archbishop Daniel M. Buechlein greets Tracie Henson of Bishop Chatard and Russ Webb of Cardinal Ritter. About 1,000 seniors from Catholic high schools attended the May 2 Mass at the cathedral. (Photo by Charles J. Schisla)

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THE CRITERION

Serving the Archdiocese of Indianapolis

*****CALL FOR SDC

SEEKING THE FACE OF THE LORD

It's a gift to live Christ's ministry for 30 years

by Archbishop Daniel M. Buechlein, OSB

I can't believe that, on May 31, I celebrated my 30th year as a priest! Five years have flown by since we celebrated my silver anniversary in Memphis. Mother Teresa was present because we combined celebrations of the 150th anniversary of the first Mass celebrated in Memphis, the founding of a mission by Mother Teresa and my silver jubilee.

I have a card Mother Teresa gave me. She reminded me of the marvelous love Christ has for me and the many blessings I have received in priestly ministry. She also wrote, "Be humble like Mary and you will be holy like Jesus."

Mother Teresa does what she preaches. Before leaving on the plane, she pulled me aside and said, "Bishop, would you do me a favor? At Mass, when you put the drop of water into the wine, pray that I become like the drop of water that disappears into the wine. Pray that I dissolve into Jesus, so that I don't spoil God's work."

Mother Teresa's request is a marvelous image of what the life of a priest (and the life of a religious) ought to be. By the anointing of the Holy Spirit in the sacrament of ordination, a priest is configured to Christ the priest, the shepherd, the teacher and the bridegroom (of the church) in whose person he is to serve.



It is Christ's ministry that is done by the priest, not his own. Christ made his ministry as priest, pastor and teacher available to the church through the sacrament of holy orders. The challenge to faithfully mirror or imitate Christ as a priest is great, but so is God's grace, the grace that comes with the sacrament of holy orders.

Yes, Mother Teresa's prayer is a good one for us priests. If a priest is to mirror Christ faithfully he needs to be dissolved in Christ through humility and prayer.

The grace of a vocation is a beautiful and blessed gift. When God calls imperfect men to priesthood (and all of us are imperfect except for the Mother of God), he gives the grace to do what he asks us to do. Without faith in God's grace no one would dare say yes to the call to ordination. And we priests know very well that God's grace does not take away human imperfection. We need the sacraments of the church more than anyone. Fidelity in prayer is our way of remembering that we have been called to mirror Christ in a very particular way and we are given the grace to do it.

As I reflect on my vocation I am struck by something that seems to be forgotten these days. The primary fact about vocation is that it is God who calls and we respond. These days we speak of us choosing priesthood or religious life as if vocation is like a career choice made by us, alone. A vocation to priesthood and religious life is a call from God which is, in the end, issued through the church.

When people talk to me about the need for more priests and religious they speak out of the framework of choice by

our young folks. God has not stopped calling people to a beautiful life in ministry or in special witness to the Gospel. It is difficult for our young church to hear God's voice in the midst of so much other "noise." In how many of our homes, as there is discussion about future careers, do we hear about the possibility of God's call to priesthood or religious life? How often is the issue a matter of how to make the most money in life? How many parents help their family understand that every baptized person has a specific call from God to help carry on the mission of Christ in the church? How many youth ministers, campus ministers and teachers of religious education encourage listening for God's call? No, God hasn't stopped calling in the late 20th century!

Are we priests actively inviting young men to listen for God's call to priesthood? Are we actively inviting young women and young men to listen for God's call to religious life? Maybe we have been almost bashful about vocational promotion.

All of us, laity, religious and clergy, share the responsibility to help our youth hear God's voice in a secular society that "outsouths" religious values. We need to be active in extending the invitation, not because of our great need for the beautiful ministry of priests and religious, rather because God is calling!

Congratulations to the parishes who are sponsoring Holy Hours before the Blessed Sacrament in prayer for a generous response to God's call to priesthood and religious life in our archdiocese. Nothing surpasses the witness and power of prayer!

EDITORIAL COMMENTARY

Abuse of the pope over population document

by John F. Fink
Editor, The Criterion

Seldom has Pope John Paul II placed his personal prestige on the line as much as he has over his opposition to a document prepared for the International Conference on Population and Development that will be held in Cairo, Egypt Sept. 5-13. And never before has he received as much ridicule for his position as he received at the United Nations during the April 4-22 meeting that was preparing for that conference.

As we reported in our last six issues, the pope started his campaign against the document on March 18 during a meeting he had with Nafis Sadik, executive director of the U.N.'s Fund for Population Activities and secretary general of the upcoming conference. He continued his criticism when he met March 24 with Ray Flynn, U.S. ambassador to the Holy See. That was followed on March 25 with a talk to the entire diplomatic corps at the Vatican.

The pope then followed that up with a letter which he sent to all heads of major countries, including, of course, to President Clinton. He even called Clinton on the phone April 22 and talked with him about the document.

He opposes the preparatory document for a number of reasons, but chiefly because it advocates international recognition of the right to abortion on demand. He has said that the draft document focuses almost exclusively on limiting the number of births in the Third World without paying enough attention to economic development, a better sharing of the world's resources, and the need to protect the religious and moral beliefs of families targeted by the population-control policies. More of his critiques of

the document have been in the stories in this paper during the past six weeks.

Unfortunately, the result of all this has been ridicule of the pope at the United Nations, not exactly spontaneous. Catholics for a Free Choice sponsored a workshop at which pro-abortion forces were advised to ridicule the Vatican delegation as "men in robes and bath slippers." Some delegates wore buttons with the words "Papal Control" with a red slash through it.

A letter was circulated that said, in part, "We cannot understand or accept that a state, whose leaders have made vows of celibacy and have no experience of repro-

duction, can express itself so categorically on women's needs."

Said Bishop James T. McHugh of Camden, N.J., a member of the Vatican delegation, "I have never seen this kind of hostility."

Unfortunately, too, it was the U.S. delegation that led the fight to get support for abortion in the document. Msgr. Dar-muid Martin, who led the Vatican delegation, said, "The U.S. administration seems to be very clear that it wants access to abortion to be an integral dimension of population policy." It's no surprise, of

course, that the Vatican and the U.S. administration disagree about abortion.

The result of the meeting in New York was total victory for the pro-abortion forces. The Vatican made no progress at getting the document changed. It will now try to do so at the conference itself.

When the pope began this crusade, he undoubtedly recognized that he would face great opposition. The fact that he was still willing to personally be involved in this campaign shows the importance he gives to this pro-life issue.

The sad thing is that he could not voice his opposition without being ridiculed for it.

OFFICIAL
APPOINTMENTS

Effective July 6, 1994

REV. JAMES BARTON, from pastor of St. Bridget, Liberty, to administrator of St. P. Idget.

REV. PATRICK DOYLE, special permission granted for a one-year sabbatical.

REV. ROGER GAUDET, from administrator of St. Mary of the Woods Village Parish, St. Mary of the Woods, to pastor of St. Thomas Parish, Fortville.

REV. WILLIAM MARKS, from associate pastor at St. Paul, Tell City; St. Mark, Troy; St. Michael, Cannellton, to associate pastor at St. Barnabas, Indianapolis.

REV. JOHN SCHOETTELKOTTE, from pastor of St. Paul, Greencastle, to pastor of St. Augustine, Leopold, and St. Mark, Perry County.

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

Editor John F. Fink receives the
Notre Dame Award of Year

John F. Fink, editor-in-chief of *The Criterion*, received the Award of the Year from the Notre Dame Club of Indianapolis at its annual dinner on April 27.

Before becoming editor of the archdiocesan newspaper in 1984, the Fort Wayne native spent 30 years at *Our Sunday Visitor* and the Noll Printing Co. at Huntington, 11 of them as president and publisher.

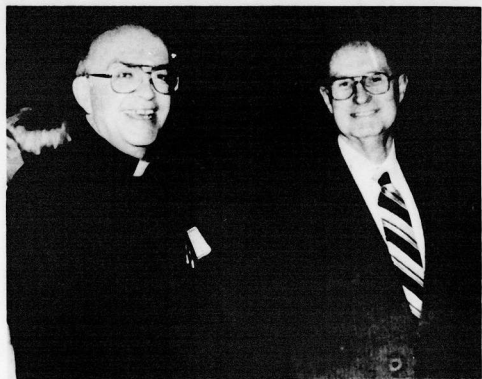
He has served as president of both the Catholic Press Association in the U.S. and the International Federation of Catholic Press

Associations, and has traveled to the Holy Land, Eastern Europe, South America and the old Soviet Union.

Fink has been recognized by church groups, being named a Knight of the Holy Sepulchre and a Knight of Malta.

From Notre Dame's Class of 1953, Fink attended the South Bend university of which his father, his three brothers, and six of his seven children are graduates.

His wife Marie and six of their children were present when Fink received the award last week.



EDITORS—Jesuit Father Thomas Widner and John F. Fink chat after the priest, editor of Chicago's *The New World*, gave a North Deane religious education talk on the media at St. Luke Church on April 25. Fink, who has been editor-in-chief of *The Criterion* for 10 years, received the Notre Dame Award of the Year on April 27. (Photo by Charles Schisla)

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Most. Rev. Daniel M. Buechlein

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John F. Fink, editor-in-chief
Margaret Nelson, senior editor
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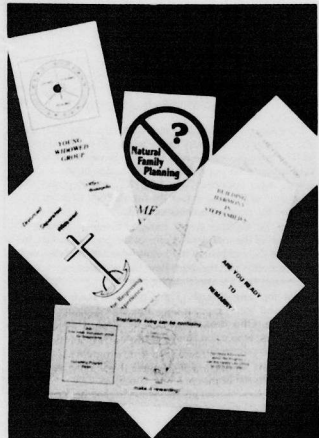
UNITED CATHOLIC APPEAL

Family Life Office service follows family shifts

by Margaret Nelson

While continuing to minister to traditional families, the archdiocesan Family Life Office is "expanding the idea of who we minister to," said David Bethuram, director.

"We have a monthly evening of hospitality, with liturgy and discussion for separated and divorced Catholics."



BROCHURES—Family Life Office programs are designed to meet the needs of Catholic families.

Different parishes throughout the archdiocese host the program, but all—especially those newly-divorced or separated—are invited to participate, he said.

A May gathering will be in Corydon. Recent sessions have been in Indianapolis and Brownsburg. Father Tony Hubler and Father Roger Gaudet help with the monthly Masses.

"It's nice to meet the people and talk with them," said Bethuram. He said that he will go anywhere in the archdiocese that he's invited to, as long as it doesn't interfere with his previous schedule.

Divorced and Beyond is a recovery program that helps with the "mourning stage" of divorce. Eight-session programs are set up at various parishes, with hopes to expand on it.

Though the office does not financially support the program, it offers support, referrals and collaboration to the Beginning Experience, an international retreat program for those who have lost their spouses by death, separation or divorce. "It's a really good weekend that provides continual support and activity groups afterwards to reinforce the weekend," said Bethuram.

Our ministry to the bereaved basically covers two areas," he said. The Young Widowed Group seeks to spiritually and emotionally support those who are young and dealing with the grief of losing their spouses. The age group is indefinite, but generally includes those who have children. It meets once a month—the third Monday—at St. Matthew in Indianapolis. It is beginning to branch out to other areas of the archdiocese, Bethuram said.

"Once a year, we put together a conference for the bereaved, generally in the fall," he said. This helps those who have lost a spouse, child, parent, or friend.

The Family Life Office works with the Catholic Widowed Organization to help support all those who are widowed. Besides the educational programs, there are social activities for members to enjoy together. This group also helps with the conference.

On June 25, a program will help "stepfamilies" to build harmony. There is also a six- to eight-week program to strengthen families by helping stepparents deal with the skills of parenting, showing them ways to resolve conflicts and to handle new family situations, Bethuram said. Home activities are provided that are designed to bring family members together.

"We'll go anywhere to help anyone who wants to begin that," he said.

The Family Life Office provides various programs of marriage enrichment, such as Marriage: A Lifelong Conversation and Finding God in Your Marriage. These are designed to help married couples "refresh and improve their communication skills and to encourage them to work and grow in their faith."

"We also help train and support the Sponsor Couple program for parishes" that provide these mentors for engaged couples. "That's a big chunk of my job. It's amazing. It enriches their own relationship as well as those who are to be married," said Bethuram. He has trained more than 70 couples in the past two years. Fifty couples are signed up for a future training session for the New Albany Deanery at St. Mary of the Knobs Parish.

"I travel anywhere in the archdiocese for that," he said. "One thing about going to parishes or deaneries is that you realize the church is alive and well in central and southern Indiana."

There is also a variety of parenting programs, including those for single parents.

The Family Life Office offers monthly programs on Natural Family Planning in the Batesville and New Albany deaneries, as well as Indianapolis. Follow-up help is offered to any individual or couple who wants to learn more after the initial instructions.

Those are the ongoing programs, he said. "We do deal with a lot of other special issues, depending on what parishes need." Some parishes want programs that discuss sexuality with the children. Others ask for family enrichment programs, to help them identify the strengths and areas they'd like to work on.

The office will help any parish or deanery design a program to help build strong families.

It also offers days or evenings of reflection for annual petitioners twice a year. It is for anyone who has a case—or is interested in the process. Most need the information while they are starting their own case histories. But in the recent Batesville session, sons, daughters and friends of those who were going through the process attended. "People are so appreciative when they can relieve a fear," he said.

In recent months, Bethuram has been in such locales as Greensburg, Madison, Ellettsburg, Terre Haute, Bloomington, and Hamburg. "I try to look around the town first. I love to see where the people are, their worship space, and the make-up of their community."

Oldenburg Franciscans elect leadership team at session

The Sisters of St. Francis of Oldenburg have elected a new five-member leadership team. The team includes Sisters Marjorie English, Amy Kistner (Congregational Minister), Maureen Irvin, Christa Franzer and Barbara Piller (First Councilor).

The General Chapter, which is convened every time a congregational minister and/or team is elected, opened in 1994 with two week-long sessions.

The Session for Affairs, held Feb. 11-15, featured discussions and speakers based on the topic of interdependence and how this issue will influence the lives and ministries of the Oldenburg Franciscans in the 21st Century.

The second gathering, the Session for Elections, was held April 5-10. Through a communal discernment process, the congregation designated by ballot five sisters to serve as the leadership team. The five-member team will assume office July 2.

The following Franciscans are members of the leadership team:

► Sister Amy Kistner, who will take the position of congregational minister, is currently pastoral minister at Queen of All Saints Parish in Beavertown, Ky. Sister Amy has worked with the people at the last seven years. Sister previously worked as a teacher and principal in elementary

education. From 1978-1993, Sister was Director of Novices of the Oldenburg Franciscans.

► Sister Barbara Piller, elected as First Councilor, is currently director of associates for the Oldenburg Community. Sister previously spent several years in education as a principal, religion teacher and music instructor. From 1984-1993, Sister was pastoral associate at St. Pius X Parish in Indianapolis.

► Sister Christa Franzer is currently assistant treasurer at the convent motherhouse for the Oldenburg Franciscans. She has worked in secondary education as an instructor in math and religion. Sister worked as assistant principal at Oldenburg Academy from 1982-1987. She served as principal from 1987-1988.

► Sister Marjorie English currently works in campus ministry at Xavier University in Cincinnati, Ohio. After several years as a teacher in elementary education, Sister Marjorie worked as director of postulants for the Oldenburg congregation from 1983-1988.

► Sister Maureen Irvin is currently vocation director for the Oldenburg Franciscans. Sister Maureen has taught in elementary and secondary schools. Sister taught at Carroll High School in Dayton, Ohio, from 1975-1986 before assuming her current position as vocation director.



NEW LEADERS—The Sisters of St. Francis of Oldenburg recently elected a new five-member leadership team. They include (left to right) Sisters Marjorie English, Amy Kistner (Congregational Minister), Maureen Irvin, Christa Franzer and Barbara Piller (First Councilor). (Photo courtesy Sisters of St. Francis)



ANNIVERSARY—Archbishop Daniel M. Buechlein greets the Ricky Hajduk and Kevin Brown families after celebrating Mass at St. Thomas the Apostle Church in Fortville to mark the 125th anniversary of the parish. Former pastor Msgr. Francis Tuohy, present pastor Father Albert Ajamie, and future pastor Father Roger Gaudet celebrated the Mass. The children's choir sang a meditation song. Church historical items were on display during the reception. (Photo by JoAnn Schramm)

Madison bids St. Michael farewell

by Peter Agostinelli

The walls of St. Michael Church in Madison are fading and flaking some paint. The church has been closed for over a year. And it bears the stale smell of a building that hasn't felt human presence in some time.

But that didn't stop about 150 people from celebrating Mass there April 28. A final Mass was held at St. Michael before turning it over to the Historic Madison Foundation, Inc.

The deed was turned over to the foundation in a legal ceremony held April 29. The group will preserve the church and ensure that future generations continue to recognize the traditions and significance of the landmark church.

St. Michael is the second oldest Catholic church in Indiana. It was constructed in 1839 and is listed on the National Register Historic District.

The consolidation of four parishes in Jefferson County took place in January 1993 at the order of Archbishop Daniel Buechlein. It combined the three Madison parishes and the parish in China into one, with St. Michael closing as part of that restructuring.

The city's Catholics are now served by the Prince of Peace Parish. It uses the church used by the former St. Mary Parish.

St. Patrick Church remains open as a chapel for weddings and other events.

Father John Meyer, pastor of Prince of Peace, described the final Mass at St. Michael as a thanksgiving for the many years of faith celebrated inside the church.

The Mass was a somber one. Yet young and old Catholics gathered to mark the event and worship a final time inside the old church.

After the opening hymn, "Sing a New Song," Father Meyer greeted those in attendance with a message of remembrance and encouragement.

"We may not be feeling very peaceful tonight," Father said. "But we come here in thanks, with mixed emotions, never letting go of our faith."

The gift of peace is a treasure that we all hope and grasp for all of our lives."

Father Meyer asked those in attendance to consider why they chose to gather that night at the church. He suggested they strive to preserve that spirit.

Worshippers wrote on paper their memories and connections to St. Michael. The papers were deposited in a prayer box and will be preserved in archives with other important church documents.

Father Christopher Craig, associate pastor of the Catholic Community of Columbus, assisted in the celebration. Father Craig is a native of Madison and St. Michael Parish.

Father Craig penned an extensive history in 1987 for the parish's sesquicentennial.

FROM THE EDITOR

What the papacy was like 1,000 years ago

by John F. Fink

Pope John Paul II has been placing a great deal of emphasis on the 2,000th anniversary of Jesus' birth. He mentions the beginning of the third millennium of Christianity in almost every speech he makes. And next Monday and Tuesday the world's cardinals will be meeting with him to start to prepare the celebration to take place during the year 2000.

Did this same thing happen 1,000 years ago? Was there a big celebration then to observe the first 1,000 years of Christianity? Well, in a word, no.

During the 10th century, the church—or at least the papacy—was in very bad shape compared with what we have today. When one reads the history of the papacy, we have to be aware that the church is in much better condition today than during most of its history. Despite our problems today, the Catholic Church today is thriving more than ever before in its history. There are more Catholics worldwide, fewer theological controversies, and the popes of the past century and more (from about the middle of the 16th century) have been holy men.

Catholics should realize, though, that it was not always thus, and the history of the papacy at the end of the first millennium of Christianity is an example.

THE PAPACY IN THE 10th century was controlled by local Roman families. It probably reached its lowest point in 955 when John VIII became pope. He was barely 18, had no interest in spiritual things and, it was said, turned the Lateran Palace into a brothel. He suffered a stroke when he was still in his 20s, allegedly while in bed with a married woman, and died a week later.



Five months before he died, though, he was deposed as pope by a Roman synod presided over by Emperor Otto I and was succeeded by Pope Leo VIII. Official lists of popes today say that, if the deposition was invalid, Leo was an antipope; if it was valid, Leo was the legitimate pope and Benedict V, who was elected by another group and deposed in 964, was an antipope.

Anyway, after Leo VIII died in 965, John XIII was elected. From then until the year 1000 there were seven popes and two antipopes: One of them, Benedict VI, was strangled to death in Castel Sant'Angelo on the orders of the antipope Boniface VIII. Another pope, John XIV, was also imprisoned in Castel Sant'Angelo and died there in 984, either of starvation or from poisoning.

THAT BRINGS US to the man who was pope exactly 1,000 years ago—Pope John XV. He was pope for 11 years, from 985 to 996. The son of a priest (this was before celibacy was required for the clergy), he was completely under the control of the Crescentius family of Rome. John Crescentius acted as political ruler of Rome and the papal state that existed at that time, and the pope was expected to do what the Crescentii said. The clergy were alienated from the pope because of his avariciousness and nepotism.

During his papacy, the French bishops, convinced that the pope no longer had any moral authority, deposed the archbishop of Rheims. When the pope summoned the bishops to present themselves in Rome, they met instead at Chelles and declared that the pope was no better than a heretic. This action was one of the first manifestations of what came to be known as Gallicanism, the claim by the French church to freedom from the authority of the pope. It was particularly strong during the 15th and 16th centuries and survived until the end of the 17th century.

After John Crescentius died in 988, he was succeeded by his brother Crescentius II Nomentanus, who ruled the papal states as a tyrant. He dominated Pope John XV so much that the pope eventually fled Rome and appealed to the German

King Otto III, now 15, for help. Otto obliged and started to march on Rome. But before Otto reached Rome, John XV had a violent attack of fever and died.

When Otto learned of the pope's death, he nominated a 24-year-old relative, Bruno, to be the next pope. Bruno went to Rome, was duly elected and was consecrated as Pope Gregory V in 986. He was the first German pope. One of his first acts was to crown Bruno as emperor. Then Otto passed judgment on the dictator Crescentius II Nomentanus, banishing him for persecuting John XV.

When Otto returned to Germany, though, Crescentius II returned and drove Pope Gregory out of Rome. The Romans then elected a new pope, John XVI, now considered an antipope. But Emperor Otto returned to Italy; defeated the Crescentii; had John XVI blinded, mutilated, and imprisoned; and had Crescentius II beheaded in Castel Sant'Angelo.

Pope Gregory XVI didn't make it to the year 1000. He died of malaria in February of 999 while still under 30 years old. The pope during the year 1000 was Silvester II, the first Frenchman to be pope. He was the leader of the French bishops who opposed Pope John XV and deposed the archbishop of Rheims; in fact, the future Pope Gregory XVI assumed the deposed archbishop's chair.

After he became pope, though, Gregory became a champion of the traditional rights of the papacy. In fact, he reinstated the archbishop of Rheims whom he had deposed on the grounds that the deposition had not been sanctioned by the Holy See. He was a strong pope.

Not for long, though. The Crescentii again regained power, and both Emperor Otto and Pope Gregory had to flee Rome. Otto died of malaria in 1002. Then John II Crescentius, who ruled Rome, allowed the pope to return, but with no power. Gregory died in 1003.

Such was the state of the papacy 1,000 years ago. The Catholic Church has come a long way since then.

THE GOOD STEWARD

Stewardship and the sacrament of confirmation

by Dan Conway

On the last Saturday of April, our oldest daughter, Suzanne, received the sacrament of Christian maturity (confirmation). This important sacrament is an integral part of the experience of Christian initiation which also includes baptism and Eucharist. But the sacrament of confirmation seems to have been shuffled around a quite a bit in recent years, and, as a result, its meaning is not always easy to understand.

According to Pope Paul VI, in his "Apostolic Constitution on the Sacrament of Confirmation," "Through the sacrament of confirmation, these who have been born anew in baptism receive the inexpressible gift, the Holy Spirit himself, by which they are endowed with special strength. Moreover, having received the



character of this sacrament, they are bound more intimately to the church and are more strictly obliged to spread and defend the faith both by word and deed as true witnesses for Christ."

In times past, the sacrament of confirmation was understood, in an almost militant way, as a ritual "coming of age" which bestowed adult status on young Catholics. In this context, the obligation to "spread and defend the faith" sometimes came to be seen as "circling the wagons" or turning inward to avoid contact with everyone and everything that was outside of the Catholic tradition. Of course, there was some justification for this defensive posture—especially in times and places when the faith of Catholics truly was under attack.

But today, as I reflect on my 14-year-old daughter receiving this sacrament, I am much less inclined to think in militant terms. Suzanne is a beautiful young woman, mature beyond her years in many ways but still only a child in others. For her, the sacrament of confirmation is

more an act of stewardship (preserving and nurturing a soon-to-be adult faith) than a ritual "coming of age." What was begun at her baptism, 14 years ago, has been strengthened weekly through her participation in the Eucharist and is now being solidified through the gift of God's Spirit.

In reality, it is not so much the "faith of our fathers" which is being spread and defended through this sacrament but Suzanne's own faith, a precious inheritance which she has received from God through her family and the community of believers, the church.

It's true that, as a result of this sacrament, Suzanne will now assume the primary responsibility for taking care of and sharing the great gift of her faith. As a maturing Christian, she is now invited to respond to the invitation that Jesus gave to another young person (who also had many gifts), "Go, sell what you have; give it to the poor; and come, follow me."

That is what stewardship is all about—responding as mature Christian believers

to Jesus' invitation to live our faith in concrete, practical ways. In a very real sense, through her confirmation (which is the sacrament of God's abundant self-giving), Suzanne has now received the grace to be a good steward. And, as Pope Paul says so beautifully, she is now "bound intimately to the church" in all that she says and does.

The sacrament of confirmation has given Suzanne the grace to respond generously to Jesus' invitation. From what I know of her, I am confident that she will have many opportunities to say "yes" and that, in her own way, she will be a good steward of our faith for many years to come.

Of course, it hardly seems possible that the infant who was baptized 14 years ago, and who received her first Eucharist just six years ago, has now "completed" her Christian initiation. Fortunately, our faith confirms that all of true endings are only beginnings.

So, fare-thee-well, fellow traveler. Your journey of faith has just begun.

EVERYDAY FAITH

We are called to be faithful, not to be successful

by Lou Jacquet

In the eyes of the world, Jesuit Father Greg Boyle is not what you might call a roaring success. In his eight years of working with inner city youth gang members in the poorest, toughest section of Los Angeles, he has presided over the funerals of 30 gang members.

But while Father Boyle is saddened, he is not discouraged. He lives by a credo that the world does not understand. "I am not called to be successful," he tells a reporter, "I am called to be faithful."

Powerful words. Think how our lives would change if we lived by those words. Imagine the self-imposed burden that would be lifted from our shoulders if we stopped worrying about being successful



and concentrated instead on being faithful to what the Lord calls us to be. So few of us ever do that.

Ours is a society which worships success. It has almost no tolerance for failure, and cannot begin to comprehend the sacrifices that are involved in being faithful. Yet in our hearts, we all know what being faithful means. It means taking a stand, living for a purpose, choosing to ignore the status quo in favor of standing behind the Gospel.

What Father Boyle suggests is hardly a new insight. For 20 centuries, the message that Jesus spelled out during his public ministry has been outright rejected by society or simply ignored by successive generations to the point where those who do attempt to live as Christ called us to live stand out starkly for their courage. In fact, people like that often embarrass us, don't they?

Although few of us will be called upon to exhibit the kind of courage that leads

Father Boyle to live and work daily in the midst of a virtual combat zone in a major city, each of us can identify an area or areas in our lives where we have overextended ourselves in the quest for success. As Jesus knows, in particular, where we have failed to measure up to living as Christ called us to live.

It is good to be reminded by people like Father Boyle that we should stop berating ourselves for failing to be fully successful in whatever we undertake. We are called upon to make the effort, to stand firm for Gospel principles in a morally unprincipled world. What happens after that is largely beyond our control. The important thing is to have made the effort.

Let us resolve, before the sun sets, to put aside the self-destructive tendencies that have led us to strive for the kind of success which is transitory at best. Let us embrace instead the insight that Father Boyle has shared: the importance of making the effort, and leaving the

ultimate resolution of the problem to God in his own good time.

THE CRITERION

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To the Editor

Humble approach is wiser approach

OK, I admit it. I simply cannot understand the way a cordless telephone works. I have tried and tried to understand it, and even though I have searched my mind and heart nothing explains it to me. I have even talked to other people who are equally as baffled as I am, and they don't understand it either! Once I even asked someone who thinks he knows how they work, but he couldn't explain it to me adequately, so I have to

conclude, since my mind cannot comprehend this thing, that it must be flawed in some way. We probably shouldn't use a cordless telephone since so many people don't understand how it works. In fact, I think (and, of course, what I think is of supreme importance here) that we should seriously question those who advocate the use of a cordless. Perhaps those of us who don't understand should get together and protest the use of this thing that we do not understand. After all, our understanding has been the most important thing to us humans since Eve challenged God's knowledge in the garden.

A letter to the editor in the April 22 issue of *The Criterion* questioning the church tradition of a male priesthood says, "Being the father of daughters, I have had to try to explain why the church we love denies a sacrament to half its members. I cannot find the explanation in the teachings of Jesus, in the Creed, in my head or in my heart." A possible answer to this man's confusion was very eloquently expressed in another article of the same issue of *The Criterion* by our own archbishop. "People speak of the 'loyal opposition,'" I think those are code words for disloyalty. I go by the book because I learned long ago that there are reasons why the book is the way it is." said Archbishop Buechlein. "Many people far smarter and wiser than I am figured all that out." Could it be that this humble approach to our own intellect would be a far smarter and wiser approach?

L.J. Darlene Davis

Greenfield



INTERNATIONAL YEAR OF THE FAMILY

Stories about athletes and their loving families

(During the International Year of the Family readers are encouraged to submit articles for publication about how their families have shaped their values, or how families can share their values with children and other family members. This is one such article.)

by J. J. Hoagland

The other day I was going through some old newspaper articles I had saved during this year's Olympics games and, in rereading them, I remembered why I had kept them in the first place. They were not negative stories but ones that left me with pleasant feelings.

They were stories about some of the athletes and their families' loving involvement in getting to the Olympics. They were stories of hard work, commitment and sacrifice all stemming from love, the predominant ingredient.

Remember Peabo Street, the feisty 19-year-old downhill skier who won a silver medal and admitted that her father pushed her to train? He said he didn't want her to waste her special gift and so he clocked her sprints and worked with her tirelessly and unselfishly to do her pushups and situps. She was often contemptuous of his help, but she decided the pros of being a ski racer outweighed the cons, so she "buckled down."

When their diligence was rewarded by their daughter winning a silver medal, they gave her all the credit for her determination and perseverance. But as far as I am concerned, this was a shared victory and showed much love.

And the gold medal that 24-year-old Tommy Moe won in his downhill skiing event probably didn't mean as much to him as his dad's prized Alaskan timber wolf jacket which he gave Tom, as promised, for ending in the top three. All this was preceded by an unselfish act of love shown for Tom who, when in his teens, had been out of control with drugs and alcohol.

His divorced parents teamed up for his good. Dad took Tom with him to work in Alaska. He said he hoped that the back-breaking construction work in the raw weather would help his son realize that being a talented skier and working to

improve his talent was easier than a life among the fish canneries. This love for a son paid off. It turned to gold!

There were numerous other stories of families all over the world that centered around the similar situations of sacrifice, frustration and endless trying, some with successful endings and some not. But love was at the core of them all.

Reading these stories, and comparing them to my own families' experiences (on a scale far less grand than the Olympic scene, of course), I remember the times when our sons were involved in sports in grade school. Our family helped them to get to their practices, went to all their games, soothed their aching muscles, cheered them on and, prayed really hard, especially when the outcome of the games didn't look too promising.

Happily, sometimes they brought home a trophy, but whether they did or not, we felt the same love and gratification that these families of the Olympic athletes felt. Although the situations were not as dramatic, our family pulled together just as theirs did, just as so many other families do.

Yes, the Olympics were in a far-off country, and families from all over the world watched and read about these participants in a most exciting exhibition of sporting talent, but loving families are all alike. Whether on a flag bedecked ski slope in Norway, with hundreds of people in attendance, or in a small park in Indiana with a few devoted fans, the love, hopes and pride for a youngster are the same all over.

And I was thinking, wouldn't it be great if the whole human race existed in such a love for one another as brothers and sisters in Christ? Then all children and families would experience a world full of peace and Our Heavenly Father could look upon us with pride and gratification.

"We need your help, Father," let us respond. "Amen."

(Jo Ann Jennett-Hoagland and her family are members of St. Michael Parish, Greenfield.)

LIGHT ONE CANDLE

How could God create hell?

by Fr. John Catoir
Director, The Christophers

One of the great religious controversies of Christianity revolves around this theological question: How could a loving God create a hell where the punishment for sin is never ending?

For instance, William Blake was only 20 years old in 1825 when he was commissioned to do a series of engraved illustrations for Dante's "Inferno." Dante depicted hell as a place of torment where forgiveness is no longer possible. Blake reluctantly agreed, but he called Dante's system of tortures "morally abhorrent and repugnant." Blake raged on, "Every religion that preaches vengeance for sin is the religion of the enemy and avenger, and not of the Forgiver of Sin" (cf. "Blake's Dante," by Milton Klossky, p. 8).

The Catholic Church has never taught that hell corresponded to the literal interpretation of Dante's "Inferno," but it does teach that hell exists. We know the fallen angels rebelled against God and are in hell. Humans can turn away from God and his kingdom as well. In other words, we can reject heaven if we choose. Whether anyone has actually used this power to the ultimate degree and put themselves in hell is a matter of speculation. We do not know with any certainty if any human person is now in hell, although it is probable that some have remained defiant to the end. Those who continue to defy God are hell bound by their own choice.

In Dante's "Inferno," individuals are punished according to their level of sinfulness, but all are condemned without hope of pardon. What are the sins that would draw down eternal punishment?



The church used to teach that mortal sins were as easy to commit as eating meat on Friday, or missing Mass on Sunday. This approach may have awakened the fear of God in us but few theologians today would accept the idea that a person could be eternally condemned for such violations.

In order to sin mortally one must willfully and knowingly commit an objectively evil act. St. Thomas Aquinas said it was very difficult to be guilty of such a sin, partly because God is slow to condemn, especially when there is an excusing cause. However, we shouldn't emphasize God's love to the point of trivializing the significance of mortal sin. That would be wrong, and it would be just as wrong to emphasize God's justice to the point of forgetting his infinite mercy.

Some Christians think of God as vindictive. They resent discussions about his mercy as though his mercy was some kind of weakness. They want the eternal death penalty, even if the sinner repents. But Jesus came to save, not to condemn. On the cross he said, "Forgive them, Father, they know not what they do."

God's love and his justice do not cancel one another out; they are one and the same. This is difficult to comprehend, but those who are quick to condemn miss the point entirely. The God of revelation wants mercy, not condemnation. We need not fear our God whose very essence is Love. But we do need to be aware that God does make demands on us. We are called to love one another.

St. Catherine of Siena said, "All the way to heaven is heaven."

(For a free copy of the *Christopher News Notes* "Live Joyfully," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48th St., New York, NY 10017.)

Point of View

Abortion is not an escape from rape

by Fr. John R. Dowling

Imagine that your mother told you that years ago she was raped. You are shocked. You can't believe what you have just heard. You ask your Mom if the person was ever prosecuted. She responds, "No, I was never able to identify your father." Puzzled by her response, you then realize what she has just told you. Your life is a result of a violent act of rape.

Your mother asks you if you believe that

your life is worthwhile and if you are happy to be alive. You reply, "Yes." Then she asks you if you are happy that she was raped. You answer, "Of course not." Then she asks you how you can be happy to be alive since you know that the only reason you are alive is because she was raped. You respond that you can hate the act performed by your father but love your own life.

Your mother says that she agrees and that is why she did not kill you after she was raped. She tells you that the reason you are alive is because she is Catholic and Catholics believe that aborting the child does not prevent the rape or take away the memory but kills an unborn human life just like you.

(Father Dowling is associate pastor of Holy Ghost Church, Knoxville, Tenn.)

Archdiocesan Day of Prayer and Pilgrimage August 15, 1994

Pilgrimage to Washington, D.C.
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at the invitation of
Archbishop Daniel M. Buechlein

CORNUCOPIA

The Cleavers don't exist anymore

by Cynthia Drees

According to the Pope and the U.N. and just about everybody who's anybody, this is The Year of the Family.

You can't argue with that. But how do we define "family"? Surely what Charles Manson had in mind when he called his bunch of antisocial misfits by that name is a far cry from what the Waltons thought they were.

As we've been told and told by pop-psychologists for the past too-many years, the traditional family has bit the dust. A married Mom and Pop and their kids are almost a thing of the past.

Now they say we're more than likely to have divorced or unwed mothers raising kids alone, cohabiting unmarried couples with or without kids, gay or lesbian couples with or without kids, and so on *ad infinitum*.



But that's not the whole story. Contrary to such popular wisdom, the untraditional family is not really new nor is it always counter-cultural. Indeed it has been, can be, and often is a respectable and valuable part of a healthy society.

One of the most inspiring families we know about appears to be an odd threesome right out of a TV sitcom, to be perfectly honest. It's headed by an elderly spinster whose girlish name from another era belies her tall frame, her brisk demeanor and commanding voice. Bonnie lives with her unmarried niece and a mentally retarded young man who is not related by blood to the other two.

For years Bonnie conducted a satisfying and successful career as vice president of a major national advertising agency. She lived alone cheerfully until one of her sisters came to stay with her while she was recovering from the death of her husband. Bonnie's family of one began to grow.

The sister died, but meanwhile her daughter had come aboard. Still later

Bonnie was moved by the plight of a poor woman who could not afford to properly educate her Down Syndrome son, so she adopted the young man and added him to her household.

To Bonnie, family is the house upon which a life is built. She speaks lovingly and often of her parents, her brothers, sisters, cousins, aunts and uncles, and the memories of their lives together. She and Sue and Charles are present at every wedding, wake and funeral, and the list of her godchildren is endless. Generously and quietly she helps those who need financial and emotional support.

Today the three live contentedly together in a comfortable house, surrounded by mementoes of work, church, relatives and friends. Sue works in a doctor's office and Charles is driven daily to his beloved job at Pizza Hut. Bonnie spends her retirement at home tinkering tirelessly with an extensive family genealogy.

The family watch television together, go to Mass, keep their house and yard neat, visit and entertain friends, and go out regularly for dinner at a nearby restaurant where the waiters greet them by name and are genuinely happy to see them.

What does it mean to be a family? Most of us may not be The Beaver and the rest of the Cleavers anymore, but we can still love and be loved, healthy and whole. Just ask Bonnie and Sue and Charles.

The Indianapolis Art League will present the 24th annual **Broad Ripple Art Fair** held on May 21-22 from 10 a.m. to 7 p.m. The fair will be held at Oystertown Park and the IAL grounds, 67th and College Ave. More than 200 artists will line the NUVO Newsweekly Grand Aisle and feature various media including basketry, ceramics, drawing, textile, jewelry and photography. Also included will be 15 food vendors, two stages for entertainment, a children's area and a community showcase area. Tickets are \$3.50 in advance. They are available at central Indiana Marsh stores, Bank One and the Indianapolis Art League. Tickets are \$5 at the gate, children 12 and under, \$1. For more information, call Melissa Cooper at 317-255-2644.

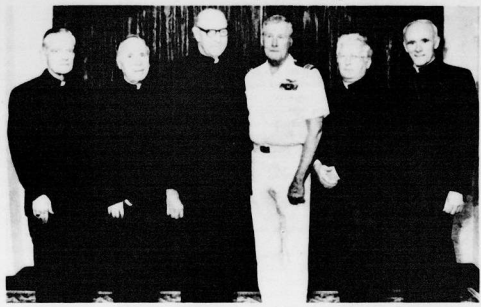
The Indianapolis Children's Choir will host its second annual **Floral Festival** on May 7, from 10 a.m. to 4 p.m. The festival will be held on the grounds of Butler University just south of Clowes Memorial Hall. In addition to the sale of flowering baskets and bedding plants, the choir will offer entertainment throughout the day with free performances by all ten choirs and many soloists. For more information, call 317-283-9640.

The Roncalli Alumni Association will host a **women's kickball tournament** at St. Jude Church, 5353 McFarland Rd., on the south side of Indianapolis. The tournament will be held May 13-14. Contact Rosie (Roberts) Stahley at 317-784-1112 or Missy Hoffman at 317-631-6866 or 317-783-3428 for more information.

vips...



Charles L. Catellier and Martha J. Lindsay married on May 15, 1944, at St. Francis de Sales Church in Indianapolis. The couple, who currently live in Florida, will celebrate their 50th anniversary of marriage with friends and family on May 15 at 2 p.m. at Lakeshore Country Club. Charles Catellier worked for Indiana Bell Telephone Company for 38 years; Martha Catellier worked for National Decorator Supply Company, Inc. The couple have two children, Rebecca Ann Bandy and Gary M. Catellier. They are the grandparents of five grandsons.



COLLEAGUES AND FRIENDS—The National Propagation of the Faith-Holy Childhood Association meeting was held in New Orleans, La., April 18-20. Participants included national mission figures shown above (left to right): Auxiliary Bishop William J. McCormack of New York, national director of the Society for Propagation of the Faith; Holy Ghost Father James W. Wright, national director of the Holy Childhood Association; Father James D. Barton, director of the Indianapolis Archdiocesan Society for the Propagation of the Faith; LCDR Donald E. Buchanan, chaplain, United States Navy and a member of the Archdiocese of Indianapolis clergy based in New Orleans; Father Bernard A. Prince, secretary general of the Society for the Propagation of the Faith and the Society of St. Peter Apostle; Bishop Edmond Carmody of Tyler, Texas, chairman of the Committee on the Missions, NCCB.



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Archbishop meets with inmates, leads services

by Peter Agostinelli

Archbishop Daniel Buechlein celebrated two separate Masses and visited with prison inmates May 1 at the United States Penitentiary in Terre Haute.

The archbishop led one Mass for about 75 inmates at a chapel inside the maximum security wing of the prison. The wing holds about 1,700 inmates overall.

Another Mass was held at a chapel in the lower security camp, which holds about 400 prisoners. The small facility was filled with inmates and their friends and family.

Father Wes Lamb, the penitentiary's chaplain, assisted in the celebration. Father Lamb tended to the spiritual needs of inmates and celebrates services.

Archbishop Buechlein encouraged inmates in the services to develop and maintain their prayer life. In his homily he told them how important prayer is to their spiritual well-being.

The archbishop told inmates that prayer will help them in everyday issues and struggles. Prayer can be the difference between becoming bitter and cynical or growing closer to God, he said.

The archbishop talked about the Gospel of St. Luke, which depicts how Jesus enjoyed sitting alone after ministering and working with people. He would seek out a secluded place and use it for his prayer.

Archbishop Buechlein said, "We need God. We need to live like we need God. It's God Who makes good of our prayers."

The archbishop offered the inmates a promise. He told them that daily prayer, performed in a person's individual way, will help God take care of that person.

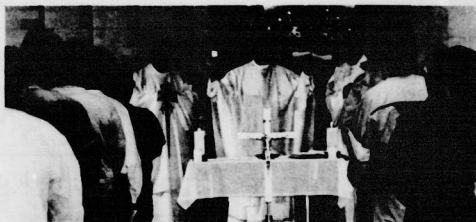
Scott Errico, an inmate in the maximum security prison, expressed thanks for Archbishop Buechlein's visit. He said it was an outreach that other Catholics in the prison appreciate greatly.

"It means something of an acceptance in a community of men who are ostracized," Errico said.

"We are set aside from society by time and by the crimes we have committed. But we are your sons and your brothers."

Errico added that inmates have the same spiritual needs as people on the outside.

Bill Gerth, executive assistant at the penitentiary, said between 300 and 400 inmates worship in various religious services every week.



PRISON MASS—Archbishop Daniel M. Buechlein celebrates Mass with prison inmates on May 1 at the U.S. Penitentiary at Terre Haute. (Photo by Peter Agostinelli)

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Pope cancels trips, says Mass

(Continued from page 1)

He was to use a walker at first, then proceed to crutches and, later, a cane. The point at which the cane becomes unnecessary depends much on the individual, but doctors said they were optimistic about Pope John Paul's recuperative powers.

"In July he can go to the mountains and walk, but he certainly cannot ski. It would be good if he did some swimming instead, because the prosthesis needs muscle tone in order to function," said Dr. Gianfranco Fineschi, the surgeon.

Fineschi said the operation had gone "more perfectly than one could imagine." The bone head was replaced with a

long-life part as opposed to a cemented replacement that lasts only 10 years, and which is routinely used in patients over the age of 80.

The pope's accident interrupted a particularly heavy schedule of papal activities. He was to have left April 29 for a weekend trip to Sicily.

He also was forced to miss the final week of the African synod and a meeting of the world's cardinals May 9-10, unless it is rescheduled.

The pontiff, although confined to bed, was able to celebrate Mass every day. Members of the hospital staff wheeled his bed into an adjacent room that had been transformed into a small chapel.

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Date	Celebrant	Congregation
May 1	Rev. Donatus Grunloh, OFM	Members of St. Roch Parish, Indianapolis
May 8	Rev. Kevin Haines	Members of Our Lady of Mt. Carmel Parish, Carmel
May 15	Rev. William Kane, SVD	Members of St. Rita Parish, Indianapolis
May 22	Rev. Michael O'Mara	Members of St. Philip Neri Parish, Indianapolis
May 29	Rev. Robert Mazzola	Members of St. Andrew Parish, Richmond
June 5	Rev. Michael Fritsch	Members of St. Jude Parish, Indianapolis
June 12	Rev. Myles Smith	Members of St. John the Apostle Parish, Bloomington
June 19	Rev. Paul Shikany	Members of Holy Trinity Parish, Edinburgh
June 26	To be announced	

SPOTLIGHT ON BATESVILLE DEANERY

St. Lawrence Parish works to serve changing, multiplying membership

by Peter Agostinelli

It would be easy to say that the people at St. Lawrence Parish in Lawrenceburg are busy.

It might be more accurate to say they've got their hands full with a parish that grows bigger every year.

St. Lawrence staff members say the parish has seen tremendous growth recently in all areas of parish life. That includes its congregation, K-8 school and parishioner involvement in ministries and organizations.

The influx of new families causes Father Jack Hartzler, pastor of St. Lawrence, to joke that he sometimes has trouble keeping track of all the baptisms he performs.

But no matter how hard it is for staff members to stay on top of things, they tend to agree on one point—St. Lawrence is an active parish of dedicated people who value their faith and work to contribute to the lives of others.

"This parish is very affirming and very supportive," said Benedictine Sister Mary Cecile Deken, one of the parish's two pastoral associates.

"People are concerned. And they help each other. Somebody here in the past has taught them social awareness. We do our social programs with the other churches ecumenically," she said, referring to parish participation in a food clearinghouse and St. Vincent de Paul.

The involvement has extra impact in light of the recent growth. Parish secretary Cynthia Macke says about 130 new families have joined St. Lawrence in the last 18 months.

Father Hartzler came to the parish last summer from his position at Holy Family Parish in Richmond. He says there's a lot of work to be done at St. Lawrence, but he continually points to his staff people as a big part of the effort at the parish. Also, Father says he appreciates the warmth and openness of the Batesville Deanery. He says there's a spirit of togetherness that has helped him become an increasingly bigger part of St. Lawrence.

That support is something Father Thomas Amsden values as part of deanery life. Father Amsden, dean of the Batesville Deanery and also former St. Lawrence pastor, says there's a good reason for the emphasis on deanery meetings and

support networks. He says even simple things like a deanery dinner are important for developing a sense of unity.

Benedictine Sisters Mary Cecile Deken and Mary Philip Seib serve at St. Lawrence as pastoral associates and religious education directors. They have worked together in administrative and high school work at several different parishes. They play as big a part at St. Lawrence as anyone, Father Hartzler says.

Sister Mary Cecile says she is amazed by the amount of lay involvement at St. Lawrence. It comes in the form of everything from music ministry to collecting money to people administering communion to the sick. She said it's a sign of commitment to good liturgies and ministries.

"I see that as one of the great growths in our parish," she said.

Sister Mary Cecile thinks an important goal for the parish will be maintaining that involvement and continuing the formation of lay leaders.

Father Hartzler attributes the strong lay leadership to the sisters' work. Sister Mary Cecile and Sister Mary Philip have served at St. Lawrence since 1989 and have laid much of the groundwork for lay involvement, he said.

Besides helping direct a busy parish, Father Hartzler says he has big shoes to fill in coming to St. Lawrence. He replaces Father Carmen Petrone, the much-loved pastor from 1986-1993. Father Petrone died unexpectedly in 1993, and St. Lawrence was without a pastor for several months.

Sisters Mary Cecile and Mary Philip guided St. Lawrence at that time. With the help of a visiting pastor who celebrated Mass, they ran the parish in the months between Father Petrone's death and Father Hartzler's arrival.

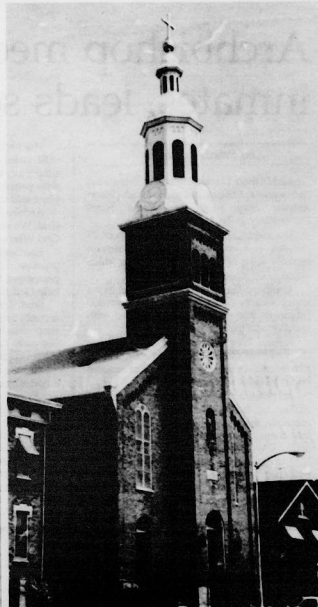
A big factor in the parish's growth is its proximity to Cincinnati. Lawrenceburg is just across the Ohio River from Cincinnati, and it's no accident that in recent years increasing numbers of people from Cincinnati have moved into the Lawrenceburg area. Sister Mary Cecile said the parish averages a new family almost every weekend.

One factor comes with that closeness, and it's a double-edged issue. Being so far from the center of the archdiocese, while being so close to Cincinnati, creates a complex environment for St. Lawrence.

Father Hartzler thinks the distance helps the parish by instilling a take-charge attitude in its members. That shows in the strong lay involvement. But as with other areas of the archdiocese, such as the Jeffersonville-Clarksville area's relationship with Louisville, the parish can feel pulled to another city and another diocese.

It's a touchy matter. Father Hartzler says St. Lawrence parishioners sometimes take advantage of the many services and activities offered by the Archdiocese of Cincinnati. It's understandable why people would rather drive minutes across the river into Cincinnati instead of two hours up the interstate to Indianapolis.

And it doesn't lessen the parish's commitment to the Indianapolis Archdiocese, Father says.



GROWING FAST—The congregation at St. Lawrence Parish in Lawrenceburg has grown rapidly in recent years. Around 130 new families have joined the parish in the last 18 months. (Criterion file photo)

St. Lawrence School also has been a big source of parish growth. Principal Jane Acra, who recently joined the staff, says the K-8 school is a big drawing card for families.

"Even though I'm new, I get the impression that we're at the beginning stage of a transformation process," she said. "It's grown from a little country school to a more developed place as far as the technology and the personnel that we employ."

Acra said the school will benefit from a higher enrollment in lower grades than in the higher grades. One future possibility is the establishment of a preschool, although Acra says she has a lot of research to do on the subject.

A potential problem is the issue of work space. Acra says the school facilities are full from the enrollment expansion, and they're full every night for various activities. With continued parish growth, crowding is an issue that many parishioners will face in the coming years.

Acra says parents are very involved in the Parent-Teacher Organization, which takes care of fundraising for school equipment and school events. One project scheduled for this summer is a painting of the school walls, which the kids designed in a contest. Another recent project was a student council penny drive that raised money for victims of a fire. Students collected \$450 worth.

One parish project is the development of youth ministry. Sister Mary Cecile says the parish plans to hire a part-time youth minister to address those needs. Adult education programs are going well. Father Hartzler says the Rite of Christian Initiation of Adults being a strong point, with

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seventeen new members joining St. Lawrence through the program last year.

Parishioners also are active in organizations such as board of education and the Over 50 Club. And the music ministry is strong with quality contributions to the liturgy.

The effects of growth both spiritually and in numbers keeps parish leaders looking to the future. In fact, Father Hartzer is considering adding another Mass on Sundays.

Another issue that may confront Lawrenceburg—and St. Lawrence along the way—is the effect of riverboat gambling. It will come to Lawrenceburg after citizens voted for it last fall. Most people agree it will bring some element of change to the town.

Besides the space shortages, the only foreseeable growing pains amid the growth is a simple one. Many parishioners still don't know each other.

But that should be something that time takes care of, Sister Mary Cecile said.

"The new people who have come in are people who are very involved in the church," Sister Mary Cecile said. "They've brought new ideas. The whole personality of the parish has changed because of the influx of so many new people."

"[I] go to a meeting and ask how many have been in the parish less than five years. Half of the hands go up."

Spirit of former pastor still thrives at Lawrence parish

by Peter Agostinelli

A structure known around St. Lawrence as the Carmen Center stands as a monument to former pastor Father Carmen Petrone.

The small building was built to connect the parish offices and the church building. It brings the parish amenities such as a reconciliation room and improved accessibility from the street.

Construction was finished in 1992 as part of St. Lawrence's 150th anniversary.

Some have said Father Petrone was born to be a priest. He brought St. Lawrence—as well as the other parishes he served—an instinct for leading and nurturing people. He also played a significant role in the restoration and preservation of the church building, built in 1867.

Both time and natural disasters—including a devastating flood in 1937—had slowly eaten away at the church. By 1989, plans were underway for its renovation.

The parish history describes Father Petrone as a major force in this effort. He encouraged parishioners to be generous and participate in "sacrificial giving." The late pastor is quoted as saying, "The Lord does not give us His leftovers; we should not provide Him with ours."

It worked. Parishioners exceeded the fund raising goal. So besides the renovation work, the collection made possible additional work to the school, convent, school playground and parking lot.

Father Jack Hartzer, pastor of St. Lawrence, says the former pastor left a legacy with this type of leadership.

"He was the one who was really behind the renovation," Father Hartzer said. "It truly is a beautiful church, and we're reaping the benefits now."

"No one made people more aware of social needs or the importance of caring for others," Father added.

Benedictine Sister Mary Cecile Deken, pastoral associate at St. Lawrence, remembers Father Petrone's renderings of "Ave Maria" after communion at every Marian feast. It was just one example of his spirit and enthusiasm.

"He really loved the liturgy and celebration, decorations and flowers," Sister Mary Cecile said. "He loved to sing in church. He sang like Pavarotti."

"He brought the parish a real warmth. People were his concern. He taught that people are the most important thing."



NEW CATHOLICS—St. Jude, the Apostle Church in Spencer welcomed six new Catholics during an Easter Vigil liturgy. A seder supper dramatization was enacted by Father Paul Dede, pastor of St. Jude, with the catechumens and their families.

Among those who participated are (left to right) Linda Standingdeer and her husband Rick, a new Catholic, as well as Linda's children Dennis Daniel and Joelleen Daniel. Father Dede is seated at far right.

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Telephone: (812) 537-3992

Pastoral associates: Benedictine Sisters Mary Cecile

Deken and Mary Philip Seib

School: St. Lawrence School (K-8)

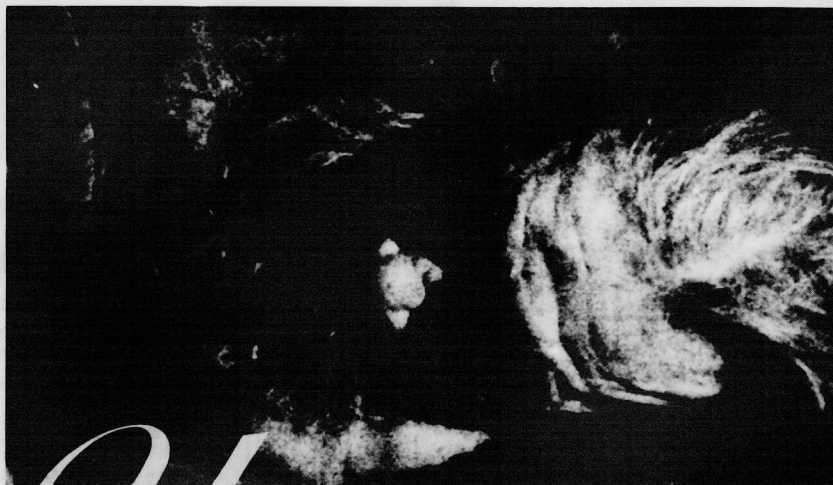
Principal: Jane Acra

Number of students: 186

Households: 800

Church capacity: 450

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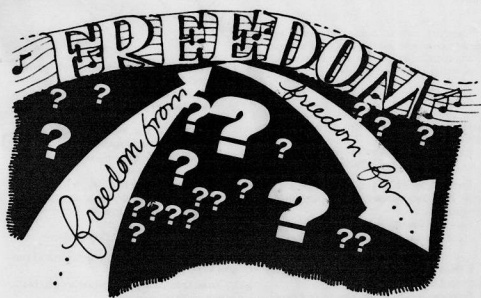


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To pray is to exercise the freedom God gave us



TRUE FREEDOM—To experience true freedom is to be free to give ourselves to one another so that our mutual life can be deepened. Only those who think they should be autonomous would see this call to self-giving as a restraint. (CNS illustration by Cade Lowry)

Truth fosters freedom

by Fr. Paul J. Schmidt

We know what freedom is not. It is not the ability to do one's own thing and have one's own way, no matter what. It is not a right belonging to individuals in isolation from others.

In John's Gospel, Jesus says: "You shall know the truth, and the truth shall make you free." Thus, freedom implies responsibility—to God, oneself and the common good. And freedom presumes a conscience which is in touch with the truth about God, the self and others.

I am not free to do bad things. If I do these things, I confuse the power to choose freely with an abuse of that power. But if I honor God and respect myself and others, I am truly free.

The difficulty arises when people differ on how to determine the truth by which to guide our free actions.

Upheavals of the 1960s and 1970s eroded the authority of home, church, school, and society in matters of conscience. Inherited morality often was declared puritanical, hypocritical, outdated. Thus, many people were left without any guidelines at all. They may have learned the hard way that commandments, laws, taboos, and restrictions are not entirely useless.

There are two realities to consider:

► Having a mature conscience does not mean abandoning inherited wisdom.

► Inherited wisdom does not mean abandoning responsible judgment.

An informed decision of conscience combines the wisdom of the past, the insight of the moment, the grace of God, and responsible choices.

Couples who decided to ignore sexual morality regarded as "outdated" discovered that their lives did not become happier or healthier. People who sought release and ecstasy in drugs found themselves in the chains of addiction. Others who revolted against "law and order" repression found themselves in jail.

What is falsely judged to be freedom can lead to terrible slavery. The world aches from the results of free will abused: choices of the rich to exploit the poor, choices of the violent to oppress the weak, choices of the selfish to take advantage of the powerless. A free and civilized society can survive only so long as enough people are civilized as well as free.

Pope John Paul II's encyclical "The Splendor of Truth" holds that there is such a thing as truth. This truth can be known. It can be taught. It can be the basis for the formation of a right conscience. It therefore can foster freedom.

(Father Paul Schmidt is the director of priest personnel in the Diocese of Oakland, Calif.)

by Fr. Robert L. Kinast

I planned to rent a car when I flew home to Pittsburgh for my brother's birthday recently, since no one in my immediate family drives an automobile any longer.

Then, as I boarded the plane at the Pittsburgh airport, I saw my sister standing in the gate area.

Thinking that she must have come to meet me to tell me bad news about a family member, I greeted her and asked why she was there.

"Because I wanted to," she told me. "Besides, there are predictions of a snow storm, and I thought it's always better to be with someone else when the weather is getting bad."

In her simple explanation, my sister had expressed perfectly what the word "freedom" is all about.

She wasn't obliged to come to the airport to pick me up. She was not paying back any favors. And she wasn't trying to make me feel beholden to her. She simply wanted to be with me, so she came to the airport to accompany me home.

This is the core meaning of human freedom. And it reflects the freedom of God, its source.

God was not obliged to create us. God chose to create us in order to share life with us and accompany us to our ultimate home no matter how bad "the weather" gets.

The new Catechism of the Catholic Church may be read as an elaboration of this message.

Part I of the catechism discusses the creed, affirming God's freedom not only in creating us but also in redeeming us.

More than that, God freely gives the gift of faith, which enables people like us to recognize God's actions and to imitate the ways of God.

God did not create human beings: to be self-sufficient individuals, but to be in relationship.

And the kind of relationships we are to form are the kind God established with us—based on respect and self-giving.

That means we are not free to abuse or misuse one another. Instead, we are free to give ourselves to one another so that our mutual life might be deepened on this earth.

Only people who think they should be autonomous would see this call to self-giving as a restraint.

To those who know they are made in the image of God, self-giving is the highest exercise of freedom.

Book II of the catechism discusses the liturgy.

In this section, the catechism repeats the central principle of Vatican Council II's liturgical renewal: The faithful should worship with "full, conscious and active participation."

The liturgy is not an obligation to fulfill or a ceremony to observe. It is an action created by us, people in union with Jesus.

The order of worship and the norms of liturgical practice are not meant to curtail freedom. Instead, they are meant to channel freedom, to enable the diverse people who assemble to blend their gifts and make their offering as a united people.

The importance of freedom also appears in the catechism's treatment of the specific sacraments.

No one is to be coerced into baptism, and those who are baptized as infants are expected to affirm their commitment as adults.

When freedom is misused and relationships are damaged, sacramental reconciliation is available.

When serious illness afflicts people and limits their freedom, the sacrament of anointing is administered.

And no marriage is valid unless each spouse makes a free commitment to the other.

Part III of the catechism on the moral life is the most troublesome area for many people.

The new catechism does not oppose law and freedom—or authority and conscience—as if the one contradicts or restricts the other. Rather, the catechism sees these realities as interdependent.

► The moral law is only a set of formal principles until it is enlivened by the decisions and actions of free human beings.

► Freedom is aimless energy until it is guided by the wisdom and truth contained in the law. Then it is productive and pleasing to God.

This does not mean that there will always be perfect agreement about what the law requires or what freedom allows in certain cases.

The catechism acknowledges that in the past there have been diverse moral opinions on specific questions and that new situations arise which call for a new application of moral norms.

This in itself is an exercise of freedom which keeps the law alive and relevant.

The catechism's fourth section focuses on prayer, which is the most personal exercise of freedom.

The many forms of public and private prayer enable people to turn toward God and share their lives' most intimate experiences.

To pray is to exercise freedom in its most original form—to spend time with God and let God be a companion for life's journey.

From God's point of view—viewing us at prayer, I mean—this must seem like how I felt stepping off an airplane and seeing my sister standing there just because she wanted to be in the same place.

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

DISCUSSION POINT

God gives people choices in life

This Week's Question

What is Christian freedom for?

"(God) wants us to have the choice of coming to him or not. He doesn't want robots." (Rosemary Kaiserschot, New Hope, Minn.)

"To use it to the best of our ability for the good of other people." (Sister Anna Marie Karrenbauer, Pittsburgh, Pa.)

"God gave it to us to love one another, to help those in need, to be committed to whatever our endeavors are, and to remember that he is our supreme being that makes things possible." (Given Finley, Rock Hill, S.C.)

"God gave us freedom so we could discover and choose to use the unique gifts of the Spirit within each of us." (Diane Montagnos, Muncie, Ind.)

"God made us in his image. We couldn't image God without a mind to think and a heart to love and the freedom to choose." (Sister Joan Hentges, Pueblo, Colo.)

"When we freely choose (God) rather than ourselves, we become who we were meant to be and prove that God's creative purpose is worthy of himself." (Brian Sarsfield, Triangle, Va.)

Lend Us Your Voice

An upcoming edition asks: How have you been enriched by the presence of other cultural groups in your parish?

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



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Kids' Views

Freedom is being able to go to church, school, and play with friends

What freedom means to me is the "Kids' Views" topic this week, with comments from fourth-grade students enrolled in the religious education program at St. Christopher Parish in Indianapolis.

Fourth-grader Tim Blackwell compares freedom to riding a bicycle in his essay, while Christina Kocha describes freedom as "the last day of school."

Some of the other children associate freedom with being able to go outside to play with their friends.

Others talk about the freedom of birds and other animals to go wherever they want whenever they feel like it.

"If a cat starts wondering around," Falynn Moore explains, "that cat is free."

A few of the children lament the loss of freedom and reflect on how slavery has affected people.

"Slaves were not free," Brandon Shaw writes. "Now we have laws against slavery."

The children had these ideas to share about freedom:

Freedom is being able to go to church.

Freedom is playing outside. Freedom is going to school.

Gretchen Heinrich

What freedom means to me is you are not owned by another person. You have freedom to speak, think and do what you want. You are not under another's control.

Slaves were not free. People who owned slaves were called slaveholders. Slaves were sold to other slaveholders.

Now we have laws against slavery.

Brandon Shaw

Freedom means not being told what to do. Freedom means doing whatever you want. When you do what you want to do and not what others want you to do, you are free.

Jeffery Chappo

What freedom means to me is being able to say anything you want when and where you want to. It is freedom when you can go anywhere you want to.

What freedom is to me is to be able to go

to any school or church that you want to go to.

What freedom means to me is that you can travel anywhere and at any time that you want to.

Kevin Robison

It means to go outside and play and do whatever you want to do.

And it means that you can be free to make your own choices. And you can play with whoever you want to play with. And you can choose who you want to be your friend.

Breanne Bailey

I think freedom should be a free place. Like for the people who are in jail, they should be in there only for two or three years.

Carrie Csenar

Freedom means doing whatever you want—go outside, go to the pool to swim, to be alone, or be with a friend and not be told what to do. To be on your own.

Rachael Below

Freedom is to have the right to do something. Every day I have freedom like playing video games. But I don't have freedom at day care.

I like freedom in a lot of ways.

Phillip Lambert

Freedom is when you get out of school early. It is also when I get to play on the playground.

I am free whenever I am with my friends.

I feel free when I am riding my bike.

Tim Blackwell

I think freedom means to do whatever you want that is acceptable.

Freedom means to go outside and play. Freedom means not to be chained. Freedom doesn't mean to be a slave. When you are a slave you are not free to do whatever you want to do.

Freedom means to run and play and have fun outside.

Emily Leagle

I think freedom is that you're free to do something.

Freedom is something you can do without someone telling you not to.



FREEDOM—For St. Christopher parishioner Jeff Chappo of Indianapolis, freedom is being able to go wherever you want to go. (Artwork by Jeff Chappo)

If you see a bird in the sky flying, that bird is free to the sky and anyone's yard or land.

If a cat starts wondering around, that cat is free.

If you want to go to a city or town park, you are free there to do anything you want to do there. You are free to swing on the swing set.

Falynn Moore

To have freedom is to go outside and run and to fly like a bird.

To be able to play with whoever you want to play with is freedom.

Freedom is when you have the last day of school.

Christina Kocha

(Editor's Note: Elementary-age students who are enrolled in archdiocesan schools or are participating in parish religious education programs will have an opportunity to contribute artwork or brief essays for The Criterion's new "Kids' Views" page by invitation. Weekly topics for this page will complement the "Faith Alive!" theme with a youthful perspective.)

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Revelations

A Youth Supplement to The Criterion

Dating teaches teens about love and relationships

Some teens don't find the right person, while others enjoy long-term relationship

by Heather Willey

Before entering high school, few people know how to solve an algebraic equation or how to drive a car, nor do most students experience the "dating game."

High school is about learning, not only through books but also through relationships with friends.

However, couples involved in long-term relationships often receive lessons about how to deal with pressure instead of how to form relationships with a variety of people.

Being in love is the main reason high school sweethearts stay together instead of dating around.

Though some people may appreciate, students find that—in a society filled with divorce—falling in love and being able to stay together through the good times and the bad times is also a learning experience that shouldn't be denied them.

"Some people never find the right person," Our Lady of Providence High School junior David Dunn of Jeffersonville said. "I think if you can find that person, even in high school, then you should stay with her (or him)."

As in any relationship, there are good times and bad times for teen-age couples. Even wedding vows state "for better or for worse."

However, some students would rather enjoy their teen-age years without having to worry about a serious relationship.

"I would rather date a lot of different girls throughout high school," said Ryan Pennington, a Providence freshman from Sel-

lensburg. "But if I found a girl I really liked, I'd stay with her."

Another reason people think that the high school years should not be spent with just one person is because of the pressure and stress that can come along with a long-term relationship. For example, a student's grades could drop, they could lose touch with their closest friends, or their parents could disapprove of the relationship.

One of the strongest pressures teen-age couples are faced with today is sex.

Many teen-age role models are losing their virginity on television shows and in the movies.

Some teens even feel as if they owe each other sex, suggests Susan Brown Miller, author of *Against Our Will—Men, Women and Rape*.

Some high school couples also think that if they're together for several months, then they could possibly be together forever. They overlook the possibility of separating to attend college and they decide to engage in premarital sexual activity. They also feel pressure from society's expectations of teen-age couples.

"When you're in a long-term relationship, everyone expects you to have sex," Providence sophomore Stephanie Hashem of Jeffersonville said. "They just assume you do."

Often that assumption is wrong, and merely adds to the student's pressure.

Some couples find ways of dealing with this pressure, and abstain from sex. If the pressure is coming from one of the teens within the relationship, some couples find that ending the relationship could also end the sexual pressure.

A firm "no" to one of many guilt-trip lines, such as "If you loved me, you would," can also get the point across clearly to the other person.

In dealing with other pressures of the relationship, the couple can work together on problems and can usually ease the stress. "Communication is the best way to deal with pressure," Stephanie said. "If you talk with it, then you don't have to deal with it by yourself."



TOGETHERNESS—Teen-agers find that, in a society filled with divorce, falling in love and being able to stay together through good times and bad times is a valuable learning experience. Relationships in high school create a foundation for relationships later in life. This couple strolls on the campus of St. Mary of the Woods College near Terre Haute on April 23 during a break in the Archdiocese of Indianapolis Youth Conference. (Photo by Mary Ann Wyand)

Though a lot of stress can accompany a long-term relationship, a couple who can deal with the stress proves the strength of their relationship. The lessons of trust and friendship will be a preparation for the future.

Providence senior Jennifer Hobart of Floyd's Knobs believes "relationships in high school give a foundation for relationships later in life."

(Heather Willey is a sophomore at Our Lady of Providence High School in Clarksville.)

School survey shows teen-agers prefer music over TV

He said: Music eases boredom among teens and changes attitudes

by John Krug

Today music is of ever-increasing importance to the teen community, both driving culture and changing attitudes.

Teens look to musicians for role models, with music providing inspiration in a turbulent society.

Music has changed fashion and attitudes accepted in the teen community. Most noticeable among these influential musical classes are grunge and gangster-rap. These two groups have given flannel shirts and baggy jeans a new place in the fashion world. Goodwill Stores have become fashion hot spots, and what used to be taboo has become cutting-edge.

Not only has music changed the way teens dress, it also has become a key vent for stress and frustration.

"It allows me to deal with the everyday

pressure and hardships," said Bishop Chatham High School junior Eric Hiner of Indianapolis.

After a hard day at school, students can blast their favorite music on the way home.

While music can relax teens, it also helps them to get pumped up for sporting events.

"There's nothing like music blasting in your ears to get your heart racing before a game," said Chatham senior Mike Nevitt, a member of the hockey team.

"A fast song gets my adrenaline flowing," said Chatham senior Collin Hill.

Music also eases boredom among today's teens, who spend millions of dollars each year to entertain themselves with their favorite music. Money goes to purchase compact discs, tapes, concerts, and stereo equipment.

Music "reduces boredom in some situations by at least 100 percent," Mike said.

The youth of America realize that music is an important part of daily life.

Seventy percent of the Chatham students interviewed said they would rather be grounded from their favorite TV show than from their favorite music. So much for the TV generation. Music represents a much deeper form of expression to teen-agers who are becoming more mature and selective in their tastes.

(John Krug is a junior at Bishop Chatham High School in Indianapolis.)

She said: Music is the 'fluorescent highlighter' of life for busy teens

by Jill Kelly

Music is many things to many people. For some teen-agers it is a way to relax. For other teens, it is a way to get fired up. But no matter why they listen, music is important to almost everyone.

"I live by music," said Kristen Vande Water, a junior at Shawe Memorial High School in Madison. "I always need it."

Music can sometimes take on a therapeutic quality, making life a little less complicated and frustrating.

"I listen to music to let out anger and emotions," Shawe freshman Dan Deeg said.

The type of tunes a student chooses depends on a couple of factors.

"I'm attracted to music by the beat more than the lyrics," said Shawe junior Trevis Bird.

"What I listen to usually matches my mood," said Kristen, "but not always. Sometimes I play something hyper when I'm sad."

Of all the types of music, Shawe students surveyed chose "Top 40" and alternative as their favorite categories.

Music from this genre is often misunderstood by parents and older adults, who tend to view it as harmful to the listener. Certain groups considered especially controversial are branded with "parental advisory" labels on tapes and CDs.

Some people even think that violent lyrics can be the root of violent actions.

Trevis disagrees.

"Music can be taken in a bad way," he said, "but I know the difference between reality and make-believe and music is a form of make-believe. It's for pleasure. You don't have to go out and do what the lyrics say."

Mostly, music is the "fluorescent highlighter" of life. It can make low times seem worse and high points seem higher.

"I get into it most when it's a happy song on a sunny day," said Kristen. "It is times like that when it seems that the music was written for the moment. That's something everyone can appreciate."

(Jill Kelly is a junior at Shawe Memorial High School in Madison.)



Teen loved seeing pope

'I glimpsed him waving, and a smile from that radiant face was the most thrilling moment of my life.'

by Laura Ciresi

There are many things about World Youth Day that I will never forget—the hikes, the heat, the prayers, the people.

But two things stick out in my mind more vividly than all the rest: the chastisements of street-corner evangelists and standing less than 10 feet away from Pope John Paul II.

The presence of these evangelists was evident to me even before my bus arrived in Denver. An elderly gentleman approached a group of us and asked if we were on our way to World Youth Day while we were at a lunch stop in the St. Louis Zoo. He gave us stickers and asked for a donation to benefit higher education.

After we gave him a little change, he handed us a book and explained that it was just like our Bible only it was from India. I read a little of its stories of two-headed gods, reincarnation, yoga and other fascinating but foreign topics which stressed predestination and stated that people are fundamentally bad. As groups of World Youth Day participants walked down the streets in Denver, we were constantly bombarded with people trying to talk to us and give us literature protesting our faith.

Some protesters were more vocal in their cause. I remember one man's shocking anger quite vividly. He stood on the sidewalk as we filed into Mile High



Stadium for a Mass with the Holy Father, and he screamed accusations at us about how we worship the pope like a god and pray to Mary, both of whom are human.

"Jesus is the only mediator!" he cried. When we didn't stop, he added, "You sinners!"

The other experience I remember most clearly is one that made all the trials of the pilgrimage worth it.

On our second night in Denver, rumors flashed through the crowds at the music festival in Celebration Plaza that the Holy Father was on his way into town. We hurried to join the crowd already forming on the rain-slicked sidewalk to wait for his arrival.

By some amazing stroke of luck, someone in our group overheard a security guard say that there were too many people here and his route had been changed.

We left and found a street that very few people knew about and where we thought the papal entourage would eventually pass by. It was a terrifying two-hour wait in the rain, with Secret Service agents everywhere, but the time seemed to fly by in our anticipation.

Twice we were tested by squad cars and limousines driving by to make sure we would not rush into the street.

The split second when the pope's limousine finally passed by and I glimpsed him waving and saw a smile on his radiant face was the most thrilling moment of my life.

My time in Denver for World Youth Day last August was undoubtedly a once-in-a-lifetime experience and one that I and thousands of other teens will never forget.

(Laura Ciresi is a junior at Cardinal Ritter High School in Indianapolis.)



MILE HIGH MASS—Cardinal Ritter High School junior Laura Ciresi of Indianapolis said getting to see Pope John Paul II during World Youth Day at Denver last August was "the most thrilling moment of my life." Teen-agers from the Archdiocese of Indianapolis joined the Holy Father and youth from 70 countries during this Mass at Mile High Stadium in downtown Denver. (CNS photo by Joe Rinkus Jr.)

Handicapped student finds acceptance in high school

'My four years at Roncalli have been a positive time of personal growth and learning. I wish every high school student could experience this love.'

by Jeff Dougherty

Ever since junior high school, I knew that I wanted to attend a Catholic high school. More importantly, I knew the school of my choice was Roncalli High School in Indianapolis.

The reason I became so determined to attend Roncalli is because I had heard so many wonderful things about the Indianapolis South Deanery high school from students.

Roncalli, in my opinion, would be the school where I could continue to get the high quality education that I was accustomed to while attending St. Mark School in Indianapolis.

At first there was a lot of uncertainty about my being able to attend Roncalli due to the lack of handicap accessibility.

Because of my physical disability, I use the aid of crutches to walk and, as a result, climbing steps is very difficult for me. In order for me to attend Roncalli this had to be the first obstacle overcome.

Due to the efforts of many different facets of the community, including St. Barnabas Parish, my family, Dr. Chuck Hasbrook, and a multitude of others, a chair-lift was financed and our first concern was effectively solved, or so we thought.

Although the money had been raised for the chair-lift, the company was unable to fully install it at Roncalli High School before December of my freshman year.

This proved beneficial in the long run because it gave me the first indication of the compassion and love the Roncalli family has for each other.

Through the efforts of the Roncalli administration, a volunteer system was set up to help me go from class to class.

When this was first suggested, I was unsure of its success for fear that there would not be enough volunteers. Instead, the

response was overwhelming and we had more volunteers than necessary.

Another major concern was how the teachers and staff would react to having their first handicapped student in their classrooms.

I had come to Roncalli with the assumption that I would be given the same academic opportunities as other students. Yet I was also aware of the fact that in order to reach my fullest potential I would require extra time and help from the faculty.

For example, writing legibly is very difficult, therefore I need someone to whom I can dictate my test answers. Originally the task was assumed by the guidance counselors, but due to their busy schedule oftentimes teachers, or other staff members would generously donate their free period to assist me.

The final concern was acceptance by my peers due to the fact that I was the only handicapped student in attendance.

My fears were quickly alleviated by the accepting attitude shared by my peers. Over my four years at Roncalli, I have attended everything from football games to the prom. At every event I have attended I have felt welcomed and a part of the Roncalli family.

I wish every high school student could experience the love that is so evident to all those who are in any way affiliated with Roncalli High School.

My four years at Roncalli have been an extremely positive time of personal growth and learning.

I would like to take this opportunity to thank all those who made my four years such a great experience and also to thank those who made it possible for me to attend Roncalli.

(Jeff Dougherty is a senior at Roncalli High School in Indianapolis. Before the chair-lift was completely installed midway through Jeff's freshman year, members of the Roncalli High School Rebels football team took turns carrying him up and down the school stairs.)



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thanks the following contributors
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"Revelations" Youth Supplement:

Bishop Chatard High School, Indianapolis
Melissa Hoop, co-editor and reporter
John Krug, reporter
Missy Ellis, faculty adviser

Brebeuf Preparatory School, Indianapolis
Megan Williams, reporter
Linda Smoot, faculty adviser

Cardinal Ritter High School, Indianapolis
Mandy Pagel, reporter
Laura Ciresi, reporter
Heather Martin, reporter
Danielle Besette-Galley, faculty adviser

Cathedral High School, Indianapolis
Samantha Brewer, co-editor and reporter
Ryan Vetter, reporter
John Hannah, faculty adviser

Oldenburg Academy, Oldenburg
Elizabeth Kolter, reporter
Anne Heile, reporter
Erica Hogg, illustrator
Laura Priebe, faculty adviser

Our Lady of Providence High School, Clarksville
Heather Willey, reporter
Beth Edwards, reporter
Lore Engstrom, faculty adviser

Roncalli High School, Indianapolis
Jeff Dougherty, reporter

Scecina Memorial High School, Indianapolis
Mary Ellen Callahan, reporter
Kara Kieffer, reporter
Julia Sanders, faculty adviser

Shave Memorial High School, Madison
Jill Kelly, reporter
Carol Williams, faculty adviser

St. Ann, St. Benedict and Sacred Heart Parish Youth Group, Terre Haute
Denise Berg, reporter
Janet Roth, youth ministry coordinator

Adult Contributors:

Reg Hall, photographer
Mary Ann Ward, layout and photography
Jane Lee, Lou Stumpf, Lara Back, production
Elizabeth Bruns, proofreading
Catholic News Service, photography

Teens need to learn how to accept themselves

What is it about our culture which makes teen-agers destroy themselves while striving to become perfect?

by Samantha Brewer

A mirror is often a teen-ager's worst enemy. Every flaw of color, every blemish, every hair out of place is accentuated in the eyes of the teen who is staring into the mirrored glass.

A teen-age girl spends much time and money perfecting every inch of her body.

For many girls, this is simply a phase of adolescence. But for a growing number of teens, it has become an obsession.

I recently went out to dinner with a group of girls. We were all ravenously hungry, yet I still observed how a few of my friends refused to order anything to eat because they had eaten a salad for lunch and that was all the food they allowed themselves for a day.

After the rest of the girls were finished eating, one girl got up and rushed to the bathroom. When she returned to the table, her eyes were red and it was obvious that she had just regurgitated her whole dinner.

I left the restaurant with an empty feeling in my stomach. This incident made me more aware of my friends' eating patterns as I watch them starve themselves and struggle with the disease of bulimia. I find myself feeling pity and frustration.

What is it in our culture which makes teen-age girls destroy themselves in the process of striving for the "perfect look"?

The lack of self-esteem in today's youth is reflected in the rising number of teen suicides, increasing use of drugs, and escalating amount of adolescents with eating disorders.

I feel grateful to have been raised in a family which stressed self-acceptance. Even so, I still struggle with the way others view me and the way I view myself occasionally.

Sometimes people are not aware of how much self-esteem plays a part in a teen-ager's life. It is during these years that we struggle with our view of the world, our loss of

childlike innocence, our faith, and the people we are becoming in general.

Teen-agers have outgrown the years of childhood, but are not yet full adults. It is difficult to know where we fit in our own school, much less in the world.

Filled with conflicting thoughts and emotions, many teen-agers search to find someone or something which will give them a sense of security.

For some girls, this means a constant search for the perfect boyfriend—only to find disappointment and heartache.

Drugs and alcohol provide the temporary answer to self-esteem problems for other teen-agers.

And there are other teens who are constantly dieting so they can try to meet what they perceive as society's standards.

I believe that it is expected for all teen-agers to experience a little self-doubt.

It is a difficult society to grow up in, especially when a teen-ager wants to maintain a value system and a sense of self-respect. Without this self-respect, a teen can expect to find himself or herself unhappy.

It is necessary to like yourself before anyone else can.

Sometimes it is difficult to like yourself when you are not sure who you are. A teen-ager needs to look into his or her own values and think about what he or she stands for.

This process of self-discovery can be one which continues throughout life, but is it necessary for building personal esteem.

Teen-agers have to shut out the messages sent from the media and stop looking for others' opinions.

Instead, teens need to start looking into themselves for strength. This is often easier said than done.

But if we all begin doing this a little more, we would be happier ourselves and would be able to make the people around us a lot happier as well.

(Samantha Brewer is a junior at Cathedral High School in Indianapolis. She is a co-editor of this supplement.)

Some teens struggle with confusion about sexuality

Society makes it difficult for teens to understand and accept themselves for who they really are

by Melissa Hoop

In our world today, a multitude of teen-agers deal with the struggle and confusion of their sexuality.

Although society tends to ignore them, homosexuals exist and deserve to be treated like any other human being.

The Catholic Church neither condones homosexual activity nor promotes it. However, the church does acknowledge that some people in society have a homosexual orientation which they have no control over.

Just as the church views heterosexual activity outside of marriage as morally wrong, the church also considers homosexual activity morally wrong because it does not fall within the sacrament of marriage between a man and a woman.

Life can be stressful for homosexual teen-agers.

"Brittany," a Bishop Chatard High School senior, must deal with school, work, and friends as well as with the discrimination by society and her peers.

Regarding society's treatment toward homosexuals, Brittany believes, "Society

makes it difficult for teen-agers to understand and accept themselves for who they are, not what they're expected to become."

Like many teen-agers, Brittany thinks that each person is born with a particular sexual orientation.

Brittany said she has felt different all her life. Her friends and members of the non-Catholic church she attends treat her respectfully, she said, and are very accepting of her as a person.

When questioned about the respect and treatment her parents give her, Brittany replied, "On the whole, it's been difficult, but as time goes on it gets easier every day."

At times, though, Brittany has to hide the fact that she is a homosexual, which has often prevented friendships from forming.

"I think it prevents potentially true friendships from forming, especially if I feel the need to hide it," she said. "I wish that it wasn't such a big deal that I had to hide it."

The issue of homosexuality has been a controversial topic in the past and still is today. This issue needs to be more thoroughly addressed by society and the Catholic Church in the near future.

Homosexuals will always exist, therefore society should treat them with the respect that they deserve.

(Melissa Hoop is a junior at Bishop Chatard High School. She is a co-editor of this supplement.)



TIME FOR FUN—Making time for fun with friends, like these girls playing cards on a sidewalk at St. Mary of the Woods College near Terre Haute, is an important way to bolster self-esteem. The teens were taking a break from the Archdiocesan Youth Conference on April 23 at The Woods. (Photo by Mary Ann Wyand)



ON THE ROAD—Teen-agers are faced with lots of decisions about the future, and sometimes this results in uncertainty about present situations as well. The road of life can seem exciting as well as formidable. (Photo by Mary Ann Wyand)

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Time with friends pulls teens away from books

Balancing time for friends with study time becomes a tricky balancing act for busy high school students

by Kara Kieffer

Do you ever find yourself putting off your homework when a friend wants to go out?

Or do you ever put a friend off to strive for those A's?

How do you choose? Should you have to choose?

Which answer is more important to be in the long run is one way to look at it.

In many cases, friends seem more important. Or is it just more exciting to go out than to stay home and study?

How many times have you been at a party on a Friday night with all of your friends and wished you were at home doing your homework?

If you are like me, that is very unlikely. But you don't feel near as bad if you miss a party as you do when you are



sitting in class and the teacher calls on you to answer the third question and your paper is empty. So in the end they both seem to equal out.

I rely on my friends in times of despair, and I hope they can count on me.

So should I feel guilty when I am in the middle of cramming for exams when a friend calls and needs a ride?

No. If that friend is really a friend he or she will try to put himself or herself in your shoes and try to relate to your dilemma. There is always going to be compromise in your life, and this is a great place to start. One night you may have little to do, so you will find yourself spending extra time with friends. There may be other nights when you have very little, if any, time for friends.

Respect is another great way to look at how to balance the load—respect for yourself and respect for your friends.

In respecting yourself, sometimes you have to look at your own needs. Your grades can have a large impact on your future in terms of college and career. Those extra hours you spend studying for



FRIENDS—Secunia Memorial High School students Michelle Cobb of St. Philip Neri Parish and Mindy Wernsing of Holy Spirit Parish in Indianapolis take a break from the Archdiocesan Youth Conference at St. Mary of the Woods College on April 23 to catch up on news about a variety of topics. (Photo by Mary Ann Wyandt)

the SAT exam may mean the difference between getting into a college or getting the job you had your hopes set on.

Self-respect also involves recognizing that it is all right to work sometimes, even if you have to change your plans in order to accomplish your goals.

Reaching your goals gives a new meaning to self-respect. You feel like for once you have won the uphill battle.

Yet respect for others involves showing them that they are important in your life, and now is when you need them the most. It can be wonderful to share your accomplish-

ments with friends, and also to have them around when life isn't as grand.

Showing friends how important they are can be as simple as spending an extra night doing what you both enjoy or the simple respect of letting them know early of changes you have to make to accommodate your academic needs.

The most important key to both friendship and academic success is not always how long you spend on either, but on the quality of effort you put into your time with friends and your time with books.

(Kara Kieffer is a junior at Secunia Memorial High School in Indianapolis.)

Music and athletics demands lots of time every day

Student musician can't waste any study time in between practices

by Elizabeth Koller

When the alarm rings at 6:30 a.m. I wish I could just get 10 more minutes of sleep, but I know that I had better get another full day in.

I get up, take a shower, dress, eat breakfast, and am out the door by 7:30 a.m. After I get to school at the Oldenburg Academy in Oldenburg, I finish any homework I didn't get done the night before.

First bell rings at 8:10 a.m., and off I go to orchestra.

Period after period goes by, and finally the last bell rings.

But when eighth period is over, school isn't over just yet for me. Now onward I go to practice.

Music practice normally lasts until 5 p.m. or 5:30 p.m., so when that's over I go home and eat supper. After eating, I practice with



my violin or piano for about an hour, and then do my homework.

What a day!

Now I know that there must be a catch in order to be able to succeed in all of these activities. The way I do it is by budgeting my time wisely.

Here are some helpful hints that I use and I hope you can use also:

►Don't waste your time by goofing off.

►If you are studying for a big test, study in short segments of about 15 to 20 minutes each. That way you don't get bored and wonder off.

►Don't be afraid to ask a question. The only dumb question is the question not asked.

►Study with another person who you know will study and not goof off.

►Most importantly, make sure you get enough sleep and rest. The more tired you are, the less able you are to think about your coursework.

►If I haven't learned how to manage my time, I might have given up or let my musical talents go down the drain.

But by pushing myself and setting goals, I have extended my talents and am able to strive to obtain the goals I have set for myself.

(Elizabeth Koller is a freshman at Oldenburg Academy in Oldenburg.)

Student athlete races to keep up with studies while playing sports

by Anne Heile

More work! More responsibility! Uniforms! No boys!

Why go to Oldenburg Academy?

These are some of the comments that I face often in the community in which I live because I am the only student in the Milan area who has chosen to attend the Franciscan girls' school at Oldenburg.

Yes, I do spend more time doing homework.

A transfer student who came to Oldenburg from a public school told me that the transition from her public school to the academy was more difficult than the transition from Oldenburg to college four years later.

This is only one way that Oldenburg Academy prepares you for college.

As an Oldenburg freshman, I have to balance my extracurricular activities with



my homework each evening. I am a member of the track team, and every night we have practice. We usually have two meets a week.

On the average, Oldenburg students usually have from one to two hours of homework a night.

When you participate in a sport, you must use all of your time wisely. When long-term projects are assigned, I usually try to get them done as soon as possible. If I wait until the last minute, I spend one or two days without getting enough sleep. This lack of sleep affects my academic performance as well as my athletic performance.

To maintain my grades and participate in volleyball, basketball and track, I have to manage my time carefully. On nights when I have little homework, I work on any long-term projects or study for my most difficult classes.

You shouldn't let my busy day discourage you from participating in many activities.

I believe that a variety of activities are fulfilling and a busy schedule helps teenagers learn how to manage time.

When I have a busy day and I complete it, I feel good because I have not wasted any of my time.

(Anne Heile is a freshman at Oldenburg Academy.)

Choosing a college can be a stressful decision

When choosing a college, start early and research facts about university life before visiting campus

by Jill Kelly

After a particularly stressful day at school, I trudged into the house lugging my books, flung them down, and headed to the kitchen for a snack.

That's when it hit me.

"If you had to choose today, which five colleges which you apply to?" my dad asked. "Don't you think we need to see a couple more schools this summer? I've got a couple in mind..."

His questions came out all in one breath.



It was the usual barrage that blasted me every day as soon as I walked in the door.

I should have seen it coming. My parents have taken up a new hobby. They call it "college shopping." It entails using any spare time available to grab the college guides and the handbooks thicker than dictionaries and head downstairs. They disappear for hours, flipping through volumes on scholarship opportunities.

To them it's just one big contest: Find the best school and get in.

But to the teen-ager facing these decisions, the pressure is very real. There are so many factors to consider:

►Do I want to go to a four-year or a two-year college?

►Will I spend the rest of my life paying for my education?

►Do I stay in Indiana or venture further from home?

►Will the college I choose offer the major I want? What major do I want to college?

Making these decisions is important, but it should not have to be stressful. This is one of the most exciting times of life.

Try some of these tips to keep the stress level at a minimum:

►Start early.

The more time you allow yourself, the more capable you will be of making educated decisions.

►Read.

Find out as much as you can about the applications process. Know what you should be doing to make your college career less painful. Learn about the schools themselves.

►Explore.

Branch out and experiment with different career choices. Find out what really interests you that you can excel in. That way, you'll have an idea of what to major in at college.

►Look.

Visit as many schools as possible. The more you see, the better you will be able to compare schools. To get a feel for the campus and student life, a visit is necessary.

►Work hard.

Concentrate on the present and keep your grades up. Take challenging courses and involve yourself in extra activities.

►Take one day at a time.

Above all, remember that no matter what decision you make, life will go on—even if college doesn't. Try not to get so caught up in worrying about college that you forget to enjoy high school.

(Jill Kelly is a junior at Shaire Memorial High School in Madison.)

Teen-agers must promote the pro-life message

As Christians, we must not sit back and watch these unborn children being slaughtered in legal abortions

by Melissa Houp

A precious fetus lies in the womb, being nourished by his or her sole provider, the mother.

Awaiting birth, the fetus grows rapidly, forming new limbs and breathing in life.

By month seven, this pre-born baby uses the four senses of vision, hearing, taste and touch and can recognize Mother's voice. This baby now waits to be born into the world, to make himself or herself known.

But this baby may never have the chance to breathe in the fresh air, play in



the sun, or think his or her own thoughts. This baby's chance to live may be taken away because the mother chooses to have an abortion.

According to a pamphlet called "Abortion Facts and Figures," abortions occur at a rate of 1.6 million annually, or 4,000 each day in the United States.

Since 1973, the Supreme Court's *Roe vs. Wade* decision has made abortion legal for all nine months of pregnancy. Even after the sixth month of pregnancy, individual states are required under the decision to allow abortion for "health" reasons. "Health" reasons are defined as including all factors relevant to a woman's social and economic "well-being."

This information was reported to Congress by Helen Alvare, a staff member of the Pro-Life Activities Committee

of the National Conference of Catholic Bishops. Alvare's report was based on statistics collected by the Alan Guttmacher Institute.

As Christians, we must not sit back and watch unborn children being slaughtered.

Should the mother have the power to terminate her child's life—the one she created?

Statistics prove that no more than 7 percent of all abortions involve any potential threat to the mother's life or health. Only 1 percent of all abortions involve cases of rape and incest, while 43 percent of abortions are performed on women who have obtained one or more previous abortions.

Teen-agers who experience pregnancy also are faced with the pressure to have an abortion and often struggle with this issue.

Christian teen-agers must promote alternatives to abortion to peers and encourage them to consider parenting or adoption.

How should Christians respond to the overwhelming problem of abortion?

Some people say that it is God's will that we use abortion to attempt to solve human problems.

Other people feel that God calls us to respect and protect all human life from conception until natural death.

The Bible never specifically prohibits abortion, although Scripture teaches a generous and caring attitude that shows respect for all human life, even for the unborn.

In Deuteronomy, Moses—while in Israel—presented the Israelites with God's laws, including the "You shall not murder" commandment. God then said, "I have set before you life and death... now choose life, so that your children may live..."

God knew and loved us before our birth. He created each of us individually to breathe life in the world he created.

Each of us should treat the unborn with the respect that God has given to us. The unborn have no voices, yet we do. We must be their voice, their advocates.

(Melissa Houp is a junior at Bishop Clarendon High School in Indianapolis. She is a co-editor of this supplement.)

Nicotine hooks growing number of teen-age smokers

Long-term consequences of smoking affect teens and cause variety of health-threatening diseases

by Mandy Pagel

Smoking in the '90s has become an almost fashionable trend for adolescents across the United States.

In fact, statistics from the American Heart Association show that the number of teen-age smokers increases each year.

The results of a survey conducted by the World Watch Institute show that 22 percent of high school students smoke, and many teens smoke more than 20 cigarettes a day.

"I smoke about a half a pack a day, depending on how stressful the day is,"



one Cardinal Ritter High School senior from Indianapolis said. "For me, smoking releases tension."

Cigarettes are addictive due to the drug nicotine which makes people both physically and psychologically addicted to smoking. Although nicotine is not illegal, research shows that it is more addictive than the illegal drugs heroin, crack or cocaine.

"I've tried to quit at least two times, but I can't break the habit because I'm addicted," one Ritter junior explained. A Ritter senior has already passed from the lungs to the pulmonary circulatory system and up into the brain. At the same time, the heart is pumping nicotine through the blood.

Within seconds of inhaling a drag, nicotine is in the lungs and moving quickly throughout the body. Approximately 10 seconds after the first hit, nicotine has already passed from the lungs to the pulmonary circulatory system and up into the brain. At the same time, the heart is pumping nicotine through the blood.

So why do so many teen-agers smoke?

Many students say they started smoking when they were, the young as 9 years old to help them deal with the worries of everyday life.

"Smoking helps me to relax, especially when I am nervous or angry," one senior said.

Even though smoking may relieve stress or help a person relax, there are serious health consequences in the long run.

Cigarette smoking can lead to a variety of health problems, including hardening of the arteries, heart attacks, lung disease, lung cancer, and various other types of cancer.

Quitting smoking is not a one-day process. It is a day-to-day process. Research shows that it takes two days for the body's physical addiction to end and four days for a person's psychological addiction to end.

Within 20 minutes of the last smoked cigarette, the blood pressure and heart rate return to normal and the temperature of the hands and feet increase. Within eight hours after the last cigarette, the carbon monoxide

level in the blood drops and the oxygen level in the blood increases to normal.

In 24 hours without smoking, the chance of heart attack decreases. Within 72 hours the bronchial tubes relax, allowing easier breathing, and the lung capacity increases. Within two weeks to three months after the last cigarette, the body's circulation improves. Walking becomes easier, and lung function improves by 30 percent.

To say you are going to quit smoking is easier than actually doing it.

By eating more grainy foods, fruits and vegetables, the body's need for nicotine decreases because these types of foods tend to hold nicotine longer, causing a smoker to smoke less.

"Once I quit smoking, I felt a lot healthier," one Ritter junior said. "I could do a lot more activities without running out of breath."

(Mandy Pagel is a senior at Cardinal Ritter High School in Indianapolis.)

Violence in society, world events concern teens

Violence in public schools demands immediate solution to end senseless tragedies

by Ryan Vertner

When the gunfire ceased, one teen-ager lay dead and another injured after a student opened fire in a high school hallway in Harlem, Ga.

Such a story seems as if it were taken from a movie, not reality.

Unfortunately, it is as real as the blood staining the school books and school children in our nation's public schools.

According to national statistics recently published, about one out of every five high school students carries a gun, knife, club or other weapon to school regularly.

Such a statistic would not be nearly as frightening if these students were not using the weapons. However, the fact is that they are, so officials at some schools have installed metal detectors at entrance doors.

America's public school system is coming apart at the seams.

Some people even suggest that it is time to start all over, to reorganize the whole system. Such a process would take time.

But time, unfortunately, is not on the side of the schools—especially considering that, in 1993, 8 percent of all public school teachers reported being threatened

and 2 percent actually were physically attacked by students.

What will be the result if this downward trend in public school education is not checked?

The public school system as we know it will simply cease to exist.

Private and parochial schools are becoming more and more popular these days.

Cathedral High School, a private Catholic school in Indianapolis, for example, has grown in size so rapidly in the past two or three years that the parking lot and locker space at the school were suddenly not adequate to accommodate the influx of students.

As the public school system fails, the private and parochial schools will be in higher demand.

Even now, many students who go to public schools would attend private schools if their families could afford it. Vouchers and other tuition supplement plans—ideas often debated today—would make these schools more of an option to lower income families.

So as parochial and private schools make plans to accommodate the growing interest and enrollment of students who have abandoned the public school system, public school administrators are ardently brainstorming and experimenting to try to keep their schools alive.

However, if the current plague of violence in schools is not curbed, any plans for revitalizing the public school system may be ill-fated.

(Ryan Vertner is a senior at Cathedral High School in Indianapolis.)

Most teens are globally aware of world events and express concern about them

by Megan Williams

By authoring this article, I risk appearing naive and offending someone. My foundation for this story is what I have learned recently regarding teens and our struggles to deal with the world around us in a constructive and spiritual manner.

I do not claim to be an expert on this subject. I have been taught, however, that insight is often more pure and untainted when it comes from within.

I represent the teen-agers who grapple with newly developed skills to think and to attempt to evaluate the world for ourselves. Although some of us are compelled to question what we have been raised to believe, we hang onto the values—such as respect for all people—that affect how we deal with our newfound fancies.

Others of us are equally concerned with discovering truth, but (in geometric terms) we decide to prove without considering the given. This great rift in our adolescent solidarity is unfortunately sometimes undetected by adults.

What I would first like to clarify to the adult population is my opinion that failures at self-expression should not be condemned. This includes ambiguous,

unsubstantiated claims and opinions that are made not only by sophomoric teens but also by well-respected adults. Much more is learned by trial and error than from anything anyone could ever try to teach us.

Many of us are extremely concerned and globally aware of current events, and some of our schools stress the importance of learning to think on our own. We sometimes, however, become frustrated with tumultuous events and the infringement of another human's dignity and respect, but we do not possess great skills of eloquence to positively affect the situation.

Some teens are proud to be respected and valued by adult groups; however, I sense that the insecurities of adolescents craving acceptance are often the driving force behind the premature formation of opinions. Many of us are encouraged to question everything, but we become frustrated when we are criticized for not knowing where to stop and accept things at face value.

Unfortunately, the spirit of "we must convert the world to what is objectively the superior belief system" sells many teens short. I do not wish to make excuses for those of us who are disrespectful in an attempt to make our points clear. Whether rudeness is inadvertent or not, it is inexcusable because represents the teen-age population and affects how adults choose to deal with us in the future.

Many teens have the means to construct a better society by respectfully submitting our opinions, thoughts, talents, and concerns to the adult world, which ultimately has the upper hand.

(Megan Williams is a junior at Brebeuf Preparatory School in Indianapolis.)



Talk to parents now—not later

The death of a parent becomes harder with each passing day, and wishing won't resolve a teen's grief

by Beth Edwards

On Sept. 7, my mother would have been 49. My mother died a year ago of bone and lung cancer.

So many times I hear my friends and people in the halls talk about their mothers. About how they always make them clean their room or they wouldn't let them go out with their friends because they had to babysit for their little brothers and sisters.

I normally just bite my tongue and keep my comments to myself, but sometimes I just want to scream at them. Scream in their faces that at least they have a mother.

I had a long time to get used to the fact that my mother was going to die, but some people won't have the time I did. I had time to set all of my wrongs right and for my mother and I to become best friends.

I'm not going to lie and say our relationship was great, because it wasn't. It was probably one of the worst mother-daughter relationships in America. We fought all of the time, never agreed on anything, and were constantly hurting each other.

Then when my mother told me she had cancer again (she

had had breast cancer two years earlier), something snapped. We didn't become best friends overnight or didn't fall into each other's arms saying how wrong we had been. But something did change.

Over time, we said all of those things that need to be said and we learned a lot about each other. The past wasn't forgotten, just kind of put on hold.

I still remember the day my mother died like it was yesterday. I believe I always will. I remember thinking that she wasn't going to die because so many times she had come close and then pulled through.

But not this day.

When my mother was diagnosed with cancer for the second time, she was given a month to live. She lived close to a year.

When I think of my mother, she symbolized the words courage, faith, belief and hope.

Don't wait until you know your parents are dying before you get to know them or before you become friends with them.

Maybe one day or night when neither of you is busy you could sit down and talk. I know it seems impossible, but maybe you should just give it a try.

I wake up every morning and wish it was all some kind of wicked joke and that she will be downstairs waiting for me. But she's never there.

There are so many things that have happened that I want to tell her about and see her reaction, but now I can only imagine it.

I never thought I would miss my mother this much. There seems to be a void in me that I try to fill, but nothing ever seems to fit.

I preach a lot about not having regrets because I have so

many. So please don't waste time that one day you wish you could have back.

"Through grief you find yourself"

Since I wrote the first story about my mother's death for the school newspaper at Our Lady of Providence High School in Clarksville, many people have told me it was good and that they also have had personal experiences of losing a family member at a young age or really any death that affected them the same way.

In my first story, I never really said what happens after a person very close to you dies. I touched on it but never really told everything. So this story is about what happens after...

The first thing my father did was put me in therapy. I had three counselors before I found one I really liked who helped me. Even when I was in therapy, I never really dealt with all of the emotions you must deal with when a person dies.

To this day I don't believe I have.

For me, grieving has come later instead of right after my mother's death.

I can remember going to the church and seeing everyone in my family crying. Even my friends who didn't know her that well were in tears. I just kind of sat there holding my father's hand. My sister held my other hand. I didn't really even cry when we went to the cemetery. I wasn't in denial because I knew she was dead. I'm not really sure if I was in shock, because I did cry—not a lot, but some.

Recently all of this has come crashing down on me. I started really to deal with my mother's death this last summer.

Someone very wise once said, "Through grief you find yourself."

I believe this is very true because through grief I really did discover myself. I discovered a lot about me I never knew was there, thanks to a really great friend of mine. I believe if you truly grieve, you will come to find different parts of yourself that you never knew about.

In the process of grieving, I have become a lot more open and happier. And I have a different way of viewing things than before.

I'm not finished grieving and I don't know when I really will be. I sometimes cry when I think of my mother and I feel this pain down to the very core of my person.

I know that, in time, this will pass, but right now I live every day with this pain.

I would again like to say life is very fragile and over so quickly. Please live your life to the fullest.

I know that is an extremely corny expression, but it does have a lot of meaning. Please don't ever regret not saying something you could have said today.

(Beth Edwards is a junior at Our Lady of Providence High School in Clarksville.)



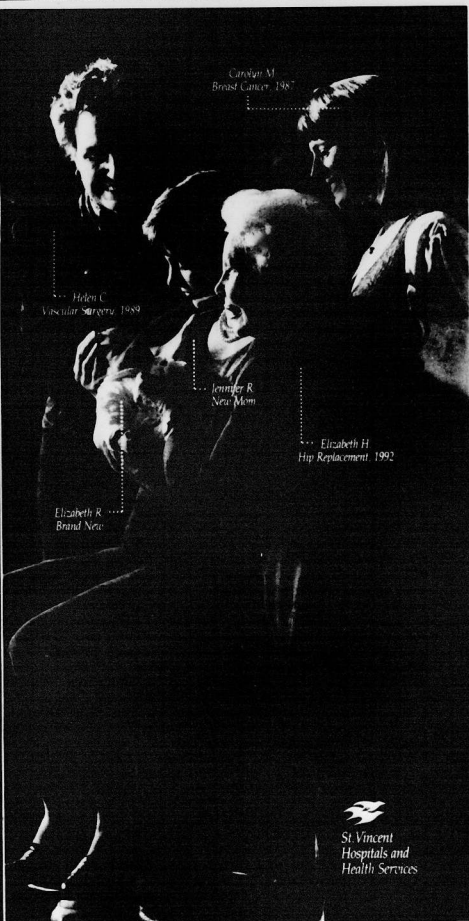
SAD TIMES—The death of a parent is a hard fact of life. (Artwork by Oldenburg Academy sophomore Erica Hogg)

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Carolyn M.
Breast Cancer, 1987

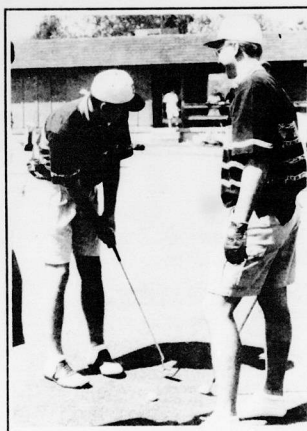
Helen C.
Vascular Surgery, 1989

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Elizabeth R.
Brain Aneurysm

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ON THE GREEN—Golf team members from Our Lady of Providence High School in Clarksville practice putting before a competition. The Providence golf team has garnered state recognition by finishing as one of the top three teams in the Indiana High School Athletic Association tournament during the past two years. (Photo by Martha Brennan)

Youth group likes helping poor

'Holy Week had a true Christian meaning to me for the first time,' Terre Haute teen realizes after trip

by Denise Berg

As many of you already know, there is a special place called Nazareth Farm in Center Point, W. Va., where teen-agers can work for the homeless and less fortunate.

During Holy Week, nine youth and adults from St. Ann, St. Benedict, and Sacred Heart parishes in Terre Haute went to the farm to help with their ministry to the poor people of Appalachia. Making the trip to the Appalachian Mountains were Bobby Voll, Peggy McLeish, Gary Adler Sr., Chris Drake, Merrilee Burris, Kevin Smith, Stephanie Tucker, youth minister Janet Roth, and myself.

While there, we did various things from working in the rain to playing games in the O'Connor Room at the farm. We mainly worked around the farm itself.

On Thursday morning, we awoke to a beautiful snowfall.

On Thursday night we participated in the traditional Seder Supper.

"I will remember most learning about the Jewish custom of the Seder Supper," Bobby said, "and enjoying it with friends."

Good Friday was the best day, weather-wise, with sunny skies and warmer temperatures. We walked 10 miles through the Appalachian Mountains to pray the Stations of the Cross that day.

Groups of three people picked a station and built a cross, then we all carried the very large and heavy crosses up the mountainside. When we got to certain locations, we placed the crosses in the ground and reflected on the meaning of the stations.

"Holy Week had a true Christian meaning to me for the first time," Peggy said later.

After a hard day of work, a relaxing dinner and prayer time, we played games. We had a fun and enjoyable week helping others, and we learned the true meanings of Holy Week. We decided it was great to get away from hectic school and work schedules to do community service work for people in need and enjoy nature in its purest form with the great Nazareth Farm family and friends.

(Denise Berg is a member of St. Benedict Parish in Terre Haute.)



MEMORABLE TRIP—Terre Haute teens Stephanie Tucker and Merrilee Burris from Sacred Heart Parish and Denise Berg from St. Benedict Parish pose with a cross they made during a community service trip to Appalachia.

Teen-agers must learn that image isn't everything

Not all teens will give in to peer pressure for the sake of image

by Mary Ellen Callahan

"Teen caught with loaded gun at school." "Juvenile delinquent expelled from school when caught with drugs." "Gang violence reaches all-time high." "Teen-age girl raped by fellow student."

How often have we seen these statements leading the evening news and printed on the front page of newspapers? How many times have we found ourselves shocked by the degradation of today's youth?

Why does it occur? I think part of the answer lies with the friends of these "delinquents." Much of the teen-age world seems to evolve around image. Even



tennis star and teen idol Andre Agassi can be seen in a TV commercial saying, "Image is everything."

An image comes about from the way a person acts, the way a person dresses, who the person is friends with, and—most importantly—what a person does.

Are teen-agers going to think more highly of a student who stays at home and watches TV on Friday night or a student who goes to a party and chugs the most beer? What is the talk of school on Monday morning? What was on "America's Funniest Home Videos" or who got drunk or high at a party?

In my opinion, image is part of peer pressure. After all, teens give into peer pressure to give themselves a certain image. To make matters worse, there are many different kinds of peer pressure. Teens pressure other teen-agers about stealing, cheating, lying, cruel teasing, doing drugs, drinking, sex, abortion, gangs, guns, and rape. And the list goes on and on.

There is, however, a light at the end of the tunnel. Not all teens give in to peer pressure. There are many teens who do much service for their community and never receive any recognition for it because the media seems to like to focus on evil rather than on good.

There also are those teens who use peer pressure for the better. As often as negative peer pressure is used, it can be overcome by using positive peer pressure.

The sad fact about positive peer pressure is that it is rarely if ever mentioned. Teens are taught to resist negative peer pressure, but what about teaching them to use positive peer pressure? If used in the right manner, it can do as much good as negative peer pressure does harm.

Are all youth crimes and violence related to peer pressure? Of course not, but a large percentage of these acts are motivated by pressure from other youth.

Is there a solution? The best we can do is to teach teens to stand up for themselves and not give in and do what they know is wrong. We also could try to pressure teens into doing what they know is right.

(Mary Ellen Callahan is a junior at Socinia Memorial High School in Indianapolis.)

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Take time to reflect on prom night expectations

Why has one costly evening become so important to millions of teen-agers all across the United States?

by Samantha Brewer

It is the Tuesday after spring break. Students are sitting in homeroom classes listening to one boring announcement after another until a new one blares on the loud-speaker and their eyes open in curiosity and anticipation.

It is news about the school's upcoming Junior/Senior Prom and information about ticket sales, which begin the next day.

And it is at that moment that the hysteria begins.

Girls rush to friends' lockers to gossip with them about who is rumored to go with whom and about the fabulous dresses they saw at the mall.

Boys discuss whether it is worth spending \$50 on one night and wonder if certain girls have dates yet.

For the next two weeks, students remain preoccupied. The big questions asked every class period are: "Who are you going with?" or "What color is your dress?"

For the girl who has a date, it is a time to brag about the cute boy with blue eyes who asked her to go to the prom and an opportunity to offer a detailed description of the beautiful gown she bought last weekend.

For the girl who doesn't have a date, it is torture as the worry and anticipation of not having a date builds with each passing day.

Is it worth it? Why has one evening

become so important to millions of teen-agers all across America?

Prom has a legend of being a night of enchantment and romance, the one night students treasure from all of their high school memories.

Perhaps this will be true for some, but in many ways it produces high expectations which are often not fulfilled. In fact, some people do things that night to try to fulfill those expectations that they normally would never consider doing.

When I was chosen to be a junior class officer at Cathedral High School in Indianapolis last year, I was aware that it would be one of my primary responsibilities to plan the Junior/Senior Prom. However, I was completely unaware of the time, money and planning which is spent on one evening.

The majority of people begin thinking about the prom the day it is announced on the loudspeaker. As an officer, I began contemplating Cathedral's prom a year ago. There were themes, songs, a location, favors, colors, etc., to choose, all of which had to fit into our budget.

The cost of organizing a school prom is equivalent to the cost of purchasing a new luxury car.

And then, of course, there are the students' expenses of dresses, tuxes, cars, hair appointments, and even limousine rides.

I personally am anticipating my "Wonderful Tonight." I recognize, too, that too much emphasis has been placed on the activities of one evening.

If you have a date and are excited, that is



PROM NIGHT—For most high school girls, prom night takes on a magical quality that probably evolved over the years from the first time they heard the fairy tale "Cinderella" during childhood. It's important to keep prom night in perspective in order to enjoy the night. (Illustration by Oldenburg Academy sophomore Erica Hogg)

wonderful. I hope your prom night meets all of your hopes.

If not, rent the movie "Carrie" and watch it with a few friends. And enjoy the \$200 you are not spending that night.

Whether or not you attend your prom, reflecting for a moment on the meaning and

the expectations of this one evening could be a positive experience and could make your memories ones that you can enjoy and be grateful for.

(Samantha Brewer is a junior at Cathedral High School in Indianapolis. She is a co-editor of this supplement.)

Acting out any prejudices results in discrimination

When prejudices affect behavior, people become prejudiced as well as discriminatory toward others

by Ryan Verner

During the civil rights movement of the 1960s, the words prejudice and discrimination were often used interchangeably.

"We must fight to break the shackles of prejudice!"

"Discrimination must end now!"

However, the words are not the same.

Prejudice is natural. An extreme simplification of prejudice would be to call it personal preference. I prefer wearing Nike shoes; as such I am prejudiced against Reebok, Adidas, etc. Such a preference is not very logical because in performance there is little difference amongst the brands. In fact, I don't even hold it to my very well—I have a pair of Adidas. Regardless, the prejudice is there.

To fight prejudice would be like fighting a heartbeat. It simply doesn't work. Thus, any movement geared toward stopping prejudice is doomed to failure.

Discrimination, however, is different. When my prejudices affect my behavior, I am not only prejudiced, but discriminatory.

Zora Neale Hurston brought to light the difference of discrimination when she wrote: "Sometimes I feel discriminated against, but it does not make me angry. It merely astonishes me. How can anyone deny themselves the pleasure of my company?"

Notice her use of the verb "feel." One cannot feel another's prejudice; for prejudice is mental.

I am completely unaware of your prejudices until you act them out in the form of discrimination.

Once you discern the difference between prejudice and discrimination, you will understand that it is perfectly normal to have prejudices against earrings, long hair, shoestrings, even against certain races or creeds.

Where most people make a mistake is when they allow their prejudices to affect their behavior.

When you don't hire someone because he is Hispanic, or you don't allow your children to associate with African-Americans, you are discriminating—acting out your prejudices.

It is discrimination that you and I must fight to stop, not prejudice.

(Ryan Verner is a senior at Cathedral High School in Indianapolis.)



CLEAN-UP—Keith Fritz of St. Martin Parish in Siberia and Stephanie Ward from Corpus Christi Parish in Evansville help clean a river bank. (Photo by Peg Hall)

Teens work to balance school, jobs

Students who work must deal with adult pressures

by Heather Martin

Many high school students go to school during the day and then go to their part-time jobs at night.

And some high school students who work even have a hard time keeping up with their grades and turning in their homework on time.

Cardinal Ritter High School junior Mike Stutter of Indianapolis, who works at Target, said his job doesn't really cut

into his homework time or affect his grades, but it does shorten his sleeping time.

"I work on weekends six and a half to eight hours a day, sometimes more," Mike said.

Ritter senior Becky Johnston, who works at Baker's Square, said her hours are difficult because she has to work until late at night and doesn't have time for hardly anything else that she wants to do with her friends.

"Working there isn't that hard if you're hosting because I make \$5.75 an hour," Becky said. "When I'm waitressing I make \$2.13 an hour plus tips."

Ritter senior Brandon Calvin said working at Steak 'n' Ale takes a lot out of him. He said he is sometimes tired in school and has a hard time keeping his grades up.

"I don't really like working," Brandon

said, "but at least I get paid for what I do. I need money for my car payments, clothes, weekends and college."

While some Ritter students do save money for college, most said they work to pay for cars, clothes and entertainment.

"I'm saving my money for a car rather than for college," Ritter junior Tia Bell said. "I've still got time to save for college later."

Many teachers have said that in order for students to keep their grades up they need to make school their number one priority.

"I think that students working have a hard time maintaining their grades," Cardinal Ritter science teacher Mary O'Connor said. "I think my students should make grades number one."

(Heather Martin is a junior at Cardinal Ritter High School in Indianapolis.)

SIXTH SUNDAY IN EASTER

The Sunday Readings

Sunday, May 8, 1994

Acts of the Apostles 10:25-26, 34-35, 44-48 — 1 John 4:7-10 — John 15:9-17

by Fr. Owen F. Campion

The Acts of the Apostles is the source of this weekend's first scriptural reading.

Peter is the central figure in this reading. In the story, he enters the home of Cornelius. The lesson moves quickly to the detail that Cornelius was not a Jew, but his name would imply this. It is a Roman name. Cornelius was a Roman military officer, and he well may have held an important position in the Roman occupation of Palestine since he was quartered in Caesarea, the capital of the occupation. (No longer a living city, Caesarea today is a place of impressive ruins from the Roman times. It is located just north of modern Tel Aviv on the Mediterranean coast.)

In this passage, Cornelius greets Peter with great deference, surely an act of faith for Peter's apostleship. Peter assures the household that God offers salvation to them. This starts the "circumcised believers," or the Jews, who hear Peter's remarks. Peter insists that salvation awaits all who humbly turn to God seeking redemption. Then he orders the household to be baptized.

Throughout their history, indeed as a fundamental part of their heritage and tradition, the Jews had understood themselves to be God's own people. Such was God's revelation to them.

This story presents the fact that in Jesus' salvation is extended to all people of whatever circumstance. It is not a limit or a repudiation of Jews since, after all, the Lord first issued the invitation to be saved to Jews. Rather, it is a marvelous insight into the unlimited love of God, a love active and present in the most basic of human needs—the need to be one with God.

The First Epistle of John offers us the second reading this weekend. This book of the New Testament, composed rather late in the first century A.D., is a masterpiece both of literary expression and theology.

In this reading, we are urged to "love one another" (1 John 4:7), since love is of God. God has loved us with a perfect

love. God gave us Jesus, the Son of God, as an offering for our sins. We respond by loving God, and in that we necessarily must love others.

St. John's Gospel once again this Easter-time is the quarry from which the church draws a precious jewel of revelation. The reading splendidly tells us of God's great love for us, and that we complete our loving relationship with God, we respond to God, by keeping the Commandments and by loving one another.

It could be said that this admonition to love and compassion, and this acknowledgment of God over all, were unique to the first century A.D. in the Palestine, an area so gripped by Roman greed and brutality. But the message applies just as directly to us and our time.

Reflection

For weeks, the church has told us with great joy that the Lord lives, and that in Jesus we can be assured of salvation.

This weekend, it re-emphasizes the message that Jesus is the gift to us of God's love. Jesus is available to us, with all the strength and hope that a relationship with Jesus means, because God so loves us.

Now the church is reminding us that we respond to God's love by turning to God, by truly establishing for ourselves a personal relationship with God.

This is not merely a recognition that God exists. Instead, it means that we must love God, and if we love God, then we will also love God's beloved children, all people, as did Jesus.

The first reading makes clear the fact that God loves us all with a boundless love. Peter revealed this in his regard for Cornelius and his household.

It is important to remember that in this lesson the mere circumstance of the Roman ethnic background of Cornelius is not everything. "Roman" virtually equalled cruelty and the uttermost selfishness. Cornelius left all this behind him and turned to God.

Through Peter, through the church, God lavishly received Cornelius. Still through Peter, through the church, God will receive us with unlimited love if we pledge to love God in return, and to love others.

MY JOURNEY TO GOD

Lady Teen (A Father's Prayer)

I used to build her almost hidden
behind two hands

we reached a lot

until she slept
or squirmed and cried and fussed
and slept

I hope I show her how to dream

at two or so I watched as
santa's teen-age elves ooh'd and aah'd
her eyelashes predict
the boys will come

I hope I show her how to choose

forty-two inches and six years
an Irish grin
in a yellow bus window
bouncing pony tails—two
and backpack number one
she stepped into the world
I hope I show her how to see

from then to now unfolding scenes
of testing and trying
new talents sought and traded

mostly she sings
alone at home or
with many sparkling voices
light and blending
rising into cultures, languages
of other worlds and times
I hope I show her how to listen

today she stands on the edge
from the mountain, exciting future

(Andy Weidkamp wrote this poem about his daughter, Lisa, who will graduate from high school this spring. He is a member of St. Thomas Aquinas Parish in Indianapolis.)



from the valley, doubts and fears
scary tastes of who she is

already some wisdom of the ages
the brush of friends with the cracks
of life are lessons learned, yet
the shell of childhood crowds
the vision

ready to live and still to hide
I hope I show her
how to hold my hand

by Andy Weidkamp

Daily Readings

Monday, May 9

Easter weekday

Acts 16:11-15

Psalm 149:1-6, 9

John 15:26-16:4

Tuesday, May 10

Easter weekday

Acts 16:22-34

Psalm 138:1-3, 7-8

John 16:5-11

Wednesday, May 11

Easter weekday

Acts 17:15, 22-18:1

Psalm 148:1-2, 11-14

John 16:12-15

Thursday, May 12

Ascension

Acts 1:1-11

Psalm 47:2-3, 6-9

Ephesians 1:17-23

Mark 16:15-20

Friday, May 13

Easter weekday

Acts 18:9-18

Psalm 47:2-7

John 16:20-23

Saturday, May 14

Matthias, apostle

Acts 1:15-17, 20-26

Psalm 113:1-8

John 15:9-17

THE POPE TEACHES

Suffering is a special apostolate

by Pope John Paul II

Remarks at audience April 27

In today's catechesis we consider the part that suffering plays as a special form of apostolate in the church.

Through his passion and death, Jesus redeemed the world, investing suffering with a saving meaning and power.

Through the Cross, "the Gospel of suffering" ("Salvifici Doloris," 25) is revealed to Christians as the path to resurrection. The victory of Christ is the reason for our hope in the newness of life in which all sorrow will be turned into joy (cf. John 16:20).

The Gospel of suffering is "written" by those who suffer together with Christ, being united with him in his messianic mission.

Accepting trials freely and with confident obedience to the Father's will, they complete "what is lacking in Christ's afflictions" for the sake of his body, the church" (Colossians 1:24).

Through their sufferings, believers can make a total gift of themselves to God and can reach the highest degree of love (cf. John 13:1).

To imitate Christ means to follow his example of relieving the pain of others.

The Lord sanctifies not only those who suffer but also those who offer them compassion and care, for Jesus himself says: "Truly, I say to you, as you did it to one of the least of these brethren, you did it to me" (Matthew 25:40). Here we are in the heart of the saving mystery of the cross of Jesus Christ.

SAINT OF THE WEEK

Magdalen of Canossa founded a religious order in 19th century

by John F. Fink

There are no saints on the church's liturgical calendar between May 3 and May 12, but many saints have been assigned feast days even if they are not celebrated in the liturgy.

Such a saint is St. Magdalen of Canossa, whose feast is this Sunday, May 8. She is the foundress of an order called the Consonant Daughters of Charity.

She might better be called St. Magdalen of Verona, for it was there that she was born in 1774. She had a rough childhood: her father died when she was five, her mother remarried, and she and her four siblings were left in the care of uncles. They were raised by a French governess, who maltreated them.

Magdalen suffered a painful illness of some kind when she was 15. When she recovered, she decided to become a nun and joined the Carmelites. However, she soon returned home.

During the Napoleonic Wars, the family moved from Verona to Venice. While Magdalen was there she had a dream in which the Blessed Virgin led a group of religious dressed in brown into a church filled with girls and women, then into a hospital, and then into a hall filled with children in rags. Magdalen felt that this was a call for her to serve poor women and children.

After the family returned to Verona, Napoleon himself visited them. Magdalen asked him to give her an empty convent in Verona where she could care for poor and ill children. He did so and Magdalen opened her first house for the poor girls of the San Zeno district of Verona on May 8, 1808 (which is why her feast is observed on May 8).

By this time Magdalen had been joined by other women. After a while, she was asked to go with her "Canossians" as the women were called, to Venice.

When this house also prospered because of Magdalen's management, more houses were founded—in Milan, Bergamo, Trent and other places in northern Italy.

Although the date for the founding of the order continues to be 1808, Magdalen didn't draw up a rule for her congregation until later. Her institute, which she called the Daughters of Charity, received its first formal papal approval from Pope Pius VII in 1816. Definitive approval came in 1828 from Pope Leo XII.

The Daughters of Charity were primarily concerned with the poor and neglected, but they also opened high schools and colleges, organized retreats for women and girls, and taught the deaf and dumb.

Magdalen even started a small congregation for men in 1831 to perform similar work among boys.

Magdalen was also known for her remarkable levels of contemplation. At least one ground was seen to be lifted from the ground during prayer.

As she grew older, Magdalen became bent over so much that she could sleep only in a sitting position—probably a severe case of osteoporosis.

Still she continued to manage her order until 1835. She died at her motherhouse in Verona on April 10 of that year, after asking to receive the last sacraments (as the sacrament of the sick was then called).

The process for her canonization began in 1877, but it wasn't until 1927 that Pope Pius XI declared her venerable. In doing so he wrote "Many are charitable enough to help and even to serve the poor, but few are able deliberately to become poor with the poor"—which is what St. Magdalen did.

Pope Pius XII proclaimed her blessed on Dec. 7, 1941, and Pope John Paul II canonized her on Oct. 2, 1988.

Today the Daughters of Charity of Canossa have their motherhouse in Rome. In the United States their provincial house is located in Albuquerque, N.M.

Entertainment

VIEWING WITH ARNOLD

'Four Weddings' mocks love and commitment

by James W. Arnold

One way to keep romantic comedy reasonably modest in the sexually restless '90s is to keep boy and girl as far apart as possible for as long as possible, as in "Sleepless in Seattle." The risks otherwise are apparent in "Four Weddings and a Funeral," which breaks some traditional rules with few qualms of conscience.



By definition, "romantic comedy" purports to be silly and entertaining nonsense involving attractive young people, their runaway hormones, impulsive decisions about lovers and wedding vows. In the lengthy and somewhat beloved movie history of such films, sudden changes of mind about the marriage ceremony and mad dashes to and from the chapel are almost part of the required action.

If it's going to be funny, it's got to leave you laughing at the absurdities of human vanity and inconstancy, without trashing the beauty of love and the mind-boggling seriousness of marriage. The deeper values are reinforced by contrast with the nonsense and chaos created by their violation.

In the past, most of this was done without making it seem too much like real life, without the sexual peccadillos being too outrageous or visible. If somebody had a lot of girlfriends, you could assume what you wanted, but you didn't have certain knowledge that he's slept with all of them. (That's more stupid than hilarious.)

All those great comedies of the '30s, with Grant, Hepburn, Lombard and others, succeeded within the restrictions of an

explicit code. Just as in good bedroom farce, there was little more than a Marx Brothers-style connection to reality, and nobody paused long enough in bedrooms (on screen) to get into much trouble.

In the '90s, there are no rules except what passes for good taste. Every day, sexual stupidity causes vast pain, personal and social, and marriage is under siege from multiple pressures. There are fewer role models in sex than there are in baseball. Arguably, there is a special urgency in doing make-believe comedy about love and marriage with some care.

"Four Weddings," a British import featuring American Andie MacDowell and upcoming heartthrob Hugh Grant, is getting great reviews and box-office without seeming to care very much.

In a nutshell, Richard Curtis's screenplay focuses on genial, upper-crust Charles (Grant), a bumbler who regularly attends weddings of his friends but has no prospects of his own. A typical '90s guy, he blushes at the thought of commitment. At the wedding that opens the film, he's attracted to Carrie (MacDowell), a beautiful stranger who seduces and leaves him, thus reversing the usual gender roles.

She turns up again at the next wedding, but engaged to a rich Scotsman. No matter, she spends another night with the very willing Charles, and later concedes he's been number 32 in her logbook but nonetheless memorable. "I don't know," says a stunned Charles, who's only up to number nine, "what I've done with my time, actually."

They meet while he's shopping for her wedding gift, and she still seems very friendly. After they separate, he runs back to her. "I think I love you," Charles says, somewhat dumbly. "That was very romantic," she says, smiles, and departs.



ROBIN HOOD SPOOF—Just released on video, "Robin Hood: Men in Tights" is a spoof on the legend of Sherwood Forest from zany writer, director and producer Mel Brooks. Actor Cary Elwes (right) plays Robin Hood, and Dave Chappelle is his sidekick Ahchoo. Brooks does a cameo appearance as Rabbi Tuckman in the film, which also promotes chastity. The U.S. Catholic Conference classifies the film A-III for adults. (CNS photo from Twentieth Century Fox)

At the third wedding, Carrie marries the older Scotsman with no apparent doubts, and grieving Charles resigns himself to someone else.

But by that wedding, 10 months later, Carrie's marriage is over, and Charles must decide whether to go through with his own. As a final touch, they take vows of love but non-marriage, since the whole concept has proved so troublesome.

It sounds like they're kidding, but they're not. While there is plenty of mockery in the film, some sharp and some dull, mostly of stuff that happens at weddings and receptions, be assured that neither Charles and Carrie, or their romance, are part of it. Charles is comic but sympathetic, and director Mike Newell ("Enchanted April") wants us to root for the lovebirds. (The *Variety* headline catches the desired reaction: "Romance Enchants in 'Weddings.'")

Despite the charm of the actors, you just shake your head in disbelief. The best take on the story would be hope that "true love" has saved them from endless sexual sampling. But then that assumes their non-marriage will last.

"Four Weddings" interrupts the comedy for its funeral, a major digression involving the death of a gay character (not from AIDS

but from a heart attack resulting from dancing too hard at the Scotland wedding). The funeral segment is the film's only serious (and moving) passage, ending with an elegy read from W.H. Auden's "Another Time."

What the movie wants to say is that what's important is love and humanity, not ritual and ceremony. That's partly true, but not enough to remove completely the uneasy moral negatives.

(Spoof of weddings and lovers somewhat spoiled by shaky moral attitudes, sex situations, language; for adults, but not recommended.)

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

Recent USCC Film Classifications

Bad Girls	A-III
No Escape	A-III
When a Man Loves a Woman	A-III
With Honors	A-III
— general patronage; A-III—adults and adolescents; A-IV—adults, with reservations; O—morally offensive.		

PBS journeys back to ancient Rome, Egypt, France

by Henry Herx and Gerri Pare
Catholic News Service

Four PBS specials next week journey back in time to ancient Rome to view a city, to ancient Egypt for a look at the pyramids, and to France during the Middle Ages for glimpses of cathedrals and castles.

"Roman City"

Reconstructing what life was like for those living in the Roman Empire at its height is author-illustrator David Macaulay's "Roman City," airing Sunday, May 8, from 8 p.m. until 9 p.m. on PBS.

Beginning in 1973 with "Cathedral," Macaulay has made a career out of explaining how people lived in past civilizations by examining the monuments they left behind.

Here, he acts as tour guide in visiting the remnants of Roman architecture found throughout the Mediterranean world, especially the choice examples preserved in Pompeii and Rome itself.

The ruins of the past help demonstrate not only the grandeur of ancient Rome but its brilliance in urban planning whose like was not seen until the 19th century.

Using his sketch book, Macaulay explains the basic functional design of Roman city-building from the forum as the center of officialdom and religion to various kinds of housing, theaters, marketplaces and city services, including the all-important aqueduct which provided running water.

Interspersed through Macaulay's architectural excursions is an animated story giving a fictional but historically accurate account of a Roman city built around 27 B.C. in the newly conquered territory of Gaul, today's France.

The story is quite dramatic but has more to do with the tensions between conquered Celts, their Druid religion, and Roman bureaucrats than with the benefits of Roman civilization. The story serves, however, to make quite clear that the glory of Rome was founded on military might and the backs of countless slaves.

As Macaulay tours the vast expanse of the Colosseum, where Romans gathered to watch dying gladiators and

Christian martyrs, he ruminates on how such an accomplished people could have had such an "appetite for public pain and slaughter."

By the time the hour ends, viewers will be satisfied with what they have seen and learned about one of the principal sources of Western civilization.

It's the fourth in a series of Macaulay specials. Parents should encourage their youngsters to watch. His gifts as a time traveler in the past are apt to spark the historical imagination of anyone along for the ride.

"The Valley of the Kings"

A prominent Egyptologist exposes the ongoing deterioration of ancient sites in "The Valley of the Kings," airing Monday, May 9, from 9 p.m. until 10 p.m. on PBS.

The program focuses primarily on Luxor, a 40-acre area where between 1500 and 1000 B.C. ancient Egypt's rulers were buried, surrounded by priceless cultural treasures.

Rediscovered in the 18th century, the Valley of the Kings has suffered both at the hands of uncontrolled archaeological excavations and nowadays under the strain of mass tourism.

Author and Egyptologist John Romer takes viewers on a tour of the famous monuments, but not the traditional sense of simply explaining the glories of a fabulous civilization.

He decries how on-site scholars have limited their efforts to "document, record and publish," without regard to preservation. Angerily claiming that one day there will only be books left about Luxor, "they threaten the monuments they come to study," he points to the 25 tombs in the valley that are shifting and cracking as well as the endangered Temple of Luxor.

"A little bit of our humanity will die," he asserts, as archaeologists admit entry of hot dry air that crumbles stones while underground waters expand limestone and dissolve shale.

Romer's solution is an international effort to preserve the ancient artifacts and he claims the technology is readily available. One might ask, though, whether funds are available for a preservation project of this magnitude.

His goal to protect the antiquities as "a reinforcement of the human mind" is admirable, but for armchair travelers

expecting an fascinating, upbeat tour of the Valley of the Kings, the program has more of the atmosphere of a hard-sell pledge drive.

"Cathedral"

The great Gothic cathedrals that were built during the Middle Ages are the subject of "Cathedral," to be rebroadcast on Wednesday, May 11, from 8 p.m. until 9 p.m. on PBS.

Based on the book by David Macaulay, the program shows how it took a fictional French town several generations to build its own cathedral honoring the Virgin Mary.

Although Notre Dame de Beaulieu is an imaginary cathedral, it represents all the famous French cathedrals of the period from Notre Dame de Paris to Chartres.

The program combines animation sequences of 12th-century life and the methods used in construction with live-action visits to modern museums and the cathedral cities in France.

The result is an introduction not only to the beauty of Gothic architecture but also to the Age of Faith, when religion was central to the life of Western society. For those who know nothing about either subject, it opens a fascinating world for the general audience.

"Castle"

"Castle," another Macaulay program, will be rebroadcast on Tuesday, May 10, from 8 p.m. until 9 p.m. on PBS and is a fitting prelude for "Cathedral" the next night.

Macaulay's picture books, published by Houghton Mifflin, have a large following among educators, from the elementary grades to the university level.

He once said the reason his books do well in schools is that "the pictures sell the facts—people like to be taught and entertained at the same time."

His task is to show clearly and simply how things go together, and television is well suited to Macaulay's kind of visual popularization.

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

QUESTION CORNER

Confirmation sponsor upholds faith

by Fr. John Dietzen

Q My daughter is a widow with a 12-year-old boy who will be confirmed this year.

A Understand that the sponsor must be Catholic, but the boy is very close to his uncle, a compassionate, loving and caring man. The problem is that this man is of the Jewish faith. His wife (my daughter's sister-in-law) is a practicing Catholic. Their children are being raised Catholic, with all the sacraments.

Q Why can't this man be my grandson's sponsor? What do you suggest? (New Jersey)



A I can offer three thoughts which might help you understand the situation and reach some decisions.

A confirmation sponsor accepts the same responsibilities as a baptismal godparent to help the one receiving the sacrament, by word and example, to live up to his or her baptismal commitments, under the influence of the Holy Spirit. Obviously, only another practicing Catholic can fulfill those responsibilities since they, at least ideally, involve modeling a full sacramental life.

Second, apart from being an actual sponsor, numerous ways suggest themselves by which the boy's uncle could recognize the special relationship they have.

A gift, a card or maybe lunch together on birthdays, baptism and confirmation anniversaries, and so on, and being present for the sacraments themselves or home celebrations of these special events through the years are just a few of the ways the uncle can exert a lot of healthy influence on his nephew.

Third, many Catholics are surprised to learn that no confirmation sponsor is absolutely required by general church law in the first place.

The confirmation ritual (n. 5) and canon law (892) respectively, specify that "ordinarily" and "insofar as it can be done" a sponsor should be chosen for the candidate. So there may be no sponsor at all.

The ritual also says that "parents may present their children for confirmation." At the same time, canon law states that parents may not be confirmation sponsors (874 and 893).

This has been interpreted to mean that parents may accompany their children to the sacramental anointing in the manner of sponsors but would not be on record, for example, as sponsors.

Perhaps something like this is possible in your grandson's situation: His uncle would "present" him for confirmation but not be an official sponsor. Ask your daughter to talk with her pastor. He will tell her if this arrangement is workable in her parish and diocese.

Q I've just read in our diocesan paper your column on "Why change to 'The Word of the Lord' after Scripture readings at Mass."

A I have a similar question. Instead of saying, "The Lord be with you," our priest says "The Lord is with you," with strong

emphasis on the "is." It's no big problem, but can priests make these changes? (Wisconsin)

A Without getting too involved in grammar, the explanation lies partly in the fact that the Latin missal says simply "Dominus vobiscum," literally "The Lord with you," with no verb. This is common in Latin speech.

The approved English translation, to be followed in English-speaking liturgies, assumes the subjunctive or conditional ("may) the Lord be with you," somewhat as a prayer, rather than the more declarative form that your pastor uses.

(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

A part-time job helps teen learn work skills

by Dr. James and Mary Kenny

Dear Mary: My oldest child is 16. He is almost eligible to get his driver's license, and all he talks about is driving. He wants to get a job so he can buy a car.

I realize this is every teen's dream, but I am concerned about the effect on his schoolwork. Can most teens manage a job and school as well? (New York)

Answer: In general, researchers find that when kids work more than 20 hours per week, grades go down, drug and alcohol use goes up, and parental authority declines. However, kids who work 10 hours a week get better grades than kids who do not work.

Don't blame work for all the findings. A job cannot be considered the best or the worst thing for a teen.

What do teens learn from a job? Responsibility can take many forms: reporting on time, controlling feelings, getting along with others, and remaining calm under pressure. Some jobs offer opportunities for independent judgment, decision-making, and acquiring new skills.

Fast-food restaurants offer opportunities to learn punctuality, cooperation with co-workers, consideration toward customers, and grace under pressure. They are often convenient and close to home. Since they employ many teens, they might be flexible in regard to school hours and school activities. Some offer incentives for teens.

On the other hand, fast-food restaurants offer little chance for judgment and decision-making, and there is little new to learn after orientation. Still, one study found that 64 percent of younger employees enjoy their work.

Jobs which offer opportunities for decision-making are best for teens. Highest rated jobs include working in a small retail store and baby-sitting. Small retailers are often family businesses where a teen employee can be exposed to all parts of the operation and assume a variety of jobs.

Baby-sitting requires responsibility, independence and decision-making. Baby sitters enjoy the benefits of self-employed persons, but it often pays less than other jobs.

Traditional jobs like lawn care and snow removal can be full-time jobs in non-school periods and part-time jobs during school. Volunteer jobs also can provide opportunities for independence, decision-making, and careers.

When not excessive, part-time work can be beneficial. (Address questions on family living and child care to the Kennys, 219 W. Harrison, Bensenville, Ill. 47978.)

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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 6

St. Nicholas School, Sunman, will hold a Kentucky Derby Festival from 5-10 p.m. Cincinnati Style Chili supper is featured. For more information, call 812-623-2348.

May 6

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

May 6

Sacred Heart Church, 1530 Union St., will hold its "First Friday" prayer service and discussion at 8 a.m. in the chapel. For more information, call 317-638-5551.

May 6

St. Susanna Church, 1212 E. Main St., in Plainfield, will hold its 20th annual Kentucky Derby Raffle and Pig Roast from 5-8 p.m. For more information, call the parish office.

May 6-7



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St. Andrew Parish, 4040 E. 38th St., will hold their spring rummage sale. On Friday, 8 a.m. to 1 p.m.; on Saturday, 8 a.m. to 1 p.m. Saturday is \$1-a-bag day. For more information, call 317-546-1571.

May 6-8

St. Francis Retreat Center will hold a serenity retreat. "Back to the Basics," an orientation for alcoholics. The retreat will begin at 7 p.m. For more information, call 812-923-8817.

May 6-8

Fatima Retreat House, 5353 E. 56th St., will hold a Tobit retreat for engaged couples. For more information, call Fatima at 317-545-7681.

May 7

The Beech Grove Benedictine Center will hold a retreat on "Mary of Nazareth" from 9 a.m.-4 p.m. Call the Benedictine Center at 317-788-7581.

May 7

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

May 7

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

May 7

The Young Widowed Group will gather at The Porch Restaurant, located in the Hyatt Regency, 15 Capitol Ave. at 7 p.m. Call Vince at 317-896-3580.

May 8

St. Paul's Episcopal Church, 61st and Meridian Sts., will present a choral masterworks concert at 4 p.m. Admission is free. For more information, call Frank Boles at 317-253-1277 or 317-259-4682.

May 8

The Father Bernard Strange rosary group of St. Bridget Parish, Indianapolis, will meet at 10 a.m.

May 8

St. John Church, 126 W. Georgia St., will hold a Tridentine Mass at 9:30 a.m.

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

May 8

St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

May 8

Mary, Queen of Peace Parish, Danville, will sponsor an All-You-Can-Eat-Breakfast Buffet in the lower level of the church. Adults: \$4.50; kids 6-12: \$2.50; kids under 5 eat free. For more information, call Karen Beal.

May 8

Positively Singles will meet at Chili's Restaurant, 82nd and Dean Rds., then to Clearwater Crossing for a movie. Call Cheryl Wright at 317-578-4251 during the evening and at 317-268-1877 during the day, for reservations and details.

May 8

St. Bernadette, 4826 Fletcher Ave., will hold a Mother's Day Breakfast this morning. \$4 for adults, \$2 for children 12 and under. For more information, call the parish office.

May 8

Our Lady of Lourdes, 5333 E. Washington St., will hold a Mother's Day Breakfast after the 8:30 a.m. Mass. All adult ladies of the parish are invited. The event is sponsored by the men's club. Call the rectory for reservations at 317-356-7291.

May 9

Children of Divine program will be held from 6:30-8:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 217. For more information, call Sue Sandefur or Mary Anne Schaefer at 317-236-1500.

May 9-12

Fatima Retreat House, 5353 E. 56th St., will hold a retreat for HIV+ persons. Father Timothy Labo, a priest from Florida who founded the Genesis AIDS Project, along with Providence Sister Ann Michele Kieler, pastoral care associate for the Damien Center in Indianapolis, will facilitate the retreat. The retreat is an opportunity for persons who are HIV+ or living with AIDS to come together in a spiritual experience for a time of healing. For more information,

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cal the AIDS Task Force at 317-236-1500

May 10

The Indianapolis chapter of the American Guild of Organists will present "Music for Organ and Brass," at 8 p.m. at First Congregational Church, 7171 N. Pennsylvania St. Admission is free. For more information, call 317-257-5397.

May 10

The final session of the HIV coping skills class will be held at 7:30 p.m. at St. Paul's Episcopal Church, 11 W. 61st St. The Damien Center is a sponsor of this class for loved ones, family and friends of HIV-infected persons. For more information and registration, call Judy Lowery of the Visiting Nurse Service at 317-236-0445, ext. 106.

May 10

The prayer group of St. Lawrence, 6944 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the

chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

May 10

St. Anthony, Clarksville, will hold scripture study classes from 1-3 p.m. in the parish office building. For more information, call Loy Purcell at 812-282-9143.

May 10

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

May 10

Lunch-time parenting classes will be held from 12-1 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 206. Bring a brown bag lunch. For more information, call Sue Sandefur or Mary Anne Schaefer at 317-236-1500.

May 10

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Center, 1402 Southern Ave., will hold its centering prayer support group meeting from 7-8:30 p.m. For more information, call 317-786-7581.

The Ave Maria Guild will meet at 12:30 p.m. in St. Paul Hermagor, Beech Grove. After dessert and coffee, a business meeting will be held.

May 11

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

Children of Divorce program will be held from 6:30-8:30 p.m. at St. Paul's Episcopal Church, 11 W. 61st St., in the North Building, room 202. Contact Donna Olsen 317-255-1277 for more information.

The final parenting using S.T.E.P. program for early childhood from 7-9:30 p.m. at Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. For more information, call Judy Koch at 317-886-2861.

May 12

Sacred Heart Church, 1530 Union St., will hold a children's story hour in the parish office area at 7 p.m. For more information, call Sacred Heart Parish office at 317-638-5551.

St. Roch, 3620 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. Call 317-784-1763 for more information.

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

The Indianapolis Deamery Council of Catholic Women's Youth Quarterly meeting will be held at St. Malachy Church, 326 N. Green St. in Brownsville. The day will begin with Mass at 9 a.m.; the meeting will begin at 10 a.m. Sister Mary Catherine Keene will speak on "Spirituality and the Saving Grace of Humor," at 11:45 a.m. Reservations should be made by May 10 to Joyce Schmitt at 317-539-5173. For more information, call Janice Pika at 317-886-5202.

May 13-15
Kordes Enrichment Center, Ferdinand, will hold a workshop, "Coping with Anger's Emotional and Physical Toll." Libby Weatherby-Hard, a Louisville psychotherapist, will present the workshop. For more information, call Kordes at 812/67-2777 or 803-880-2777.

May 14

The local chapter of Bread for the World will meet to pray, study and write letters to Congress about hunger in the U.S. and abroad. The meeting will be held at Sacred Heart Priory, 1530 Union St., from 8-9:30 p.m. All are welcome. For more information, call Mike at 317-293-6418.

Positively Singles will gather for an evening of Putt-Putt Golf, 10499 E. Washington St. in Washington Square. Dinner afterwards. For more information, call Carson Ray during the day at 317-576-

4749 or during the evening at 317-594-0415.

A pro-life rosary will be prayed at 8:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

Holy Angels, 28th and Dr. Martin L. King, Jr. Sts., will hold a city-wide rummage sale, flea market and fish fry from 8 a.m. to 6 p.m. Admission is 25 cents. For more information, call 317-926-3324.

May 15

The regular monthly card party, sponsored by the Women's Club of St. Patrick Church, will be held at 2 p.m. in the parish hall, 936 Prospect St. Euchre and Bunco will be played. Admission is \$1.25. Door prizes and refreshments.

Holy Family Parish, New Albany, will present Father Joseph J.

Jurasko speaking on "Mary, the Woman, Our Mother." For more information, call Sandy Barsbach at 812-944-8283.

St. Meinrad Archabbey will hold pilgrimages to Our Lady of Monte Cassino Shrine during the month of May. This week's pilgrimage will be, "The Turkish Madonna." For more information, call 812-357-6513.

St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the

chapel from 1-5 p.m. Everyone is welcome.

St. Paul, Seelberg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

The Oblates of St. Benedict at Our Lady of Grace Monastery will meet from 2-5 p.m. at the monastery chapel. For more information, call Benedictine Sister Antonette Purcell at 317-787-3287.

The Father Bernard Strange ro-

sary group of St. Bridget Parish, Indianapolis, will meet at 10 a.m.

Mt. St. Francis Retreat Center will hold its annual "Spring Spaghetti Dinner at the Mount," from 1-6 p.m. Carry-out will be available. For more information, call 812-923-8817.

May 15-16 & 19
The Richmond Catholic community will sponsor a program, "Who/What is the Church," at Holy Family from 1:30-3 p.m. on Sunday; at St. Andrew from 7-8:30 p.m. on Monday; and at St. Mary from 7-8:30 p.m. on Thursday.

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Youth News/Views

Archbishop shepherds youth during conference

by Mary Ann Wyand
Second of two parts

The day before "Good Shepherd Sunday" was a fitting time for the Archdiocese of Indianapolis Youth Conference.

Archbishop Daniel M. Buechlein spent the afternoon of April 23 with teen-agers from throughout the archdiocese and also from the Lafayette Diocese at the youth conference for an informal question and answer session, a walk across the scenic St. Mary of the Woods College campus, and a joyous Mass in the Academy of the Immaculate Conception at the motherhouse of the Sisters of Providence near Terre Haute.

The theme of the youth conference was "Stories We Tell." The archbishop relaxed on a stool on the stage of Cecilian Auditorium as he recalled his adolescent years, his loving family, and a special young woman who inspired him to think about marriage. However, he told the youth with a smile, God's call to the priesthood was stronger.

After talking with the teens about his own teenage years and his love for the priesthood, Archbishop Buechlein spoke openly about church teachings on a variety of issues which included frank discussions about premarital sex and homosexuality.

During this hour and a half conversation, the teen-agers got to know the archbishop as their shepherd—their spiritual leader—and also as a friend.

"You really know how to talk to



SHEPHERD AND FRIEND—Archbishop Daniel M. Buechlein talks with teen-agers about God and life choices.

teen-agers," one girl told the archbishop at the conclusion of the session.

Later that afternoon, Archbishop Buechlein spoke to the youth again and offered heartfelt advice during his homily.

"Jesus used the story of the Good Shepherd as a way of telling us who he is and how he wants to be for us," the archbishop began. "The theme of our conference is telling our story. Jesus told his story not for his sake, but as a way of expressing his love for us. Living for others was the very reason for his coming among us. As the Good Shepherd, Jesus tells us that we not only need to tell our story, we need to live it. Let's not just do the talk. Let's live it. Not a bad plan for all of us."

Like the story of the Good Shepherd, he said, some of our stories have painful chapters. Both Pope John Paul II and Mother Teresa have overcome grief and adversity with God's help, he said, to achieve great things in their lives.

"A powerful story begins with a single step," Archbishop Buechlein reminded the youth. "The story of Pope John Paul and the story of Mother Teresa are not complicated stories. Their beginning chapters were like yours and mine. To live a life of love doesn't take a lot of skill. It takes guts and determination. It takes courage and a generous heart. It takes the desire to take that first step."

The Catholic Church needs the contributions of its young people, the archbishop said. "Following Christ, together we can walk step by step and together we can build a beautiful story."

Secena's drama students will present "The Wiz"

Secena Memorial High School's drama department will present "The Wiz," the modern version of the L. Frank Baum classic tale of "The Wizard of Oz," at 8 p.m. on May 6 and 7 in the school auditorium.

Tickets are \$4 per person, and are available for purchase at the door. Secena is located at 5000 Nowland Ave. in Indianapolis.

☆☆☆

Cardinal Ritter High School will honor student athletes during a recognition banquet at 7 p.m. on May 24 at the Wyndham Gardens Hotel located near I-465 and Meridian Street in Indianapolis.

Chuck Marlowe, the TV host of "The Bob Knight Show," is the featured speaker for the event.

Tickets are \$9 for adults and \$4.50 for students. Contact the Ritter Athletic Department at 317-924-4333 for tickets.



CO-EDITORS—Cathedral High School junior Samantha Brewer (left) of St. Simon Parish and Bishop Chatard High School junior Melissa Hoop of Christ the King Parish, both in Indianapolis, are the co-editors of "Revelations," a Youth Supplement to *The Criterion*, in this week's paper. Teen-agers from throughout the archdiocese contributed articles for the supplement. (Photo by Mary Ann Wyand)

Campus Corner

Marian's cycling and track teams go on to nationals

by Elizabeth Bruns

Marian College is enjoying the glory of two fairly new athletic teams which have qualified for national competitions. Marian College Cycling and Track and Field Teams will compete nationally May 21-22 and May 24-27, respectively.

At a celebration luncheon held for the athletes on April 28, Dr. Bill Woodman, dean for Student Affairs, said, "We've had some exceptional success this spring with the cycling and track teams at Marian. We thought we would recognize those individuals who have really done outstandingly well."

Four students from the track team have qualified for the nationals to be held in Los Angeles, Calif. Tony Natali and Dave Roberts coach the team.

Aaron Felty, senior javelin thrower, will be taking his second trip to nationals representing Marian. Last year he finished in the top ten in the country. He was both all-conference and all-district champion last year, as well as all-conference this year. Felty's longest javelin throw is 183 feet, 10 inches.

Becky Daugherty, junior, will represent Marian in the 3,000-meter event. She is an all-conference champion this year. Her best run in the 3,000 meters is 11 minutes, 11 seconds.

Tim Davidson, junior, will represent Marian in the marathon. Davidson ran the half-marathon in 1 hour, 21 minutes. Natali said Davidson is a very dedicated athlete.

Spencer McKinney, a freshman who has the potential to qualify for four years at nationals, will run the 110-meter hurdles for Marian. McKinney has beaten a national athlete from Indiana Wesleyan consistently this year. He runs a 15.2-second race in the 110-meter hurdles. He is an all-conference champion this year.

The majority of athletes involved in track are not only good students academically, but they are very conscientious when it comes to training for track," said Natali. "Track is a sport in which there's

a lot of personal dedication. That says a lot for these four student athletes."

The men's track team placed third in the Mid-Central Collegiate Conference, and the women's team placed fourth.

The Marian cycling team won the Midwest Conference Cycling Championships held at Ball State April 23-24, competing against several Big Ten schools.

On Saturday, Marian junior Bryan Zimmerman took the A-team gold, leading his team to victory in the 78-mile road race. A-team riders are Derek Witte, Declan Doyle, Pete Janaus and Karim Abdelkader.

B-team rider Vic Emond won the team time trail gold with team members Scott Whiteman and Tim Williams. Derek Witte won the criterium race with the A-team riders, and Vic Emond won again in the same race with the B-team. Five riders have qualified for the Road Nationals in Wichita Falls, Texas, on May 21-22.

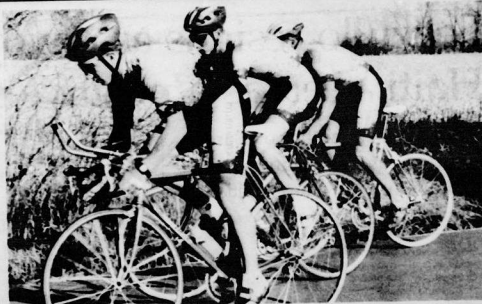
Marian is the first college in the nation to treat competitive cycling as a varsity sport. Scholarships are available for qualified riders.

An example of the wide-range of notoriety the Marian cycling program has achieved is reflected in the presence of Declan Doyle. He is a freshman from Wicklow, Ireland, who came to Marian specifically for their cycling program, as well as for a quality education. Other team members read about Marian's cycling program in *Cycling USA*.

Ferry Hoffer, coach for the cycling team, said, "These guys have given their best. That's really gotten us to where we are. For such a small school to go from the second year in this sport to national championships is amazing. I'm still pretty speechless."

Dr. Daniel Felicetti, president of Marian, expressed pride for both teams and the fine manner in which they represent Marian College.

Felicetti said, "I want to emphasize that the team members are student athletes, because to me that is the most important thing that is being here. You all make us very proud."



CYCLING TO VICTORY—Marian College Cycling Team members (from left to right) Scott Whiteman, Tim Williams and Vic Emond, competed against several Big Ten schools to win the Midwest Conference Cycling Championships held at Ball State University, April 23-24. (Photo by Drew Suetzer).

St. Meinrad to hold "Come and See Week" May 29 to June 5

by Elizabeth Bruns

St. Meinrad Archabbey will hold a "Come and See Week," May 29-June 5. The week is structured for Catholic men between 20-30-years-old, unmarried and thinking about a life of shared prayer and work based upon the Rule of St. Benedict. The week will allow the participants to look, listen and ask questions about the monastic community and the Benedictine way of life.

Many people have many questions about the monastic lifestyle, like, "Do you have to keep quiet all the time?" or "Am I good enough to be a monk?" These questions, along with many other queries about monastic life, will be answered throughout the week.

The monks at St. Meinrad believe that it is with the voice that we give communal praise to God, offer support to each other and share conversations with others in their community.

Silence and prayer, however, are essential in the monastic community. The time enables a monk to hear God's voice—not only to hear with his heart, but what God's will for him is. In silence, he brings before Christ all of his joys, needs and concerns. Monks value both the gift of speech and the gift of silence. At St.

Meinrad, they strive to balance both these aspects of a person.

The monks at St. Meinrad agree that they are led to the union with God they seek. The monastery provides a good environment for becoming holy. Just as a child first learns to crawl, then walk, then finally run, so the soul of the searcher moves toward holiness. As the student must attend classes regularly in order to graduate, so must the monk be faithful to the monastic "school" in order to become more like Christ.

The "Come and See Week" enables young men to observe the vast array of trades, hobbies, jobs and other opportunities that the community at St. Meinrad has to offer. Currently, there are 140 monks at St. Meinrad. The youngest is 23, the oldest 93. Their vocations vary from carpenters to tailors, teachers to students, musicians to gardeners, cooks to administrators and many more.

During the week at St. Meinrad, participants will live the life of a monk, as well as attend conferences and discussion periods throughout the week for questions. There is no charge for the week. For more information, call or write Benedictine Father Krut Stasiak or Benedictine Brother Maurus Zoeller at St. Meinrad Archabbey, St. Meinrad, IN 45757-1010 or 812-357-6302.

New Richmond Newman residence is accepting applications for fall term

by Peter Agostinelli

The Richmond Catholic community is accepting applications from young Catholic students who would like to live at the community's new Newman Center residence this fall.

Father Robert Mazzola, pastor of Richmond's three Catholic parishes—St. Andrew, St. Mary and Holy Family—said the center is now open and features nine furnished rooms.

Any Catholic high school student planning to attend one of the colleges in Richmond—Earlham College, Indiana University East or Ivy Tech—can apply for a room at the residence.

The center is located on the grounds of Holy Family Church. The new Newman Center residence is the former Holy Family rectory. Each private room contains close space and is furnished with a bed, dresser, lamp and chair. Also, residents will have access to a full kitchen, dining room, study area and recreational area.

"I see the new housing as a chance for Catholic students who would like to live together to do so," Father Mazzola said. "And it's located on the parish grounds, so it's adjacent to the Catholic Church there."

The refurbished facility is located just two blocks from the Earlham campus and is also close to the other campuses, Father Mazzola said.

An adult live-in director handles daily on-site operations at the residence. The Richmond Catholic Newman Center Board, made up of parishioners from all three Richmond parishes, is also involved in operations.

Students who are interested in applying for the housing can call the Richmond Catholic Office for an application at 317-962-3902, or write to the office at 240 South Sixth St., Richmond, IN 47374.

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Pezzullo resigns as envoy to Haiti; seen as a positive sign

He was seen as author of plan to set up government in Haiti before return of Father Aristide

by Catholic News Service

WASHINGTON—The resignation of Lawrence Pezzullo as U.S. special envoy to Haiti, announced April 26, was welcomed by supporters of deposed president Father Jean-Bertrand Aristide.

The State Department announced in a brief statement that Pezzullo had agreed to resign as of April 29. The statement gave no specific reason for Pezzullo's leaving.

(Pezzullo had been president of the U.S. bishops' Catholic Relief Services during the time that former Indianapolis Archbishop Edward T. O'Meara was chairman of the board.

He left CRS to a year ago to become President Clinton's special envoy to Haiti.)

The Clinton administration has come under increasing pressure from some members of Congress and various public figures to change its approach toward Haiti in the wake of escalating violence there.

Pezzullo, 68, was seen as the author of a plan to set up a broad-based government in Haiti before the eventual return of Father Aristide, who was forced to flee in a 1991 coup. The plan would have included supporters of the coup in a new government. But Father Aristide rejected it as putting conditions on his return to power.

A statement from an Aristide adviser said Pezzullo's resignation was needed in order to distance the United States from a failed policy.

"It was necessary for him to be replaced in order for the administration to make clear that the policy he had implemented and which is now discredited has now, in fact, finally been abandoned," Reuters quoted the adviser as saying.

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Priests' Councils Federation adopts changes

New mission statement adopted to meet issues of 21st century

by Jerry Filleau
Catholic News Service

WILLIAMSBURG, Va.—After wide-ranging discussions of priests' concerns today, the National Federation of Priests' Councils adopted a mission statement aimed at better meeting those concerns into the 21st century.

More than 130 delegates from priests' councils across the country, representing 90 percent of the federation's member councils, approved the mission statement on the final day of the NFPC's April 25-28 meeting in Williamsburg. More than 100 priests who were not voting delegates also attended the convention.

The convention theme was "Decisions for the Future: Priestly Leadership in the 21st Century."

The new mission statement—one of three alternatives proposed for consideration—was adopted with 94 affirmative votes, well over two-thirds of those cast.

It maintains the current membership structure of the NFPC, consisting of diocesan priests' councils and associations and religious orders of men.

Along with representing, networking and serving such groups of priests, it says the NFPC will provide "forums for the continuing professional development of individual priests and a voice for their concerns."

One rejected alternative, which received 25 votes, would have expanded the NFPC membership structure to provide for individual priest members as well as priests' councils. The other rejected proposal, which got 12 votes, would have limited the focus of NFPC's purpose to serving its member groups of priests, not priests as individuals.

One projected outcome of the new mission statement is more regional activity by the NFPC, such as sponsorship of regional gatherings of priests to address various issues.

Extensive round-table discussions of priests' needs and concerns and the future role of priests' councils and the NFPC preceded the decision on a mission statement. Also behind it were two years of planning and research, including a survey of priests and bishops led by The Lilly Endowment.

Benedictine Sister Joan Chittister, founder and head of Benet Vision, a spirituality center in Erie, Pa., opened the four-day convention with a speech calling on priests to be prophets who boldly challenge evils and injustices even if it makes them unpopular.

She described parallels between societal evils today and

those that the Old Testament prophets struggled against. She told the priests that those prophets are no longer around to speak out: "There's only you and I."

Precious Blood Father Robert Schreiter, theology professor at the Catholic Theological Union in Chicago, spoke April 27 on the impact of major societal changes on religious life and ministry as the third millennium of Christianity approaches. He predicted that U.S. priests entering the 21st century will face challenges of:

- New tensions between generations as the proportion of older Americans increases significantly.
- Increased racial and ethnic diversity as society and the church become increasingly multicultural.
- Changing attitudes toward churches, religion and religious movements, a result partly of the profound impact that instantaneous global communications have had on people's perceptions of space, time and the role of institutions in their lives.

In a series of workshops on the second day of their meeting, the priests discussed the church's response to new immigrants, diocesan retirement policies for priests, collaborative ministry with lay people on parish staffs, diocesan policies on HIV-infected priests and seminarians, and the Canadian

program for dealing with pastoral and educational issues surrounding clergy sex abuse of minors.

Father Thomas J. McCarthy of Youngstown, Ohio, concluded his three-year term as NFPC president at the end of the convention. He was succeeded by Father G. Nick Rice of Louisville, Ky., president-elect for the past year and coordinator of the Williamsburg convention.

The 1994 President's Award, honoring exemplary priestly ministry, was given to 79-year-old Msgr. Irving A. DeBlanc of the Diocese of Lake Charles, La.

A priest since 1938, Msgr. DeBlanc was a pioneer in the liturgical movement and in lay ministry formation, an educator and university chaplain, director of numerous marriage preparation courses, and a leader in national and international family life organizations.

During six years as director of the U.S. bishops' Family Life Bureau in the 1950s he helped organize family life programs in more than 100 U.S. dioceses. As a pastor he has been responsible for the construction or expansion of a number of churches, schools and other Catholic facilities including a \$3 million Family Life Center and a \$4 million Villa Maria Retirement Center.

Mexican Jesuits sue paper over allegations

Paper insists that the leader of Indian rebellion is a Jesuit priest

by Mike Tangeman
Catholic News Service

MEXICO CITY—Mexico's Jesuits have taken an unprecedented step in attempting to sue a national daily newspaper for libel over a story that identified a member of the order as a rebel leader.

The legal action stems from the Indian rebellion in Chiapas state in January and an April 8 report in the financial daily paper *Summa* that Subcomandante Marcos, the leader of the rebel Zapatista National Liberation Army in the southern state of Chiapas, is Jesuit Father Jeronimo Hernandez Lopez.

Jesuit authorities denied the *Summa* report in a statement released April 9. They said Father Hernandez is not Marcos nor was he in Chiapas at the time of the rebellion, which broke out New Year's Day.

The Jesuits also allege that Mexican government authorities were responsible for promoting publication of the false report.


The newspaper did not retract its story, and on April 21 Father Hernandez and the Jesuits' Mexican province filed a legal complaint with the Mexico City district attorney's office against *Summa* for "falsely and slanderously" publishing the report.

It is apparently the first time since legal recognition of the Catholic Church by the Mexican government in 1992 that a church entity has exercised the newly granted right to file a civil complaint.

Named as co-defendants in the complaint are the *Summa* reporter who wrote the story, Ernesto Esparza, and the newspaper's director, longtime Mexican financial journalist Jose Antonio Perez Stuart.

Also named is *Summa's* president and general director, Jacobo Zabludovsky, who is best known as longtime anchor of the Televisa entertainment corporation's national and international television news programs. *Summa* is the most recent addition to Televisa's international Spanish-language media holdings.

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BOOK REVIEWS

Moment of silence or prayer?

SCHOOL PRAYER, By Robert S. Alley. Prometheus Books (New York, 1994). 273 pp., \$27.95.

Reviewed by Richard Philbrick
Catholic News Service

Toward the end of February legislative bodies in nine states had approved or were considering measures intended to permit organized prayer or silent prayer in tax-supported schools. The Senate of a 10th state, Georgia, had approved legislation that would allow "a moment of reflection" by students.

Whether the bills speak of prayer or only of meditation, contemplation and reflection—and even if they center on voluntary prayer—all are designed to overturn or bypass a Supreme Court decision handed down nearly 32 years ago. In forbidding prescribed prayer in public schools the court sparked a controversy that has lost little of its fury through the years.

The court acted in a case known as *Engel vs. Vitale*. The heated discussions that arose after it was settled in June

1962 are only one of the topics that Robert S. Alley deals with in his book, "School Prayer."

He goes back to the enactment of the Constitution and the Bill of Rights to explain the background of the high court decision and of the turmoil it engendered. It is a thorough treatment, but Alley does not pretend to be a paragon of objectivity. Where the religious clause of the First Amendment are concerned he is a strict separatist who respects the so-called wall of separation between church and state.

Possibly the greatest distortion used in the continuing controversy over public school prayer is the assertion that the court forbade it. It did not.

In the majority opinion Justice Hugo Black wrote, "We think that the constitutional prohibition against laws respecting an establishment of religion must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people." It was the obligatory nature of public school prayer that the court banned.

The decision stemmed from a suit brought in the state of New York. The State of Education of New Hyde Park,

N.Y., had directed that a prayer provided by the New York State Board of Regents was to be recited by pupils at the beginning of each school day. Several parents, including Stephen Engel, objected and sued the state and the school board, whose president was William Vitale Jr.

The case was tried in a county court and was won by the state and the school board. The parents appealed to the Appellate Division of the New York Supreme Court and the New York Court of Appeals. The lower court decision was upheld. The U.S. Supreme Court agreed to review the case after the parents appealed again.

More recently, the Georgia "quiet reflection measure" was adopted by a vote of 51 to 2. The two senators who opposed the bill contended that the legislation did not go far enough—that it should have stated that the quiet moment is for prayer. They and their allies in all parts of the country want some sort of official recognition of prayer in tax-supported schools. The debate is sure to continue.

This book provides a clear, reasonably detailed, highly readable background for those who want to understand the many contentions that debaters are using.

(Philbrick is Catholic News Service book review coordinator.)
(Order from Prometheus Books, 700 E. Ashurst St., Buffalo, N.Y. 14215. Add \$2 for shipping and handling.)

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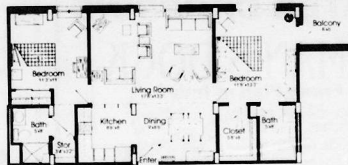
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Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*.

Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† **ALEXANDER, Clayton** Thomas, three weeks old, St. Joseph Hill, Sellersburg, April 13. Son of Mark and Lana Alexander; brother of Cory and Tyler; grandson of Mr. and Mrs. William Alexander and Mr. and Mrs. Norman Belling, great-grandson of Ruth Hunt and Mildred Stevens.

† **BANET, Zachary Allen**, three days old, Holy Family, Oldenburg, April 23. Son of Douglas A. and Emily S. Banet; grandson of Robert and Thelma Stecker, LeMerle and Faye Banet, great-grandson of Mary Banet and Kathryn Voyles.

† **BROCHIN, Clarence E.**, 86, St. Gabriel, Indianapolis, April 20. Husband of Edna Hedges Brochin; step-father of Robert Gilhe and Lois Summers, grandfather of 12; step-grandfather of 18.

† **CANTWELL, Clara A.**, 84, St. Philip Neri, Indianapolis, April 20. Mother of Father James Cantwell, Leo Cantwell, Elizabeth Moran and Mary Holden; sister of Birdie Gossman, grandmother of 17; great-grandmother of 19.

† **DARRAH, Delia**, 101, St. Anthony, Indianapolis, April 14. Mother of Herbert Darrah and Bernice Spaulding, grandmother of nine; great-grandmother of eight.

† **FRY, Pauline J.**, 88, Immaculate Conception, Greensburg, April 26. Mother of Edward, Kathleen Yager and Rita Carpenter; sister of May Burs, grandmother of 16; great-grandmother of 11.

† **KELLER, Clarence Lee**, 69, St. Mary, New Albany, April 27. Husband of Sarah Bobeau Keller; father of Robert J. and Carolyn Powell; son of Elva Keller; brother of Alma Martin, grandfather of six.

† **LENCESKI, Joseph P.**, 78, St. Anne, New Castle, April 23. Father of Donna J. Stanley, Karen A. Mitchell, Joseph W. Larry J. and Richard T.; brother of Ange-

line Pulger, Helen Casbhorn and Jenny Pribula; grandfather of six.

† **LOONAM, Elizabeth M.**, 86, St. Luke, Indianapolis, April 29. Aunt of Anne Hartman.

† **MOLLAUN, Jay Allen**, 37, St. Louis, Batesville, April 29. Son of Eugene and Marian Mollaun; brother of Sam, Tam and Kim Mollaun-Smith; several nieces and nephews.

† **NIENABER, Luella M.**, 75, St. Mary, Greensburg, April 28. Mother of Marjorie Baldwin, Irene Marcotte and Mary Ann Weaver; sister of Helen Schoettner; grandmother of five.

† **RHEAUME, Clarence R.**, 64, Little Flower, Indianapolis, April 19. Husband of Wilma I.; step-father of Jack Chandler, Robert Chandler, Patrick Chandler, Rich Chandler, Wilma Garrison, Brenda Rajnak and Patricia Austin; brother of Norman Frank, Clark Audette and Jeanette Ruzzio; grandfather of six.

† **ROBERSON, Jack W.**, 73, St. Anthony, Indianapolis, April 16. Husband of Helen M. Sprauer; brother of Mary Collier, Loretta Kittle, Judy Beasley, Theresa Dots, Kim, Steve, John, Tom and Gary; brother of Donald, Gene, David, Norman, Claire Mae Dunham, Eleanor Gist and Anita Miller; grandfather of 13.

† **SMITH, Roger W.**, 47, St. Matthew, Indianapolis, April 22. Husband of Barbara J. Lasko; father of Brian, Alexander W. Lasko-Smith and Kelly M. Smith; brother of Keith, Lynette Fortuna and Pamela Smith.

† **SNOODGRASS, Ethel**, 73, St. Mary, New Albany, April 26. Sister of John Schnell, Charles Schnell, Donald Schnell, Barbara Humphrey, Blanche McLaughlin and Katherine Backman.

† **TAYLOR, Mary Lee**, 55, St. Anne, New Castle, April 26. Wife of Robert E.; sister of Patricia Marshall, Lee Fletcher, Virginia Fletcher, Tom W. and Nancy Garth; daughter of Helen P. Fletcher.

† **VO, Lyne**, 47, St. Vincent, Bedford, April 26. Wife of Nghia M. Vo; mother of Maggie and Tina; daughter of Trong and Nu N. Pham; sister of Cong, Vo, Hughette Gonous and Adrienne Muller.

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Population plans would cut aid

by Cindy Wooden

VATICAN CITY—(CNS)—Aid for international development projects such as education and disaster relief will have to be cut to pay for the population-control programs proposed in a United Nations' document, a Vatican official said.

Mgr. Darmand Martin, secretary of the Pontifical Council for Justice and Peace, reported to the special Synod of Bishops for Africa April 28 on the outcome of U.N. meetings to discuss proposals for the International Conference on Population and Development.

Mgr. Martin headed the Vatican delegation to the April 4-22 meeting in New York, the final preparatory meeting for the conference to be held in Cairo in September.

The U.N. draft document calls for an increase from \$5 billion a year to \$13 billion a year in the amount of international development funding earmarked for population activities, he told the synod.

The United States and Japan already have announced their intention to increase their donations for population programs, but part of the increased funding "would have to come from cutting back spending on other areas of development, in the areas of education, health care, industrial development and disaster relief," Msgr. Martin said.

In another focus on how the proposed document could adversely affect African nations which receive international aid, he said its inclusion of abortion in reproductive health services could harm church-related hospitals and clinics.

In Africa, he said, "the church is in a fact a major—in some cases the only—supplier of health care services, especially at the grass-roots level and among the poor."

The Vatican delegation told the preparatory meeting that it "would block any suggestion" for national health care plans that include the provision of services which violate church teaching. Church-run institutions could not provide such services even if they were mandated by the government, he said.

The 1974 and 1984 U.N.-sponsored population conferences were filled with "doomsday prophecies of uncontrolled population growth" and their final documents focused on controlling births, he said.

The tenor of the debate has shifted, Msgr. Martin said.

"The New York meeting made it abundantly clear that the Cairo conference will be a conference about lifestyles, rather than about numbers or about development as more traditionally understood."

The focus, marked by "an exaggerated individualism," he said, is on providing everyone with the means to control their fertility without the necessary emphasis on responsibility, the moral and ethical implications of sexual activity and the importance of traditional, stable family relationships.

Not only was marriage not mentioned in the debate, he said, but the word "love" was absent as well.

"Love is the most central concept to be rediscovered, to be protected and fostered if the family is to carry out its mission as a true community of life and love," he said.

"A closed, exaggerated individualism, on the other hand, can only extinguish love," Msgr. Martin said.

He described the proposed approaches to abortion as falling in three areas:

►One, found in the draft document, "stressed the serious problem of the danger to women's health caused by the complication of abortions, but then asked governments to re-examine legislation on abortion and to move toward the affirmation of an exclusive right of women to make decisions about their pregnancies. In practice, abortion on demand."

►"A less radical solution stressed simply that in circumstances where abortion is legal, it should be medically safe."

►"The Holy See and others stressed that all efforts should be made to assist women to avoid abortion, but that the legalization of abortion does not resolve the problems."

The fact the preparatory meeting put all references to abortion in brackets to signify that no agreement was reached was not a major defeat for the Vatican, he said.

That is especially true considering "that it was the clear intention of some delegations to have abortion-related texts approved already in New York."

Mgr. Martin asked the bishops to inform their governments about the church's position, work with other churches and other religions which share the Vatican's concern and try to enlighten society on the real meaning of love and family life.

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Catholics, Disciples of Christ reach an important agreement

Church based in Indianapolis and Catholic Church agree on nature and mission of the church

by Liz Schectchuk
Catholic News Service

WASHINGTON—The Roman Catholic Church and the Christian Church (Disciples of Christ) have reached an important agreement on the nature of the church and its essential "communion," according to a new document released by the Vatican.

"We are now sure that in confessing together that the church is 'communion,' we are in agreement on a very crucial issue, which is not isolated from many central issues of the faith," says the report of the second phase of the international dialogue between the Roman Catholic Church and the Disciples of Christ.

Dialogue participants—14 representatives of the Disciples of Christ and nine Catholics—in fact have "come to a very important agreement concerning the nature and mission of the church," it adds.

"The church of God is that part of humanity which through faith and in the power of the Holy Spirit responds to God's plan of salvation revealed and actualized in Jesus Christ," the document states. "Consequently, it becomes the community of all those who in Christ, by the gift of God, are bound into a communion with the Father and with one another."

The National Conference of Catholic Bishops Secretar-

iat for Ecumenical and Interreligious Affairs provided a copy of the document to Catholic News Service shortly after its recent release by the Vatican's Pontifical Council for Promoting Christian Unity.

"It's a ground-breaking, historic text," said Christian Brother Jeffrey Gros, the NCCB secretary's associate director. Noting the importance that Catholics and Disciples alike attach to the Eucharist, the document declares that "although they have differences in the understanding of the Eucharist, they are one in the conviction that the communion willed by God takes on a specific reality at the Lord's Supper."

Lack of common reception of the Eucharist highlights the disunity of Christians, the report states. "At the Lord's table the unity of the church is accomplished, for believers are joined to Christ and to one another," it says.

Having found both agreement and differences, dialogue participants said that they were able to "discover that our diversities are real but not all of them are necessarily signs of division. Roman Catholics and Disciples have more in common than might be expected after the exposition of their differences."

With their concurrence that the "church is communion," they also said they "agree—together with many other Christians—on important truths."

➤ That "a person is saved by being introduced into this communion of believers."

➤ That "this communion is never given to the believer without the involvement of other believers, some of them being the ministers of the church, having a specific responsibility for preaching the word of God and presiding at the celebration of the sacraments."

➤ That "this communion is ultimately with the apostolic community, whose memory is constantly kept alive and made present..."

The document also cites the dialogue members' belief that participation "in this 'communion' begins through baptism and is sustained in continuing eucharistic fellowship." Moreover, the report says, "Disciples and Roman Catholics agree that the church is the company of all the baptized, the community through which they are constantly kept in the memory of the apostolic witness and nourished by the Eucharist."

The document also cites the role of the church as "an instrument the Holy Spirit uses in order to extend salvation to all human situations" for all time.

"Hence," it continues, "we are able to affirm gladly the traditional conviction that the church is at one and the same time an epiphany of the destiny which God wills for all humanity and a means to achieve that destiny."

While finalizing the work of the dialogue's second phase, the document also notes some important points still need to be discussed.

"Four have a very specific meaning for the visible unity of the church," the Eucharist, faith, the episcopacy, and the pope, the report said.

"Even if we agree on the signification and function of the Eucharist," the report explained, "we feel that we still have to discuss our traditional teaching and practice concerning the presence of the Lord in the celebration of the Supper, its sacrificial nature, the role of the ordained minister and the role of the community."

"A second issue is the way we understand the fundamental structure of the church gathered around the Eucharist and the Catholic tradition's understanding of episcopacy—given through a sacrament—as the institution necessary for an authentic Eucharist to be celebrated."

A third area involves "the rule of faith in a changing history."

"Lastly," the report states, "an issue which requires to be explored by all the churches and communities in dialogue with the Roman Catholic Church is the primacy of the bishop of Rome and the affirmation that it is founded in the will of Christ for the church."

Even as the second phase of discussions was being completed, efforts toward the third phase were being initiated, according to Father John P. Meier, one of the Catholic participants and a professor of New Testament studies at The Catholic University of America. He noted that the next communion meeting was slated for May 20-27 in Indianapolis, the Disciples headquarters.

He said the Vatican sought dialogue with the Disciples because of their strong ecumenism. "They are a very ecumenical group that arose... precisely because they were upset about all the divisional strife," Father Meier said.

In addition, to Father Meier, Catholic members of the dialogue's second phase were: Archbishop Samuel E. Carter of Kingston, Jamaica; Bishop Basil Meeking of Christchurch, New Zealand; Father Michael Jackson of London; Benedictine Father Kilian McDonnell, Collegeville, Minn.; Msgr. John Mutsaers-Mbinda, from the Vatican Pontifical Council for Promoting Christian Unity; Margaret O'Garra, St. Michael's College, Toronto; and Dominican Father J.M.R. Tillard, Ottawa. One other Catholic participant, Archbishop Kevin McNamara of Dublin, Ireland, died in 1987.

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