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Capital needs are enormous, archbishop says

Growth of endowments during last six years has been impressive

by John F. Fink

Although the growth in the Catholic Community Foundation (CCF) during the past six years has been impressive, Archbishop Daniel M. Buechlein said, it's "only a drop in the bucket compared to the enormous capital and endowment needs of our Catholic organizations."

Speaking at the annual meeting of the Catholic organizations that have endowments in the CCF, the archbishop said, "To provide for all of the long-term capital and endowment needs of all Catholic institutions in this archdiocese would require combined endowment funds in excess of \$180 million."

The CCF is composed of endowment funds for 43 Catholic parishes, schools, agencies of institutions in the archdiocese. The funds are invested and the interest used for the purposes designated by those who established the endowments.

The 1993 report showed that the CCF had total assets of \$15,335,453 as of June 30, 1993, a growth in earned income of 72 percent. Forty-seven new endowments were added during 1993.

Archbishop Buechlein said that "the development of endowment funds to help provide financial health and stability to our parishes, schools, agencies and

institutions is a sign of our commitment to the stewardship of our resources. Through the responsible acquisition and management of these funds, we demonstrate our confidence in the future."

In his remarks at the meeting, Dr. Eugene R. Tempel, first vice chairman of the CCF board, noted that most of those who contributed to the growth of the fund are not wealthy people. Rather, he said, "most of our contributors are ordinary Catholics who have the same obligations and responsibilities that all of us do. But they have chosen to invest a portion of what God has given them in ways that will provide a lasting benefit to our church."

Tempel, who is vice chancellor for external affairs at IU/PUI, also said that during this year the CCF board "will be expanding our focus to include the full range of stewardship and development needs of our church."

Archbishop Buechlein also discussed his request of the board "to expand its mission to encompass all the communications and development activities of our archdiocese." He said he did it because "it would be impossible to find a more talented and dedicated group than this one to oversee the total stewardship and development efforts of the archdiocese."

The archbishop also told those present that two months ago a team of architects prepared cost estimates on the deferred maintenance and capital improvement needs of the six archdiocesan high schools. "The architects concluded that

(See CRITERION, page 3)



LITTEST REFUGEES—A group of children, among the more than 250,000 people who fled Rwanda recently, sits at the Kasuro refugee camp in Tanzania May 1. Aid agencies were caught unaware by the large influx of Rwandans and are rushing to coordinate relief efforts. (CNS photo from Reuters)

Five priests mark 25th years since ordination

by Margaret Nelson

Five priests who were ordained for the archdiocese at the cathedral by Archbishop Paul C. Schulte on May 24, 1969 will celebrate their 25th anniversaries of ordination.

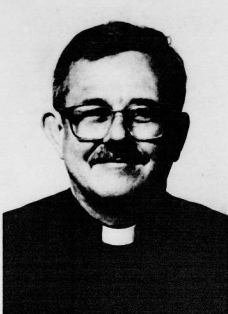
The class had its share of educators. Fathers John L. Fink, Jeffrey H. Godecker, Gerald J. Kirkhoff, and Karl J. Miltz currently serve the archdiocese. Father Thomas C. Widner, formerly editor of *The Criterion*, joined the Society of Jesus in 1985 and is currently editor of *The New World*, newspaper for the Archdiocese of Chicago.

Father Fink will celebrate his anniversary with parish receptions at Our Lady of Perpetual Help in New Albany after the 9 and 11 a.m. Masses on Sunday, May 15. His family and close friends will mark the occasion there on May 14.

Father Godecker, director of religious education for the Office of Catholic Education (See FIVE PRIESTS, page 3)



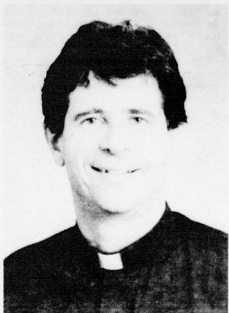
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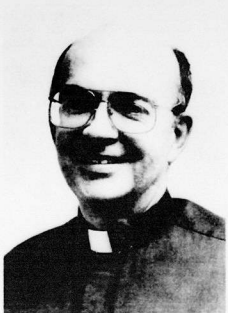
Father Jeffrey H. Godecker



Father Gerald L. Kirkhoff



Father Karl J. Miltz



Father Thomas C. Widner, SJ

Looking Inside

Seeking the Face of the Lord: New catechism is fascinating but difficult to read. Pg. 2

Editorial: Incredible decisions about assisted suicide. Pg. 2

From the Editor: The liturgy of a Byzantine Catholic Church. Pg. 4

Year of the Family: Story of an adopted child. Pg. 5

Parish profile: Batesville parish has strong parishioner involvement. Pg. 8

Faith Alive: Christ frees us from life patterns that enslave us. Pg. 11

Parents and television: Pope gives guidelines for good viewing in his message for World Communications Day. Pg. 20

Lay ministry: Differing views expressed at the Vatican. Pg. 24

THE CRITERION

Serving the Archdiocese of Indianapolis

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SEEKING THE FACE OF THE LORD

New catechism is fascinating but difficult

by Archbishop Daniel M. Buechlein, OSB

Last week in Rome Cardinal Ratzinger presented the English translation of "The Catechism of the Catholic Church" to the African Synod. And so the catechism is beginning to draw media attention in the English speaking world. An advance copy of the official text was sent to all U.S. bishops last week. The official publication date for the United States is June 22. Over half a million copies of the catechism are being printed.

I have been asked to chair the ad hoc committee of our National Conference of Catholic Bishops to oversee the implementation of the catechism in the United States. I was sent an advance copy of the official text and I have enjoyed reading it very opportunity I get.

This is not a catechism like the Baltimore Catechism we older folks remember. First of all, "The Catechism of the Catholic Church" is not presented in question and answer format. It is more of a compendium, a complete, thorough and concise presentation of all that we believe as Catholics. For all its conciseness, it is some 800 pages long including a complete index of topics.

Let me tell you, the catechism is not light reading! Depending on the topic, it is not always easy to read. Why not? Because precise theological treatments of the mysteries of our faith do not allow for simplistic or easy treatment. (If doctrines of the faith were easily understood, they probably

would not be matters of faith.) The new catechism is what it is intended to be, namely an up-to-date resource book for learning the teachings of our faith.

It is not easy reading, but I guarantee that it is engaging. When I show it to people I notice that the first reaction is usually "This is too abstract!" Then as people start looking through the text they get caught up in questions of faith and explanations they had not heard before. Some remark, "I had no idea there was this much thought behind what we believe." To a person, folks who look at the text ask how they can get a copy. They find the catechism fascinating.

And so, even though it is not always easily readable, I strongly encourage every household to have the catechism available for study as a resource. Unquestionably, every teacher of religious education or theology should have a copy as a resource for preparing a class of religion or theology. And every administrator of our schools and religious education programs should have the catechism as a reference for planning curricula for religious education. Needless to say I have ordered a personal copy for all of our priests and parish life coordinators.

The catechism of the Catholic Church is divided into four major parts. The first section deals with the Apostles' Creed, article by article. Here, the major mysteries of our faith are treated. The theology of the Trinity, the theology of Christ and the Incarnation, the theology of the Holy Spirit are treated very carefully. These major mysteries of faith may be the most complicated reading. Mariology and the theology of the church are included in this section. So are matters such as original sin, the last judgment, heaven, hell and purgatory.

The second section deals with liturgical worship and the seven sacraments of our church. Each of the sacraments receives full treatment. I think this may be a more readable section for most folks.

The third section deals with living our faith and does so under the framework of the Ten Commandments. This section deals with the moral dimension of our life. I suspect most people will turn to this section first to see how special questions of morality are treated.

The final section of the catechism deals with Christian prayer. After dealing with the nature of prayer, the format uses the prayer which Jesus taught, namely the Our Father for its presentation.

A committee of theologians and bishops spent almost seven years composing the text in French. All the bishops of the world and other theologians were given an opportunity to react to the first draft. The final text is the work of a lot of folks.

News releases concerning the new catechism will focus on the fact that the final translation does not use inclusive or "gender neutral" language. Cardinal Ratzinger said the decision was made to go this route because of the need to produce a single text usable in all English-speaking countries (many do not agree with recent "gender neutral" changes).

There was also a desire to ensure that the English text is true to the contents of the original text. Pope John Paul II has designated the catechism as a "sure norm for teaching the faith." And so extreme care was given to its presentation in some 60 languages of the world.

EDITORIAL COMMENTARY

Incredible decisions about assisted suicide

by John F. Fink
Editor, The Criterion

"That's incredible!" That was the comment I heard most often last week when the news came that Dr. Kevorkian had been acquitted by a jury in Detroit of assisting a young man named Thomas Hyde commit suicide.

What was incredible wasn't so much the decision itself, but the reason given by the jury—that Dr. Kevorkian really didn't intend to help Hyde end his life; all he wanted to do was to relieve his pain and suffering. Incredible indeed!

What Kevorkian did was hook Hyde up to a carbon monoxide canister in the back of his van and place a plastic mask over his face. Hyde then turned on the flow of the carbon monoxide by pulling a string.

What the verdict showed was that the jury bent over backwards to find some way to acquit Kevorkian. Why? Because Kevorkian's lawyers were able to play on their hearstrings enough to make them believe that suicide was the best thing for Hyde, that he would be better off dead. During the trial there were stories that members of the jury tears in their eyes while the lawyers described Hyde's sufferings from Lou Gehrig's disease.

The day after the Kevorkian decision, a federal judge ruled against a Washington state law banning assisted suicide. U.S. District Judge Barbara Rothstein wrote that "a competent, terminally ill adult has a constitutionally guaranteed right under the 14th Amendment to commit physician-assisted suicide."

That would come as a great surprise to

the authors of the 14th Amendment back in 1866. What the applicable part of that amendment says is, "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

That wording gives a person a right to have a doctor assist him or her to commit suicide. Incredible! But the judge actually said that the right to liberty and equal

protection of the laws gives a person the right to seek a physician's help to end that person's life.

Our culture is fast becoming a culture of death. Abortion is legal, euthanasia is considered moral by a large segment of the population, the death penalty is overwhelmingly supported by most Americans, and now it appears that it is fast becoming legal for doctors to take the lives of patients as well as to save lives.

Currently 31 states have statutes banning assisted suicide. So far, when the proposal to permit assisted suicide has

been on ballots in the form of referendums, they have been defeated. But sentiment for assisted suicide is growing.

The Catholic Church contends that there is a vast difference between the withdrawal of extraordinary life support for terminally ill patients and the active killing of those patients by physicians. Most doctors got into their profession because of a desire to heal and comfort, not to kill.

If our courts are now to rule that doctors have the "right" to help someone kill himself, our society is in deep trouble. The decision of that Washington court must be reversed.

As for the Kevorkian decision, it seems sure to trigger many more deaths.

Communications, development offices reorganized

by Margaret Nelson

On May 11, Archbishop Daniel Buechlein announced changes in the communications and development ministries of the archdiocese. Two new executive directors have been named: William R. Bruns for the Catholic Communications Center and Scott G. Lubansky for the Stewardship and Development Office.

Effective June 1, the internal reorganization follows objectives of the strategic plan: to strengthen communications within the Catholic community and with all the people of the region, and to develop the human, physical and financial resources that are essential to the church's religious, educational and social service programs.

The board of trustees of the Catholic Community Foundation, Inc. (CCF) accepted the archbishop's request to expand its mission and goals to help meet these objectives. In asking the foundation board to extend its leadership, the archbishop cited success in developing endowment resources for parishes, schools and other agencies of the archdiocese.

Internal reorganization of the offices responsible for the communications and development programs was recommended by the Archdiocesan Management Team to help facilitate the CCF board's expanded mission. This restructuring will be directed by Dan Conway head of the Secretariat of the Office of Planning Communications and Development, which was established on July 1, 1993.

The archbishop called the work of the Catholic Communications Center "an important ministry of our archdiocese for many years... through information, media relations and evangelization." He noted that the office opened as the Catholic Information Bureau in 1939, commending its recent leaders, Father Kenny Sweeney and Charles J. Schisla.

"To meet the growing needs of the church

in the areas of publications, graphic design and media services and, at the same time, to strengthen communications (both internally within the Catholic community and externally through our outreach to all people in central and southern Indiana) the work of the Catholic Communications Center is being expanded," the archbishop said.

In naming William R. Bruns as executive director of the communications center, Archbishop Buechlein cited his 26 years on the corporate communications staff at Eli Lilly and Company and his many years of volunteer leadership in parish and diocesan ministries.

A member of the communications staff since January of this year, Bruns will be responsible for designing and implementing a comprehensive communications program for the archdiocese.

Schisla, who has served the archdiocese for 26 years, will work with Bruns as director of media relations. Pamela Barrett will be director of data and list management; Jane Lee will serve as director of publications and graphics; and a special events coordinator is yet to be named.

The Office of Stewardship and Development, which administers the United Catholic Appeal, Catholic Community Foundation and Planned Giving programs, will increase its responsibilities to include a comprehensive education program for parishes and a major capital campaign to meet serious capital and endowment needs of the archdiocese.

Scott G. Lubansky of Community Counseling Service Co., Inc., has served the archdiocese for two years as resident director for the United Catholic Appeal. As executive director, he will be in charge of the reorganization of the Office of Stewardship and Development. Lubansky will work with the staff, the CCF board and pastoral leaders to design and implement new programs for stewardship education and capital fund development, while overseeing the ongoing programs.

Robert Giczewski will continue as director of endowment management. And Sandra Behringer will be director of planned giving. A new director of stewardship will be named.

"As an integral part of this reorganization, the Office of Stewardship and Development and the Catholic Communications Center will share office space, equipment and administrative staff. This sharing of resources is intended to increase collaboration between these two related agencies and to make the most effective use of our human and material resources," said Conway.

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Five priests mark 25th years since ordination

(Continued from page 1)

tion, will mark his silver anniversary at Immaculate Heart of Mary Church in Indianapolis at the 9:30 a.m. Mass on Sunday, June 5. Associates, classmates and friends will celebrate. Benedictine Sister Mary Margaret Funk will share some reflections on the occasion. A reception will follow in the parish assembly hall.

Father Kirkhoff will celebrate his jubilee with a 2:30 p.m. Mass at St. Peter and Paul Cathedral on May 22. Though it is being held at the cathedral, St. Jude parishioners will lead the liturgical roles. Father Paul Shikany will give the homily. Father Michael Fritsch and priests of the archdiocese will celebrate. There will be a buffet at Primo's in Father Kirkhoff's honor. The public is welcome, but reservations must be called in by May 13 (317-366-4371).

Father Miltz will celebrate the occasion on Sunday, June 5, at the noon Mass at Holy Spirit Church in Indianapolis. The Holy Spirit Choir, directed by Paul Slinger, will

provide music. The public is invited to the Mass and a reception in Early Hall.

Father Widner will mark his 25th anniversary of ordination with a 2 p.m. Mass on Sunday, May 15 at the Brebeuf Preparatory School Chapel. Priests who attend are invited to concelebrate. Charles Gardner is coordinating the music. Family, friends, and former parishioners are encouraged to attend the Mass and a reception afterwards in the school cafeteria.

A graduate of Latin School in Indianapolis and St. Mary College, Father Fink attended St. Louis University. His first assignment was as associate pastor of St. Mary, North Vernon. In 1970, he became associate at St. Mary-St. Michael in Madison while he served as a high school instructor. He moved to St. Simon in Indianapolis in 1975.

In 1976, Father Fink became pastor of St. Bernard, Frenchtown and administrator of Our Lord Jesus Christ the King mission in Paoli. He went back to St. Mary-St. Michael

in Madison as pastor in 1982. In 1987, he was named pastor of Our Lady of Perpetual Help in New Albany.

Father Godecker began his priesthood as associate pastor of St. Peter and Paul Cathedral, while he served as a high school instructor. Later in the year, he moved to Our Lady of Lourdes. In 1970, he became associate at St. Bernadette, still teaching in high school. And in 1971, he moved to St. Catherine, Indianapolis.

In 1974, Father Godecker became director of religious education for the Terre Haute district and chairman of the religious education department at Schulte High School there. He resided at St. Margaret Mary Parish. In 1977, he became full-time director of religious education in the Terre Haute district. Father Godecker became temporary administrator of St. Ann, Terre Haute in 1978.

In 1979, he joined the OCE religious education department, with residence at St. Thomas Aquinas in Indianapolis. After a health leave in 1981, Father Godecker became an instructor at the Christian Leadership Center at Marian College and a part-time chaplain at the IUPLI Catholic Student Center, with residence at Bellarmine House. In 1983, he became a full-time chaplain there, adding the Butler University Newman Center chaplaincy in 1985.

Father Godecker was pastor of St. Andrew the Apostle in Indianapolis from 1989 until 1991, when he became assistant chancellor for project implementation with residence at Immaculate Heart of Mary. In 1993, he took his present post as director of religious education for the archdiocese.

Father Kirkhoff first served as associate pastor of St. Mary in New Albany, moving later in the year to St. Jude in Indianapolis. In 1970, he became associate pastor of St. Ann while serving as an instructor at Roncalli High School. In 1973, he became full-time instructor at Secina Memorial High School.

In 1978, Father Kirkhoff became pastor of St. Philip Neri, becoming dean of the East Deanery and a member of the archdiocesan Board of Consultors in 1984. He was on the 1984-86 renovation committee for the cathedral. He has also served on the Council of Priests and the Priests' Personnel Board. He took his present post as pastor of St. Jude in 1985.

Father Miltz spent his priesthood as a high school instructor, first at Providence High School, while serving as associate at Our Lady of Perpetual Help. In 1972, he began his career as a full-time instructor—at Providence, while continuing his work at the parish.

In 1974, he became instructor at Secina Memorial High School, with

residence at Holy Spirit. In 1977, he moved to Roncalli, living at Holy Name in Beech Grove, and in 1981, living at St. Mark. He went back as full-time instructor to Secina and Holy Spirit in 1985, moving to St. Simon in 1987.

In 1990, Father Miltz provided week-end assistance at St. Michael, Indianapolis, and the Newman Center at Butler University, while staying at Secina as chaplain and living at St. Simon. In 1991, he took his present assignment of providing weekend help while residing at Holy Spirit, and serving as chaplain at Secina.

Father Widner became assistant pastor at Our Lady of the Greenwood and instructor at the Latin School after his ordination. In 1973, he became co-pastor of St. Andrew. He came to *The Criterion* as assistant editor in 1975, residing at St. Susanna, Plainfield.

He became editor in 1976. In 1977, he moved to St. John, and in 1979 back to St. Andrew, both in Indianapolis, continuing as editor of *The Criterion*. After a leave in 1981, he continued as editor of *The Criterion*, living at St. Andrew until 1984, when he became associate pastor of St. Barnabas.

It was in 1985 that Father Widner entered the Chicago province of the Society of Jesus at Berkley, Mich. He began his regency period of formation at America House in New York in 1987, and began parish work for the Diocese of Lexington, Ky., in 1990.

Father Widner took his spiritual director internship at the Jesuit Renewal Center in Millford, Ohio in 1990 and his sabbatical for theological study at the Jesuit School of Theology, Berkeley, Calif., in 1991. He became a staff member of the Spiritual Life Center in Hammond, Ind. later that year. In 1992, he was named editor-in-chief of New World Publications in Chicago, with residence at St. Ignatius Preparatory School.

Capital needs are enormous

(Continued from page 1)

we have a \$47-million capital need just for our high schools," he said, "and this does not begin to consider the needs of our parishes, elementary schools or other institutions."

Archbishop Buechlein said, "Humanly speaking, the challenges we face in all areas of our church's ministry are tremendous. But our faith in the providence of God urges us to resist the temptation to give up and to redouble our efforts to plan for the future, to tell our story of faith, and to invite all people of good will to invest in the important work we are doing in Jesus' name."

Woods ready to expand day care

by David Delaney

St. Mary of the Woods considers the Woods Day Care Preschool just another blessing.

"There is great need in this area for day care," said Providence Sister Ann Brendan Burget, director of the day care facility that is home away from home for 56 youngsters.

"There is not much in Terre Haute for infants and toddlers," she said. "Right now the community could use six more day care centers."

Originally set up for children of employees, the facility had 17 youngsters when it opened in Guerin Hall in September, 1987.

Later it was moved to Hulman Hall, where science courses are taught. Priority was given to single mothers who were students at the college.

Later it was moved to Hulman Hall, where science courses are taught. Priority was given to single mothers who were students at the college.

"Day care tends to be expensive," said Sister Ann Brendan.

The center is open Monday through Friday from 6:30 a.m. to 5:30 p.m. There are 23 on the staff, but only 13 are paid. Many are retired religious sisters.

The ratio is five adults for two 3-year-olds and seven to eight workers for the 4-, 5-, and 6-year-olds.

Preschool is offered each day from 9 a.m. to noon, with a full schedule of art lessons, math, science, language arts, dramatics and time at a sensory table.

Each student is offered breakfast, lunch and an afternoon snack. There are field trips, including the post office, the grocery store, the restaurant and the infirmary.



DAY CARE—Teacher Charmaine Darian shows Levi Gilbert and other day care children how to make a hand print. (Photo by David Delaney)

St. Mary of the Woods has equine studies, horse barns and an environmental walk for the children to explore.

The retired nuns "make for an inter-generational component," said Sister Ann Brendan, who was a classroom teacher for 38 years. She has a master's degree, with state endorsements for early childhood, kindergarten and reading.

The Woods Day Care and Preschool has a mission to continue the teaching ministry of Jesus Christ and provide preschool instruction and day care in a Catholic Christian environment.

Archdiocese is one of Catholic groups to receive Lilly grants

by John F. Fink

The Archdiocese of Indianapolis was one of six Catholic organizations that received grants from the Religion Division of The Lilly Endowment during 1993, according to the Endowment's annual report released last week.

The archdiocese received \$175,000 for implementation of its strategic plan.

The other Catholic organizations were the Diocese of Lafayette, \$65,000 for the creation of a multidisciplinary, statewide collaborative strategic plan for lay ministry, which will also benefit the Archdiocese of Indianapolis; the Catholic Theological Union at Chicago, \$35,000 for a pilot program in education for the Hispanic ministry, and \$10,000 for research on Sunday worship conducted in the absence of a priest; the Mexican-American Cultural Center in San Antonio, \$250,000 for a study of San Fernando Cathedral and strategic planning for a lay leadership-training program; the National Catholic Rural

Life Conference in Des Moines, \$150,000 for a leadership program for church members and religious institutions to address ethical and religious issues related to land use; and the University of Notre Dame, \$10,675 for dissemination of a study of Hispanic Catholics.

Lilly's Religion Division and Leadership Education Committee made total grants during 1993 of \$9.6 million to 49 organizations.

Catholic colleges within the archdiocese benefited from grants made by Lilly's Education Division and Youth Development Committee. Marian College and St. Mary of the Woods College each received grants for curriculum and institutional development, and undergraduates attending Marian, St. Mary of the Woods, St. Meinrad College and Martin University received financial aid grants.

Total grants made by The Lilly Endowment during 1993 were \$47.6 million, down from \$110.3 million in 1992.



BUSALD WINNERS—Recipients of the Catholic Youth Organization's 1994 Monsignor Albert Busald Awards for outstanding service to youth are (first row, from left) Debby Freije, St. Matthew Parish; Carl E. McClelland, Immaculate Heart of Mary Parish; Lenora Hancock, St. Thomas More Parish; Maureen Miller, Warren Culpepper, St. Andrew Parish; Susan Archer, St. Pius X Parish; Karen Downer, Nativity Parish; and Angie Engle, Nativity Parish; (second row, left to right) Paul Gode, Sacred Heart Parish; Carolyn Jones, St. Thomas Aquinas Parish; Joseph Hurley, St. Monica Parish; Bob Shackelford, Our Lady of Lourdes Parish; Kathy Catto, St. Lawrence Parish; Ed Huck, St. Barnabas Parish; and Joanne Deery, Our Lady of Lourdes Parish; (third row, from left) Cindy Maude, St. Jude Parish; Tony Curry, Holy Name Parish, Beech Grove; John Harbor Sr., Our Lady of Lourdes Parish; John Miller, Little Flower Parish; Mark Moorman, St. Rita Parish; Bill Cobb, St. Jude Parish; and Doug Prieshoff, St. Jude Parish. Busald Award winner Kerry O'Brien from St. Joan of Arc Parish was unable to attend the May 3 ceremony at St. Philip Neri Church in Indianapolis.

FROM THE EDITOR

The liturgy of a Byzantine Catholic Church

by John F. Fink

A few weeks ago I finally got to St. Athanasius Byzantine Catholic Church, something I had been meaning to do since I wrote some columns about Eastern-rite Catholic Churches several years ago. The church is east of Indianapolis, at 10065 E. 25th St. This is one of only three Byzantine Catholic churches in Indiana, the others being in Merrillville and Munster.

Until last July, a priest from Parma, Ohio came to serve the church, but since then Benedictine Father Robert McElaney, from St. Maur's Monastery in Indianapolis, has been administrator. He and Father Bernard Head, from St. Mary of the Woods, are both now bilingual, so they can say Mass both in the Latin and the Byzantine rites.

About 40 people are members of the parish, and half of them were there the morning I was there. Many of them have to travel a great distance from their homes. The church has three services each week—on Wednesday evening at 7:30, Saturday morning at 9, and Sunday morning at 10. The church is a former house to which has been attached an Eastern-rite steeple. The worshiping area is where the garage used to be.

AS IN ALL EASTERN-RITE churches (or Orthodox churches, which have the same liturgy), there is an iconostasis, or icon screen. Eastern-rite Catholics do not have statues, but have icons or paintings. The screen on which the icons are mounted is called the iconostasis, and it separates the altar from the congregation, symbolically dividing the heavenly world from the human world.

In the middle of the iconostasis is a double door, called the Royal Doors, through which only the priest

can pass. The doors at St. Athanasius are decorated with icons of the four evangelists. The doors, which represent the gates of heaven, are opened at the beginning of the liturgy and closed at the conclusion. On either side of the Royal Doors are single doors that are used by the servers at the Mass. Only the priest and the servers go into the sanctuary on the other side of the doors.

As one faces the iconostasis, the first icon to the right of the Royal Doors is always of Christ the Teacher. To the left is always the icon of Mary holding the child Jesus. To the right of the icon of Christ is always the patron saint of the church (in this case St. Athanasius) and to the left of the icon of Mary is an icon of St. Nicholas, patron saint of the Byzantine Catholic Church.

THE LITURGY of the Byzantine Catholic Church is almost completely sung, including the Scripture readings. Only a few of the prayers are recited. There is a great deal more congregational participation in the singing and chanting throughout the liturgy, but there are no musical instruments. Most of the service is in English, although a few chants are done in the Slavonic language.

As in all Eastern-rite or Orthodox churches, Communion is distributed under both forms of bread and wine. Small pieces of consecrated leavened bread are mixed with the consecrated wine and then distributed by the priest with a spoon. Communicants tilt their heads back so the priest can place the Eucharist directly into their mouths.

The Blessed Virgin has a special place in the Byzantine liturgy. So do prayers for the pope. Several times the priest prays for "our holy ecumenical pontiff, John Paul II, the pope of Rome."

The entire liturgy took about an hour and 15 minutes the morning I attended.

The Byzantine Catholic Church in Indianapolis began in 1980 when the first liturgy was held in SS. Peter and Paul Cathedral. Beginning in June of that year the congregation started to meet in a conference room and the chapel at St.

Vincent's Hospital. Later they moved to Holy Spirit Church. The house where the present church is located was bought in 1985 and was used for the first time on Easter Sunday of that year.

THE BYZANTINE RITE is one of a number of Eastern rites of the Catholic Church. Historically, the Catholic Church had five major patriarchal sees—Jerusalem, Constantinople, Antioch, Alexandria, and Rome. All except Rome were in the eastern half of the Roman Empire. Today most of us belong to the Roman Rite, but there are also the Antiochene, Alexandrian, Armenian, Byzantine and Chaldean Churches, all of them in communion with the pope.

The Byzantine Rite came from the church of Constantinople, which was called Byzantium before Constantine changed the name (Today it is called Istanbul). Thirteen eastern churches are members of this rite, including many Catholics from Eastern European countries such as Slovakia, Ukraine, Romania, Hungary, Croatia and Russia. Many of the parishioners of St. Athanasius trace their ancestry to the foothills and mountains of Rutherfordia. Thus sometimes the rite is referred to as the Byzantine-Ruthenian rite.

St. Athanasius Church is part of the Eparchy (the Eastern-rite equivalent of a diocese) of Parma, Ohio. The metropolitan see is Pittsburgh and there are also the Eparchies of Passaic, N.J. and Van Nuys, Calif. There are 210,000 members of these four jurisdictions.

Father McElaney says that he believes that many people who have emigrated to Indiana from Eastern European countries would have been members of an Eastern-rite Catholic church. Now that they are in the United States, chances are they are attending Orthodox church liturgies, since the Orthodox and Eastern Catholic liturgies are identical. The only difference between the two churches is that the Eastern Catholic churches accept the authority of the pope and the Orthodox do not.

THE BOTTOM LINE

Author writes about his life as a hospice priest

by Antoinette Bosco

Death used to be a taboo topic, but now the best-seller lists show the popularity of books on this subject. This indicates people may be putting aside their discomfort or fear in confronting the inevitable reality that life on this earth one day ends.

One new book in this genre is "Let Someone Hold You," by Father Paul Morrissey, an Augustinian priest. Published by Crossroad. The subtitle tells what this book is about: "The Journal of a Hospice Priest." Taking this journey with Father Morrissey—whose pastoral care has been for the urban, often poor people of the Bronx in New York—is unforgettable.

I met with Father Morrissey recently. He

is a warm and caring person who still gets tearful when he recalls some of the dying people he has served. His hospice work came about after he accepted a job as pastoral care coordinator for the hospice program of the Visiting Nurse Service in New York City.

With a doctorate in pastoral counseling, he chose to work in gay and prison ministries. Always he asked himself, "Where do I still take what I learned in the classroom? Where are the settings where the greater 'new exists?' He found an answer in hospice.

You can't read his journal without being profoundly moved, both for the people close to death and for this priest who makes contact with them. Sometimes this is by touch, as with his "big, black brother," Frederick.

"Frederick," Father Morrissey wrote, "pulled open his pajama top to show me the tumor again, his voice quivering as he recounted the relentless pain in his side.

It was as if he were showing me some pet animal that had locked onto his body and was eating the life out of him....

"Remembering the lessons the nurses had given us about 'therapeutic touch,' I tried to relax and let myself be completely present to Frederick and his pain. I asked God to use me as a channel for his healing power of love. Very gently I placed the fingers of my right hand on his tumor. Slowly I moved my hand back and forth, caressing it in my palm. I felt shy doing this, but good, too. It brought the spiritual and physical dimensions of pastoral ministry together in a way that I loved."

That's powerful imagery.

The touching was an important part of his journey. Father Morrissey told me, saying that he shouldn't wait until we're dying to "let someone in." Why hold back? Let them in to your revolting side. That's what life is about. Then, at the end, you can let go more gracefully, he said,

explaining this is why he chose the title, "Let Someone Hold You."

He said it was amazing "how people let me into their most vulnerable spaces. Think of it: their homes. We're not talking about a hospital... but a home, with clutter, dirty laundry, vases of flowers, a blasting radio—their most vulnerable physical and emotional space," Father Morrissey said.

He is now back in pastoral counseling, working in the Bronx where he helps those he calls "really hurting people." But he acknowledges he has been forever changed by his work with the dying, believing he was the one who gained the most from his hospice years.

Readers of this very human journal will join the famed author Elizabeth Kubler-Ross, who wrote: "Thank you, Father Paul, for your compassion!" That, after all, is one of the greatest gifts we can give to one another.

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THE HUMAN SIDE

by Fr. Eugene Henrick

The greatest non-issue of our times has been put to rest. The Vatican has informed presidents of bishops' conferences worldwide that bishops may allow women and girls to serve at the altar in their dioceses.

This momentous occasion calls for a post mortem analysis of the altar girl controversy. In the words of Psalm 119 we must ask, "Why this tumult among nations, among peoples this useless murmuring?"

One reason often given is the fear that altar girls are replacing altar boys and eliminating a source of priestly vocations.

Studies confirm that most men enter the seminary were altar servers, but it is erroneous to believe altar girls eliminate altar boys. In some cases altar girls produced brother and sister combinations and keep

boys serving who might have quit otherwise. Altar girls have also helped revive some altar server programs that were deteriorating. Altar boys missing appointments and coming late are shaping up due to the altar girls' presence.

Ironically, people who think altar girls damage priestly vocations may be overlooking how this role at the altar might encourage women to consider religious life, to become lay volunteers in the missions or to take steps to embrace a spiritual life.

Do we ever ask women, lectors and extraordinary ministers of the Eucharist about the spiritual benefits derived from their ministry?

One has to wonder what the real issue here might be. Psychologist Rosabeth Moss Kanter tells us, "The downside of change are feelings of loss of control and helplessness in face of decline." Thus change becomes an enemy. "It implies loss when people are unprepared for it, when they have nothing in reserve... when they cannot even envision what the new state might be."

Interestingly, the Vatican says that in

dioceses that introduce altar girls, people should be prepared properly for the change.

Regardless of the preparation offered, however, it appears from some strongly negative statements already made about the Vatican's decision on altar girls that some will continue to fight the practice.

When a wise Italian woman I know sees people close their minds, she sings out, "Où là," a brief phrase suggesting that "life is too short" and it is time to move on. If the people persist, she laughs and says, "Well, I guess it's in their genes. Some people are just meant to be the way they are, and you won't change them."

We will probably never see the recent decree on altar girls fully accepted. Perhaps there is good in this. Diversity in our community pruds us to keep refining the meaning of our actions.

Who knows, we might even see a call for students to spell out the spiritual blessings many women in ministry experience that as yet are not known.

Studies notwithstanding, I believe the general consensus on the altar girl decree is that it signals a change the church had to

make. It gives long overdue respect to women by allowing them to serve in a special way the God who died out of love and respect for women and men.

THE CRITERION

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To the Editor

Sr. Mary Philip is a unique woman

After reading the wonderful column by Archbishop Daniel Buechlein about Benedictine Sister Mary Philip Seib in the April 15 issue, I felt compelled to write.

As a parishioner of St. Lawrence Parish in Lawrenceburg where Sister Mary Philip and Sister Mary Deken serve as pastoral ministry associates, I have come to know firsthand what a unique woman Sister Mary Philip is. In the four years I have had the opportunity to work with her, she has not only been an

inspiration to me through her acceptance of physical discomfort and limitations, but also because of her acceptance of people where they are, her active prayer life (praying for countless many of us by name), her kind and caring treatment of all people, and her quiet and unassuming ways.

Sister Mary Philip and I have shared some wonderful conversations together when she shared with me stories of her youth and days at the monastery. Sister is a real human being, who understands the frailties of us all and loves us. She is the best of what the Catholic Church stands for.

I know she is embarrassed by the public acknowledgment, but I'm glad people from the Archdiocese of Indianapolis have had an opportunity to know of her in this special way.

Lawrenceburg

Marsha S. Ford

Church should demand the truth

I, like many other Catholics who read the article "Settlement Is Reached in Steven Cook Case" (April 22), had to feel ashamed, but also insulted with the explanation given by Archbishop Daniel Pilarczyk of Cincinnati for the settlement in the priest sexual abuse suit.

The church hierarchy should know, if anyone knows, that where truth is concerned there are no excusable "trade-offs."

The Catholic Church should have gone to trial — search out the truth on this one, not just because it's the right thing to do, but also because all Catholics deserve to know what did and did not happen.

INTERNATIONAL YEAR OF THE FAMILY

Time to share my story about being adopted

(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 Jennifer Lynn McKenna

On Sept. 21, 1969, a miracle of life was brought into the world. It was special for me because it was my life. But it was on Oct. 13 of that year when I truly began living. That's when I was carried out of St. Elizabeth's Home in Indianapolis by two nervous yet ecstatic young adults known as my parents, Jim and Sally McKenna.

I don't remember a time when I didn't know I was adopted. I have always known and I have always accepted that fact. In my biased opinion, I think it was because my brother, who was also adopted from St. Elizabeth's, and I have been blessed with the two greatest parents on earth.

In reality, though, it was the counselors at St. Elizabeth's who taught my parents how to be the greatest parents on earth. These counselors taught them everything they needed to know about adopting children. My parents were taught what questions we would ask and how to answer them. They were taught how to resolve our problems and confusion. And they were even taught how to justify our behavior at times. Because of this, my brother and I were well-adjusted children, teens, and now adults.

Unfortunately, about a year after I graduated from college, a horrible nightmare occurred for one adoptive couple. We knew this as the "Baby Jessica Case." This case received extensive publicity. My heart ached for that sweet and confused child, but I decided that, instead of lying around sobbing for her, it was time to take action. It was time to share my story. It was time to show the beauty of adoption.

Unfortunately, many young women who consider adoption, or who have already given their children up for adoption, are victims of criticism. They hear things like "How can you be so cruel as to give your

child up to strangers?" "How can you dare abandon your own baby?" "You got yourself in this mess, now you have to deal with it."

No matter what the reason may be for a woman to place her child up for adoption, there is goodness to come of it. For instance, many of these young women may want to pursue an education. Many may want to pursue a career. And yet, believe it or not, there are some who simply want to finish their adolescence as normal teen-agers would without raising a child. I firmly believe that each and every one of these young women has the right to do so.

This by no means lessens the intensity of the love they feel for their children. On the contrary, this love is real. It is not blind; rather, it is practical. It is realistic love. These women love their children enough to want to give them all the love, support, and comforts these children deserve. But they also realize they may be incapable at the time to provide them. Why not place the child with a young, hopeful, loving, infertile couple who is by all means capable of providing these comforts? To me, it is a win-win situation. I know my situation was a winning one.

I do not doubt the love my natural mother felt and still feels for me. I respect her and I admire her. And if ever given the chance, I would thank her from the bottom of my heart for being so unselfish as to surrender her own flesh and blood to a young loving couple—my parents.

In an age of pro-choice beliefs, it is far too easy for a woman to simply abort the fetus so as not to disrupt her everyday life. This is why the women who turn to St. Elizabeth's are so special. They have a strong will and a strong faith.

As you can see, I am truly indebted to St. Elizabeth's Home for guiding these women, my natural mother, and my parents. Because of St. Elizabeth's, many families are formed and many lives are fulfilled. I am a true believer in this organization because I am a product of it.

Often it seems like the Catholic Church is out to preserve its "war chest" rather than seek the truth. How often must we be called upon to look the other way and act like nothing happened?

Bill Bradley

New Alsace

It was the right thing to do

When I read the archbishop's comments on the Vatican's approval of female altar servers, I was surprised at his final statement where he commends "the priests and parish communities who, despite a lot of pressure, waited patiently until this change in practice was authorized."

Point of View

Unborn children are people too

by Fr. John R. Dowling

Suppose the Catholic Church decided to support abortions financially but, due to limited funds, agreed only to support abortions for all black people. Would you consider the church racist?

Suppose the Catholic Church decided to support abortions financially but, due to limited funds, agreed only to support abortions of unborn females. Would you consider the church sexist?

Suppose the Catholic Church decided to support abortions financially but, due to limited funds, agreed only to support abortions for Jewish couples. Would you consider the church anti-Semitic?

If you are for abortion, you could not logically oppose the Catholic Church's decision to selectively choose to support abortions for particular groups of people. If you were to say that the Catholic Church was wrong in deliberately targeting these particular groups for abortion, how would you explain your reasoning? Would you be

I am grateful and commend those who acted from their hearts and chose to put people ahead of the law and allowed female altar servers just because it was the right thing to do. It strikes me as ironic, especially during the Easter season, that it was this very type of thing that got Jesus in so much trouble with the high priests, even to the point of being crucified. Sacred Scripture documents numerous instances where Jesus always chose what was right for people, both female and male, regardless of the law or the consequences he would suffer because of his actions.

It gives me hope that some church leaders are willing to risk being "crucified" and follow their hearts and consciences, not just law for the sake of law. God bless them.

Jerry Finn

Starlight

suspicious that the Catholic Church is trying to get rid of these particular groups of people? Then you admit that abortion destroys a person! If you are unwilling to admit that the unborn child is a person, then what would be the basis for the Catholic Church using its limited funds in "helping" particular groups of people (blacks, females, atheists, Protestants, Jews) abort themselves?

Please be assured that the Catholic Church will never change its pro-life stance. It believes that it is always wrong for any group of people to kill its unborn. Those who support a black woman's decision to abort her child are racist. Those who support a woman's decision to abort her unborn female child are sexist. Those who support a Jewish woman's decision to abort her child are anti-Semitic.

The words of Jesus are appropriate here: "I came that they might have life and have it to the full" (John 10:10). We can all have confidence that the Lord will give us the strength to overcome any difficulty in choosing life. The words of St. Paul truly are our words: "I am sure of this much: that he who has begun the good work in you will carry it through to completion, right up to the day of Christ Jesus" (Phil. 1:6).

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

LIGHT ONE CANDLE

The five Gospels

by Fr. John Calvo

Director, The Christophers

Have you read about the Scripture scholars who assert that Jesus never said about 80 percent of the words attributed to him in the Bible? One of the latest books on this theme is the Scholar's Version (SV) of the Bible entitled "The Five Gospels" (Polebridge Press). This is a New Testament translation with commentaries which was produced by 74 scholars who boast that no ecclesial body gave their book an imprimatur. It seems to me that's precisely the problem.

The text is printed in four colors, red indicating the words Jesus actually spoke according to these scholars; pink indicating probability—they say the pink texts sound like Jesus but they're not certain. They doubt that he spoke the text printed in gray and they are certain he never spoke the words printed in black. Black, of course, is the most predominant color.

How did they arrive at this multi-colored text? They did it by taking a vote. These scholars of different faiths, and some perhaps of no faith, simply voted on each passage since a democratic process was used, a majority of 38 votes determined the outcome one way or the other. If 35 said they were certain Jesus spoke these words and 39 were doubtful, the passage would be cast in pink, not red. Draw your own conclusions about the validity of such a process.

In my judgment they lost some credibility when they included a fifth gospel, the Gospel of Thomas. The Catholic Church rejected this

Gospel centuries ago as heretical because of its Gnostic errors. The Gospel of Thomas has 114 sections, but only about 10 lines are in red ink in the Scholar's version; nearly all of the remaining portions are in black. It makes you wonder why the Gospel was included in the first place.

In the Gospel of Matthew the scholars accept the fact that Jesus actually spoke many of the words in the Sermon on the Mount. For instance, these words of Jesus are deemed authentic: "Don't react violently against the one who is evil, when someone slaps you on the right cheek, turn the other as well. When someone wants to sue you for your shirt, let that person have your coat along with it. Further, when anyone conscripts you for one mile, go the extra mile, and give to the one who begs from you."

Fortunately, this passage is at the heart of the message of Christ. It's nice to know that even in this unauthorized Bible, the Good News is still intact. God is revealed as one who loves and forgives.

The claim that Jesus never spoke 80 percent of the words attributed to him is not a problem for Catholics. They have a teaching authority to clarify the validity and meaning of each text. Whether a particular sentence contains exactly the same words that Jesus spoke 2,000 years ago is not the real issue; after all, his language was Aramaic which was later translated into Greek, Latin and then English. There inevitably will be semantic problems in such a sequence of translations, but we have the sense of his message, and we have the consensus of the fathers of the church, and the magisterium, to guide us along the way in our interpretation of revelation.

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



Knudson



CORNUCOPIA

An enviable place in life

by Cynthia DeVos

Peter was staying overnight alone at Granny and Grandpa's. They were having peas for dinner. When Granny said, "How many do you want?" Peter said, "Two." He got two.

When it was John's turn to stay, he became enamored of a tiny cast-iron skillet asstiray on Grandpa's end table. "Would you fry me an egg in that for breakfast?" he asked Granny. Of course she would, and did.

Every day in the summer, while little Eddie was visiting his grandparents, Grandpa would take him down to the railroad station to watch the big steam locomotives come in. Grandpa taught him to shut his eyes as soon as the engineer pulled the whistle, so cinders wouldn't fly into them.



Pally stayed a week every summer at Grandma and Grandpa's farm. The best parts of the visit were mustard sandwiches, a food frowned upon by her mom, and teasing the bull, also forbidden.

In the early days of daytime TV, housewives didn't miss watching "Queen for a Day." They coveted the luxuries awarded to lucky ladies who won the royal title, temporary though it was.

Years later, Andy Warhol declared that each of us is entitled to "15 minutes of fame." The pop celebrity which has claimed so many since, from the "Where's the beef?" lady right down to Gennifer Flowers, is evidence that he was probably right.

Being an only child is still another enviable position to be in during one's life. But it's not possible for those who, through no fault of their own, have accumulated brothers and sisters.

This is where grandparents come in. They serve as the *Deus (Dai?) ex machina* which will transform any old kid into an "only."

When Grandma and Grandpa take one child at a time for a visit, whether it's for

a couple of hours, an overnight, or a week, they have the power to create a "Queen/King for a Day," and confer fame for at least 15 minutes. Not to mention what it does for the kids!

It comes naturally. When Grandpa goes to the barber shop or the model train store or another of the favored stops on his daily route, he's happy to take junior along for company, introducing him to his friends, showing him important sights, and talking male stuff. Or gender-neutral stuff, if it's Sis he's towing.

Grandma does the same, pointing out what good pork chops should look like, or identifying wildflowers along the road, or encouraging storekeepers to congratulate her on having such a handsome grandchild.

There is no event so satisfying as watching a video with one grandchild at a time. The silliest film can restore a jaded sense of humor when it's viewed through the eyes of an 8-year-old, howling and spilling popcorn and continually sliding off the couch.

Then there are the games. It's cut-throat Monopoly and Candyland and Old Maid and Go Fish. Arthritic knees take a beating but the elders' pick-up-sticks skills are still there, much to the admiration of a young opponent.

Each of us is an "only child" of God. Whether or not we have brothers or sisters, grandparents are here to remind us of that glorious fact.



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St. Simon Church, 8400 Roy Road, will hold "Las Vegas Night" for a special fundraising cause on May 21 from 8 p.m. to 1 a.m. All proceeds will go toward medical expenses involved in the care of **Lauren Baca**. The Baca family are parishioners of St. Simon.

Last August, it was discovered that Lauren had a malformation of blood vessels in her brain. After three failed attempts to remove the arteriovenous malformation, specialists decided further surgery was too risky. During a minor procedure, Lauren died on April 19. Although the Baca family has medical insurance, they are responsible for deductible amounts totaling thousands of dollars. For donations to help the Baca family, checks may be mailed to Lauren Baca Family Crisis Fund, First Indiana Bank, 10040 E. Washington St., Indianapolis, IN, 46229.

St. Catherine School, Class of 1944 will hold its **50th reunion** on June 11. The class will assemble at the church at 3 p.m. to tour the school and attend the 4:30 p.m. liturgy; dinner will be served at 7:30 p.m. at the Monsignor Downey Knights of Columbus on Thompson Road. For more information, call Bob Casey at 317-898-1051.

St. Rita Church will celebrate its **75th anniversary** this year with an anniversary dinner dance in the Marriott Crystal Ballroom, 2625 N. Meridian St., at 6 p.m.

Father Ponciano Ramos will be the guest speaker. The Carl Hines Trio will provide entertainment. On May 21, at 6 p.m. in the school gymnasium, 1800 N. Arsenal Ave., there will be a reunion of alumni and friends for those 21 years and older. The anniversary Mass celebration will be held at 10 a.m. on May 22 in the church, 1733 Dr. Andrew J. Brown Ave. For additional information, call St. Rita rectory at 317-632-9349.

A workshop for recently remarried couples or couples planning a remarriage will be held on May 21 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. from 9 a.m. to 5 p.m. The focus will include understanding the unique needs of your partner, exploring relationship dynamics, building on the unconscious forces of attraction and communication. The program will include couple interaction, storytelling, small group sharing, prayer and group activities. Facilitators will be David and JoAnne Burkhard. Cost is \$40 per couple including lunch. For further information, call the Archdiocesan Family Life Office at 317-236-1586.

The Indianapolis Art League will present the third annual "Children of Colors Festival" on the grounds of IAL on May 28 from 11:30 a.m. to 8 p.m. The goal of "Children of Colors" is to bring together children of all ages, from various cultures and socioeconomic backgrounds, to share and learn from each other through performing, visual and literary arts. The festival is designed to highlight the creative accomplishments of children and to celebrate the diversity of our local and global communities. The event is sponsored by Coca-Cola and Indy Parks. Children age 18 and under are admitted free of charge and are invited to celebrate the diversity of our community through hands-on artistic experiences. An open microphone will be set up on stage for children to tell stories, jokes or sing songs. Adult admission is one can of food for Cleaners Food Bank, or \$2. Refreshments will be provided. For more information about the festival, call Melissa Cooper at 317-255-2464.

Promise Keepers, a group of evangelizing men who are committed to honoring Jesus Christ through worship, prayer and obedience, will hold a convention, **Seize the Moment**, on June 3-4 at the Hoosier Dome. Registration will begin at 1 p.m. on Friday, with sessions beginning at 7 p.m. Pre-registration fee is \$55 if post-marked by May 21. Walk-up entry fee is \$65. For more information, call the Archdiocesan Office of Evangelization at 317-236-1489.

The staff of *The Criterion* is in search of family vacation pictures from members of the archdiocese. The pictures will be used for the Vacation/Travel Guide supplement to be published on May 27. If you have any such pictures, please send them, no later than May 19, to *The Criterion*, c/o Elizabeth Bruns, P.O. Box 1717, Indianapolis, IN 46206. All pictures will be returned.



FOOD PANTRY HELPERS—Some 7th and 8th grade students from St. Joseph Parish in St. Leon spent part of their spring break working in the Holy Cross Food Pantry in Indianapolis. Taking a break from left to right are: front row, George Batta, Carrie Hong, Stacy Jones and Bev Hill; second row, Justin Wilhelm, Lon Bauson (director of religious education) and Megan Hautman; top row, Brandon Vogelsang and Nathan Dearthoff. (Photo by Debbie Wilhelm)

St. Monica dentist to serve Bosnian refugees

Dentist will use Medjugorje as base, visit refugee camps

by Margaret Nelson

Dr. Joseph Kuzmick went to Medjugorje last November. He plans to go back in June to offer dental services to the Bosnian refugees there.

His friends the Kermans had talked about their trips and when Mary asked him if he wanted to go, he said, "Sure, let me know." He did not expect to have less than a month to prepare.

"There weren't many pilgrims—200 to 300 the week we went. We took supplies Mary had collected through Caritas in Georgia. But we were going mainly as pilgrims—the only two from Indiana. We went with a group from the East Coast," Kuzmick said.

"While we were there, we had a lot of neat experiences. Franciscan Father Jozo (Zovko) was there. We met the visionaries Vicka (Ivankovic) and Jakov (Coko). We talked to a couple of locustionists who gave us a lot of information.

"I decided to go back again because of an incident when refugees were getting supplies from a truck that was being unloaded. After Mass, I was sitting behind the church watching. As a dentist, I don't eat much candy, but I had some with me when I noticed a woman and her son cleaning the outside of the church. I gave the mother two pieces of candy. She held her hand over her face like she had a toothache and said no, giving both pieces to the boy," Kuzmick said.

"I thought, 'What a terrible thing.' They had been taken away from their

homes. They had some clothes, but they were not able to eat regularly—maybe one meal a day. And then her teeth hurt so that she was not able to eat. I just thought that would be pretty bad.

"I went around offering my services as a dentist when I was there, but it was hard to do. There was no regular place. I didn't want to use the facilities of the dentists there and take their time, equipment and supplies," he said.

Nothing came of his offer to help. During the week he talked to many people with concerns. "I took a special trip to see a dental unit near a refugee camp. Later I found that it was a dangerous place.

"But the whole week, I gathered information toward the possibility of going back and doing work there," he said.

"We met a lot of people, like a Franciscan Sister Muriel, who works with the refugees. Pilgrims brought money they had collected for her work. I sent a donation to her after I got back; I think she bought a goat.

"The last day there, coming out of a Catholic church, I met an English dentist who was on his second trip. He had brought a portable dental unit and left it in a Croatian town," Kuzmick said.

When Kuzmick goes in June, he'll be the only Hoosier in a unit sponsored by Medjugorje Appeal. There will be one other dentist, an oral surgeon, a pediatrician and possibly another physician. Mary Kerman, a dental assistant from St. Luke Parish, will also go if she can get the funds. She hopes to bring back shirts made by the refugees to sell here.

Kuzmick hopes to leave June 18 and return on the 27th. One reason for his original interest is that he has a Croatian background. His grandparents came here from Austria and their background was Croatian.

He is excited about being in Medjugorje on the anniversary of the first apparition in 1981. "That will be neat. I wanted to go back again anyway. I felt like I was called to do it.

"I feel strongly about doing something for the refugees. I was given these gifts by God. I am able to work easily with different people," he said. Kuzmick has worked with Vietnamese and Russian immigrants in Indianapolis. "I find that rewarding and enjoyable."

Kuzmick is working with dental supply companies and others to get supplies donated or at a discount for the project. He suggests that anyone wishing to help call his assistant Jean Hayse at 317-635-4733.

"Jean wanted to go, but there are two assistants already planning to go as part of the team," he said.

"It's going to be a neat experience. I

felt at amazing peace there, even though I could hear the shelling. That's why we will use Medjugorje as our base. I believe that Mary will protect me. We will stay with the interpreter of Father Jozo and work with Sister Muriel, who will guide us when we go to different refugee camps." They are pretty much in the safer areas, he said.

"Our contacts are an important part of it. They help with the organization. Three hundred thousand refugees will be going through the area. The ones I saw had just arrived. They were well-dressed and clean," said Kuzmick.

"The work will be physically demanding and mentally fatiguing. We will

probably have some non-dental medical emergencies.

"A lot of neat experiences have increased my faith and let me continue on," said Kuzmick, a Rite of Christian Initiation of Adults sponsor at St. Monica. He said that the week he was in Medjugorje, the topic for the candidates was Mary. So he took the RCIA group's petitions to Medjugorje.

Dr. Kuzmick said he had a sign when he went there. He prayed in front of Mary's statue at St. James Church when he went for Mass. He said that he was open to being used by God. He got a message back. "OK. I'll use you, but not immediately." He believes this trip will be the answer to his question.

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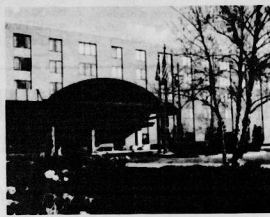
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Dr. Joseph Kuzmick

Richmond students learn about missions through contributions

by Peter Agostinelli

St. Anne Seton School students in Richmond are contributing to the mission work in the Catholic Church.

For three years, students at the school have donated funds to the Holy Childhood Association, one of the organizations that the mission office of the Archdiocese of Indianapolis works with.

The students contribute money collected from their bake sales. Each month, on a school "spirit day," students in one of the grades bring baked goods to school, while children in the other grades purchase the goods. The money they collect is then donated to Holy Childhood, a mission organization that works with and for young children.

"The idea is children helping children," said Maureen Karaba, mission educator for the archdiocese. "And that's what makes it nice. Kids know the money they're giving to help the poor is going specifically to poor children."

Kathryn Goebel, principal of St. Anne Seton School, said items are sold for five or ten cents. But students usually bring in more money than necessary and donate the leftover funds.

The school's student council sponsors two other service-related efforts each year.

This year students collected items for flood victims in the Richmond area. They also made fruit baskets for local shut-ins.

The bake sale is the biggest ongoing project all year, and everybody participates in that," Goebel said.

As part of the mission effort, the students also attended presentations by Karaba. Through several of them, Karaba told students about the need for mission work. She recounted stories from her own trips to Mexico as well as to several African countries.

The focus of the presentations was the lack in so many countries, of basic necessities such as food, shelter and clean water. Karaba described how help is needed on a daily basis in such areas—and it's not only when disease and natural disasters hit a community or people.

The students also were able to examine various pieces of clothing and other items from countries where mission work is needed.

"All too often, even though we live in such a global world, we don't think that there are people who go to bed hungry at night," Goebel said.

"If we don't teach children about these things, it's going to be hard to teach them as adults."

SPOTLIGHT ON BATESVILLE DEANERY

Batesville pastor: parish is strong in numbers, parishioner involvement

by Peter Agostinelli

A mechanical water fountain shimmers on a desktop in the office of Father Bill Farris, pastor of St. Louis Parish in Batesville.

The miniature device fills his office with soft bubbling sounds.

"It's very relaxing," says the Franciscan priest, who last summer replaced another Franciscan at St. Louis. Franciscan Father Rick Schneider was pastor at St. Louis for almost ten years.

It's not surprising that the new pastor looks for an occasional dose of relaxation. He now serves at an active parish that functions as a spiritual and social center for the town.

"My first impression here was the high percentage of involvement," Father Farris said. "From my own parish experience, it's higher than any I've been to. I think all parishes end up getting the same things done, but I feel like we have a lot of people involved. They're a part not only of the parish but also of the school."

"I first saw that at the parish festival last year. It's only a one-day festival, but they took about a week to set up and one day to take it down. All the grounds were picked up, and except for a few tents, you would not have been able to tell that there was a festival there."

"I was also struck by the number of people who attend daily Mass. We have two daily Masses, at 6:30 a.m. and 8 a.m., and the 6:30 a.m. service is actually more crowded."

"I'm also struck by the fact that there are a great deal of fundraising events, not only in our parish but also in the area," Father added. "People are very spontaneous here. If

there's a need for something, the events are well-attended."

About 1,300 families belong to the parish. Those numbers alone are a good indication of Batesville's Catholic community, especially considering the fact that the town's population is only about 5,000 people. What they don't show are the many activities and organizations within the parish and how dedicated parishioners are to keeping them strong.

Among them are the Cursillo group and a strong Rite of Christian Initiation for Adults program. Other active groups are the Bereavement Committee, Bible Study, the Board of Total Catholic Education, Catholic Adult Religious Education (CARE) and the Evangelization Team.

Father Schneider is credited with initiating many of these programs.

"I feel continually stimulated by the variety of this town," Father Farris said. "We have a significant number of parishioners who have been lifetime residents of Batesville, and there's also a really strong representation of people who have been brought in by the companies here."

Father says he saw that variety recently when he visited two families at their homes. One family lives on a farm near Oldenburg, a small town several miles north of Batesville. The other is a Batesville family, one member of which is an airline pilot who works out of Cincinnati.

The parish celebrated its 125th anniversary last October. Archbishop Daniel Buechlein visited and helped celebrate at a special Mass to recognize the anniversary.

The religious who have served at St.

Louis or have come from the parish were honored with a special luncheon. About 40 people attended. The Mass with the archbishop was held later in the afternoon.

The celebration also was the setting for Father Farris' installment.

One other part of the celebration was a special memorial book printed in honor of the anniversary. It's filled with a parish history and affectionate accounts of life at St. Louis.

The history of St. Louis dates back to the 1830s, when Catholics in the area started attending services in Oldenburg. Several years later Catholics secured a floor of a building in Batesville for services.

Plans were in the works by the 1860s to build a church in Batesville. The official funding of the parish dates from 1868, the year in which the first pastor was appointed.

Construction on the church began in 1868. A Franciscan from Oldenburg was appointed the next year as the first pastor from that order.

The dedication of the church was held in 1871.

Parish growth took hold in the late 1800s as Batesville grew. According to the parish history, many townspeople were employed by the local coffin and furniture factories. The 1892 parish roster listed about 160 families.

Those were the days when locals still spoke German regularly. In fact, the parish originally was called Saint Ludwig. And the Baltimore Catechism was taught in English for the first time in 1889.

According to the history, a priest issued this plan in 1907:

"Beginning today sermons will hereafter be alternately in German and English. Today, English at the early Mass; German at the High Mass. Next Sunday, German at the Early Mass; English at the High Mass."

Renovations and additions were made to the church over the years, but no major work was performed until 1962. Several projects were undertaken then, such as the refinishing of the pews and the installation of new wiring and lighting.

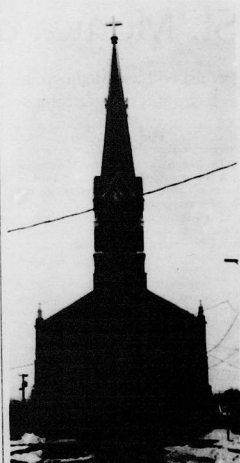
The Weberding Carving Shop carved the new stations of the cross, using pictures of the old stations as models.

Many Franciscans have served at St. Louis over the years. These days, along with Father Farris, the parish is staffed by Franciscan Father Louis Bartko, who serves as associate pastor. Franciscan Brother Norbert Bertram is pastoral associate.

St. Louis is in the middle of three major projects. They include:

►The installation of an air conditioning system in the church.

►The renovation of the old convent building and conversion for the friars to



BIG PARISH—St. Louis Parish in Batesville is home to 1,300 families. The parish community maintains strong ties to the church and the community. (Criterion file photo)

move into. The current office/residency will become pure office space when renovation work is finished.

►The compilation of a five-year technology plan by Batesville schools. St. Louis School will participate in this project, which is still in the planning stages. The plan could call for the updating of computer systems and other projects that help the schools provide better facilities.

A local corporation has invited the schools to participate in the plan in hopes that it will help with its financing.

"No money has come forth yet," Father Farris said. "It's a rather complicated proposal. But I think the idea is to have more computer exposure for those in primary and high school."

"We have an active committee of parishioners who are really skilled with these things. They're working very hard to get the plan ready."

Father says the parish council has made

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council is spending a lot of time in meetings working in that area.

"Planning has become a primary mindset, so that everything we do is done in the context of looking at what we want to become in the next few years," Father said.

It is an effort stimulated by the archdiocesan plan, which encourages parishes to make planning a priority on a local level.

The Year of the Family is an important topic for St. Louis. 1994 is the second year for the parish's Catholic Adult Religious Education (CARE) programs.

This year's programs, which extend into 1995, all are presented from the perspective of family. Among the topics are presentations on Franciscan heritage and the Family of Jesus in infancy narratives. Also, nationally-known lecturer John Roberto will speak, as well as a speaker from the pastoral family studies division of Mount St. Joseph in Cincinnati, Ohio.

Several parishioners will speak on marriage, sacrament and lifestyle and the family in the wisdom books of the Old Testament. Marilyn Hess from the archdiocesan Family Life Office will discuss the effects of divorce on family. Jeanne Hunt, a Cincinnati-based writer, will discuss the topic of family celebration.

Father Farris said, "We're trying to address (adult religious education) and keep alive an interest in faith in parishioners beyond school age."

There's also an interest in working as part of the Batesville Deanery. Father Farris says the closeness of the deanery, which is located a good distance from Indianapolis, helps the parish stay close to archdiocesan life.

"Instead of being one parish out in the country, it helps us develop bonds with Indianapolis that can be maintained."

Father Farris says in some ways he's still adjusting to his position. This is his first pastorate, so he's still running through some things at St. Louis for the first time.

He says he'll feel better once he's been at the parish for a year.

And as long as the parish keeps living by its credo—its mission statement calls for its people to recognize that "the development of a way of life is closely involved with the environment in which a person lives and grows—that won't be hard.



PEN PALS—First grade students at St. Mark School, (left) Kyle Wiegand and J.C. Wright (right), spend the day with

their pen pal Ryan Duke at Lincoln Elementary Public School. (Photo by Linda Davis)



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Bill Farris
Associate pastor: Franciscan
Father Louis Bartko
Pastoral associate: Franciscan
Brother Norbert
Bertram
School: St. Louis School
(K-8)
Principal: Michael
Armstrong
Number of households:
1,300
Church capacity: 675
Masses: Saturday
5:30 p.m. and 7:30 p.m.;
Sunday: 6:30 a.m., 8 a.m.,
9:30 a.m., 11 a.m.



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Christ frees us from life patterns that enslave us

by Fr. John W. Crossin, OSFS

How free are we?

It is not only when we pay our taxes that we discover we're not completely free or that freedom has its price. Introspection often shows us that we are far from totally free.

Introspection reveals our patterns of acting and reacting, our patterns of relating to others, even patterns of avoiding them. These patterns tell us a lot about our slavery and freedom.

We may find, however, that we don't want this knowledge.

Keeping to the same old rut because it is at least familiar, if not comfortable, is easier than making needed changes in our patterns of doing things. The well-trodden path of slavery may seem more secure than the perils of becoming free.

To become free we may have to take the risk of looking at ourselves and our past a bit more clearly. Who am I? What are my priorities? How did I become the way I am?

Our past can influence and even "enslave" us in the present.

A friend who watched her parents fight and eventually divorce is still greatly afraid of all conflict.

An acquaintance who experienced the erratic behavior of his alcoholic father still attempts to placate everyone and seeks "peace at any price."

On the more positive side, I notice that I talk on the phone the same way that my father does.

And my friend's continued generosity is just like her parents' generosity.

In any case, the crucial task is to recognize how we are free and how we are not free, and whether this is the result of our past history or of present decisions.

Once we see the arenas of slavery, we must honestly ask what changes are worth the effort that will be needed on our part, given our limited resources and the fact that life is short. This is our decision.

Then the critical question becomes: How can I change?

Often greater freedom comes when we deal with the irrationalities in our own lives. Perhaps we need to be in control, or need to create a comfortable womb, or need to avoid all challenge or ambiguity.

Progress comes from recognizing these motivations. This means becoming aware of patterns in our ways of thinking and reacting.

The way we think about ourselves is often the way we think about others. Furthermore, our neglected feelings often come out in negative words or actions.

But what can I do about any of this that will bring progress toward freedom?

►I can begin to think more positively and realistically.

not looking only for problems and faults.

►I can recognize my anger and channel it into positive projects and plans, instead of letting it consume and embitter me.

Again, it is good to remember that change often results from friendship and love. As we reach out and share our fears with others, those fears can become less awesome. The very act of sharing can put things into perspective.

Other people can also point out to us the patterns we cannot see. Good friends many times reach in to help before we even recognize the slavery in us that needs to be set free.

Of course, in making such changes we can run into detours. Seeking to correct one form of slavery, we may plunge into another.

Thus, to compensate for feelings of insecurity, we may focus exclusively on making money—to the detriment of our families and communities. This exclusive focus becomes its own form of slavery.

Again, to avoid being hurt, we may isolate ourselves from others by working all the time or watching television too much. This isolation, too, becomes its own slavery.

We can lose balance even in seeking the path to freedom.

Our ultimate hope is in God's love. Love heals. Love pulls us out of ourselves.

God's grace helps us to grasp the truth about ourselves: Yes I am afraid. Yes I am limited. But, yes I am talented. Yes I can contribute to others' well-being. Yes I can be free.

This healing process, however, can be slow—unlike the "quick fix" often sought for problems in a technological society.

The reality is that God's plan unfolds slowly. We would like change to come fast but it doesn't.

A friend once compared healing to peeling an onion. One layer leads to another, accompanied by occasional tears.

While healing sometimes is spectacular, most often it is a slow ongoing process with some daily successes and occasional setbacks.

Through all this, we need to be aware that God is with us for the long haul and not just momentarily.

As we grow, we become more responsive to God's call. We develop a certain flexibility. We become a bit more dominated by love than by fears—more free.

Thus even an unexpected interruption during our daily prayer might be seen not as an inconvenience but as the call of God in the present moment.

How free are we?

We are completely free in Jesus Christ. With grace, the slavery in our lives can be healed.

(St. Francis de Sales Father John Crossin is the president of De Sales School of Theology in Washington, D.C.)



ISOLATION—To compensate for feelings of insecurity, we may isolate ourselves from others by working all the time or watching television too much. This isolation becomes its own slavery. However, love pulls us out of ourselves. And love heals. (CNS illustration by Caole Lowry)

Life changes can offer liberation

by Fr. David K. O'Rourke, OP

The topic of freedom is not at all abstract once people begin to speak about "feeling trapped," "being stuck" and seeing "no way out."

"Phil and Alice," a couple in their mid-40s, came to see me a few years back. When Alice called to make the appointment, she said they were having trouble and needed to talk.

Once in my office, what they said surprised me. There was no talk of cheating, abuse or unkindness, not even any harsh words. They said they were bored—with their lives, their marriage, and each other.

And they were concerned because, as Phil said, "The chances of my coming home to be bored every night for the next 20 or 30 years are slim. I'll find something interesting." The implication was that "something" really meant "someone."

In situations like this, it is common for people to think they have only two choices—to suffer or to separate. But there is a third choice: They can change.

Nearly all marriages develop ground rules about how the partners treat each other and live their lives together.

This includes everything from how they spend their money and what they do with leisure time to whether they make the effort to talk to each other and how important it is to be nice to each other.

Most of these rules are unwritten; they are matters of attitude. But make no mistake: The unwritten ground rules for living together are important, even if we don't always know they exist.

Most of these rules develop in response to real needs. But needs and situations change over the years.

Unfortunately, our expectations or rules usually don't change right along with our lives. A set of ground rules tends to stick, even though the rules no longer fit the situation or the people.

Most people are not going to recognize that their rules, expectations or attitudes don't work anymore. What they recognize are their own reactions, fears and frustrations that "things aren't working." They feel frustrated and trapped.

They need to bring their ground rules up to date. Improving their communication skills is a good start.

(Dominican Father David O'Rourke is pastor of St. Dominic's Church in Benicia, Calif.)

DISCUSSION POINT

Heroes help us discover our values

This Week's Question

What social forces rob people of true freedom?

"We don't have any heroes. Heroes help us discover our values. They help free us from so much garbage that weighs us down. They help us strive for what is good and wholesome." (Russ Connors, Cipe Elizabeth, Maine)

"The disintegration of the family and our moral structure in society... Without a strong family, children don't learn... how to use (freedom). They're not even learning right from wrong. They're learning what can be done for 'me' rather than what we can do for 'us.'" (Gina Benton, Wilmington, N.C.)

"The economy... There is a growing gap between people who have so much and those who don't even have access to life's necessities. People can become so addicted to having more and more that others are deprived of what

they need. Both the haves and the have-nots are no longer really free." (George Smulder, Wheeling, W.Va.)

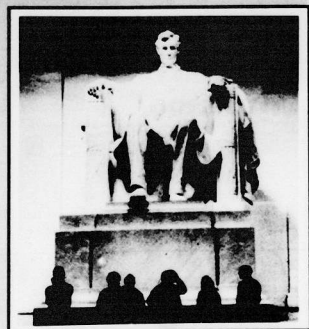
"Crime is one of the major things that rob people of the freedom to walk about freely. Also addiction takes away their free choice.... Addictions separate people from their inner self." (Roger Getz, Jacksonville, Fla.)

"Nothing is wrong anymore. If it feels good, do it. (This) makes it a lot harder to focus on being a Christian and discern what is right from wrong." (Gary Talbot, Lincoln, Neb.)

Lend Us Your Voice

An upcoming edition asks: What support by a parish has benefited you or someone you know?

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



Kids' Views

God, Mary, Mom and Dad are kids' heroes

Who are your heroes?

Fifty-grade students at St. Mary School in North Vernon put God at the top of the list, with Jesus and Christ's mother and their own Moms and Dads not far behind.

Charla Speer admires St. Joan of Arc, and Phillip Doup describes his heroes as "people that risked their lives for our freedom and peace."

Chicago Cubs second baseman Ryne Sandberg is high on Adrian Ray's list of heroes, while Kristen Browning likes the late Richard Nixon because America's 37th president was "fair with taxes."



(Artwork by Richard Long)

Their heroes are:
My dad is my hero. He saved my puppy from drowning in a bucket, and he is fun to be with.

Jack Begley

My heroes are my parents. They are my heroes because they love me very much. They always know what to do when

something is wrong. They are my best friends. I love them very much.

Rebekah Taylor

My hero is Jesus. He suffered and died for our sins. He loved and respected his parents very much. After he died, he rose from the dead. Anyone who would die for our sins truly loves us. He gave us prayers to say and the Bible to read. Jesus truly is my hero.

Ryan Wernke

My heroes are God and Mario Lemieux. God is my hero because he saves me from sin and always loves me. Mario Lemieux is my other hero because he is just my favorite (hockey) player.

Jared Bender

My heroes are Mary the virgin mother of God and Ryne Sandberg. Mary is my hero because she chose to be the mother of God. Ryne Sandberg is (my hero) because he has been my favorite player in baseball for all my life.

Adrian Ray

My hero just passed away. He was the 37th president. He was very important to many Americans. His name is Richard Nixon. He is my hero because he was loyal and honest. He was always fair with taxes.

Kristen Browning

My hero is my sister. I was 8-years-old

when this happened. I was playing on my porch when men were building it. I went over by the edge and I fell onto the ground. When I fell onto the ground I lost my breath. When my sister saw me she turned me over on my back. Finally I caught my breath.

Rachael Vanosdel

My hero is St. Joan of Arc. She was a brave lady and willing to do anything. She did things other people may not have a chance to do. Joan was a general of an army. Joan never gave up. She was determined to be what God wanted her to be. She did this until she died.

Charla Speer

I think a hero is a person who plays a good role model in someone's life. They are people to look up to. I have more than one hero. My heroes are the people that risked their lives for our freedom and peace. To me, they are true heroes.

Phillip Doup

My heroes are Jesus because he saved us from our sins. My parents are my other heroes because they love me and take care of me.

Daniel Vogel

I think heroes are very important to have and love. My heroes are my parents because they take really good care of me and they love me a lot. They would do anything for me.

Matt McNulty

I really feel my hero is Jesus. Jesus also saved us from other things, if we believe in him. Jesus is my hero for other reasons. Thanks, Jesus, for saving me from sin.

Richard Long

My hero is Jesus. He saved us from going to hell. He died for us on the cross. He saved everyone from the devil. He helped the sick and the poor. He saved the world.

Daniel Harris

My hero is my uncle because he saved my life. When I was drowning, he saved me from dying. I owe him my life. I love him very much.

Ryan Caudill

Mary, the mother of Jesus, is my hero because she cared so much that she was picked out of all the women in the world to have God's son.

Joe Morley

My hero is Jesus. We wouldn't be living if he wouldn't of died on the cross. Jesus died on the cross so we could live. Jesus was very brave for dying for us.

Hannah Imman

My dad and my mom and God are my heroes. They are all the people I look up to. They are the people who protect me from harm. They are the people I love and care for.

Crystal Carmickle

My hero is my dad because he is nice. He has a great sense of humor. If I get hurt, he will be there. My other hero is Crystal Carmickle. She is always there for me. She is pretty and funny.

Kara Bowser

My hero is Harriet Tubman. She was the one that saved all of the slaves from their owners. She took them in the Underground Railroad in the night to save their lives. I think anyone who would save lives over and over should be a hero.

Jessica Schneider

Jesus is my hero because he died for us and went through a lot of pain. He came to earth just to die for our sins. When we do things wrong, no matter how bad they are, he will always forgive us. I will always know Jesus watches over me and cares for me.

Emily Thompson

My heroes are my parents. My parents are great parents and I love them! They are always there when I need them and are there to protect me and care for me. My parents are great heroes and are the best. They are very important to me and I look up to them.

Jessica Broadus

My heroes are my sisters, Lisa and Sarah. They are very special to me. They care about me and I care about them. We do a lot of things together.

Rebecca Megel

My heroes are my family and, most important, God. God is my hero because if we did not have God we would not be here today or, just think, if we did not have God we would not have all the wonderful special things we have today. My family is my hero too. If we did not have our family, we would not have anyone to love us and take care of us.

Deanna Kuntz

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SEVENTH SUNDAY OF EASTER

The Sunday Readings

Sunday, May 15, 1994

Acts of the Apostles 1:15-17, 20-26 — 1 John 4:11-16 — John 17:11-19

by Fr. Owen F. Campion

This weekend the church celebrates the Sunday following the feast of the Ascension of the Lord. The first reading is from the Acts of the Apostles.

The defection of Judas from the Twelve, prompted as it was by his betrayal of Jesus for money, and his suicide during the early Christian community. The first Christians saw the apostles in such a privileged place in God's plan of salvation. Judas repudiated his apostleship. And, then, most of all, Judas led the enemies of Jesus to the Lord.

It surely left the first Christians thunderstruck as they realized that a disciple, one of the Twelve, had conspired against the gentle and loving Lord.

But the Lord rose and ascended. The church lived. So, the apostles met to select a successor to Judas. They chose Matthias.

The lesson here is that the Lord lives now in the church, through the activities of the apostles. In replacing Judas, in electing Matthias to join their number, the surviving apostles acted with the very authority of Jesus.

The Lord initially called all the Twelve to apostleship. Now, after the Ascension, those remaining after the departure of Judas called another to be an apostle.

The First Epistle of John supplies this weekend's liturgy with its second reading. As eloquent as always, and stressing its familiar and compelling message of love, this reading reminds us of the great love for us God evinced in sending us the Son of God, Jesus the Lord, as our redeemer.

Further, if we love, then God dwells in us, because God is love.

St. John's Gospel is the Gospel reading for this weekend. Even judged as a work of literature, the Fourth Gospel is a brilliant work. When viewed as the very revelation of God, it becomes a treasure of unsurpassed value.

In this weekend's reading, the Lord once again movingly discloses God's great love that surrounds us and that prepared for us the way to salvation.

The scene brought forward by this passage is easily understood. The apostles are apprehensive with the thought that Jesus may no longer be in their midst. The Lord had predicted that a troubling fate awaited him. Without Jesus, with the Lord no longer near, what were the apostles to do?

Jesus realized their concerns. This is one lesson. The second is that the Lord spoke in the apostles' behalf.

In the prayer of Jesus, it was the apostles' needs that were being voiced. The Lord then said that neither he nor they belonged to this world.

Finally, Jesus said that he was sending the apostles into the world, in other words to all, and that they were consecrated in the truth. The apostles would speak the truth.

Reflection

The apostles worried about what would happen and should happen after the Crucifixion. The Resurrection resolved their concern. But then, with the Ascension, Jesus seemed no longer to be at their side. What then?

It was a question many Christians have repeated over the years. Where is the Lord? How can we hear the words of Jesus in our situation?

This reading comforts us in our own dismay, whatever the origin of our worry, that Jesus is with us. He is with us in the church, and in the Scriptures, the sacraments, especially the Eucharist, and the guidance the church provides.

The first reading is important. The church lives, because Jesus lives in the church. The church holds within it the power of Jesus because it draws all to God, to God's love.

All this is proof of God's great love. It was a love magnificently given in the Lord. It is a love not restricted to any time, nor to any place. It is with us, even now, with us Christians in the aftermath of the Ascension. We are not alone.

Pope's fall interrupts his weekly Vatican audience

While Pope John Paul II recuperates from surgery to replace the top part of his broken right femur, he will discontinue his weekly audience at the Vatican.

"The Pope Teaches" column, regularly published in *The Criterion*, will resume when the Holy Father continues his weekly teachings.

The Pope, who will turn 74 on May 18, broke his leg on April 29.

Vatican spokesman Joaquin Navarro-Valls said on May 9 that the Holy Father is taking a few steps each day with the help of a walker, then sitting in a chair for a while before returning to bed.

"Everything is going according to plan," Dr. Gianfranco Finischi told Vatican Radio. "We think he will be able to leave the hospital in a couple of weeks."

Daily Readings

Monday, May 16

Easter weekend

Acts 19:1-8

Psalm 68:2-7

John 16:29-33

Tuesday, May 17

Easter weekend

Acts 20:17-27

Psalm 68:10-11, 20-21

John 17:1-11

Wednesday, May 18

Easter weekend

John 1, pope and martyr

Acts 20:28-38

Psalm 68:29-30, 33-36

John 17:11-19

Thursday, May 19

Easter weekend

Acts 22:30, 23:6-11

Psalm 16:1-2, 5, 7-11

John 17:20-26

Friday, May 20

Easter weekend

Bernardine of Siena, priest

Acts 25:13-21

Psalm 103:1-2, 11-12, 19-20

John 21:15-19

Saturday, May 21

Easter weekend

Acts 28:16-20, 30-31

Psalm 11:4-5, 7

John 21:20-25

Vigil Mass of Pentecost

Genesis 11:1-9a or

Exodus 19:3-8, 16-20 or

Ezekiel 37:1-14 or

Joel 3:1-5

Psalm 104:1-2, 24, 27-30, 35

Romans 8:22-27

John 7:37-39

SAINT OF THE WEEK

Dunstan was an Anglo-Saxon saint

by John F. Fink

Canterbury, England has had a fair share of saints. The first was St. Augustine of Canterbury (feast day May 27), sent by Pope Gregory the Great to convert England at the end of the sixth century. The 12th century saw the two most famous, St. Anselm (feast day April 21), who died in 1109, and St. Thomas Becket (feast day Dec. 29), who was martyred in 1170.

This week's saint lived two centuries before Thomas Becket. St. Dunstan, whose feast is next Thursday, May 19, was born in 910 near Glastonbury, England. His uncle, St. Alphege the Bald, Bishop of Winchester, urged him to become a religious, and he did so. He was ordained a priest and began to devote himself to the tasks of copying or illuminating books and making sacred vessels.

This was an era of the church when kings appointed church officials, and in 943 King Edmund appointed Dunstan as the abbot of the monastery at Glastonbury. He immediately reconstructed monastic buildings, enforced discipline within the monastery, and made of it a great center of learning. He also influenced other monasteries in England.

This was a turbulent time in the history of the Anglo-Saxons, with many intrigues and murders. King Edmund was murdered and was succeeded by his brother Eadred. This man made Dunstan practically his chief advisor, and Dunstan was free to try to reform the lax morals that infected the country. He naturally made enemies among those whose vices he opposed.

Then Eadred died and was succeeded by his 16-year-old nephew, Eadwy. The day of his coronation, Eadwy sneaked off from the banquet in the company of a girl named Elgiva. Dunstan, unwisely, rebuked Eadwy for his conduct and made an instant enemy. Eadwy drove Dunstan into

exile and confiscated his property. Dunstan was forced to flee to Flanders. In Flanders Dunstan came into contact for the first time with Benedictine monasticism as it was practiced on the continent, and it was to influence him for the rest of his life.

In England, meanwhile, there was another rebellion, Eadwy was defeated, and his brother Edgar took the throne. Edgar recalled Dunstan and made him the Bishop of Worcester and then of London. In 959 he became the Archbishop of Canterbury. He went to Rome to receive his pallium and, while there, Pope John XII named him a legate of the Holy See.

Dunstan was Archbishop of Canterbury for 29 years. Together with two other saints (Ethelwold, Bishop of Winchester, and Oswald, Bishop of Worcester and Archbishop of York), Dunstan began to re-establish ecclesiastical discipline. The three bishops restored some of England's great monasteries that had been destroyed by the Danes some years before, and they founded new monasteries.

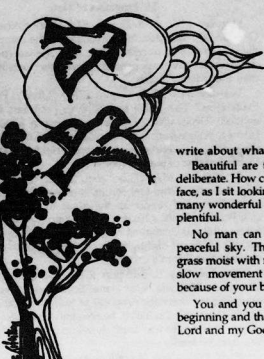
The morals of the secular clergy of the time were notoriously lax. Unfortunately, they did not get good example from Rome because John XII, only 18 when he was named pope, lived such a debauched life that he was accused of turning the Lateran Palace into a brothel. In England, Dunstan took steps to replace with monks those secular clergy who openly disregarded the rule of celibacy.

Dunstan was King Edgar's chief adviser for the 16 years of Edgar's reign. Edgar was followed by King Edward, but he died shortly thereafter. Dunstan crowned Edward's half-brother, Ethelred, in 970. Then Dunstan retired to Canterbury, having no more role in state affairs.

On the feast of the Ascension in 988, Dunstan told his people of his impending death. He then went to Canterbury Cathedral and selected a place for his burial. He died two days later.

MY JOURNEY TO GOD

The Stillness of the Morning



In the stillness of the morning, I can hear the birds chirping, and see the leaves moving slowly yet gently with the soft breeze from you Lord.

How still it is, on this beautiful morning! It's so quiet, it's as though you told me to sit down and write about what I see and hear.

Beautiful are the birds that fly slowly, yet deliberately. How cool the soft breeze feels on my face, as I sit looking out of the patio door. Your many wonderful blessings are beautiful and so plentiful.

No man can give us such a serene and peaceful sky. The chirping of the birds, the grass moist with rain from the night before, the slow movement of the leaves on the trees because of your breeze.

You and you alone, alpha and omega, the beginning and the end, the Prince of Peace. My Lord and my God. Thank you.

by Claudia Nicholas

(Claudia Nicholas is a member of Holy Angels Parish in Indianapolis.)

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Entertainment

VIEWING WITH ARNOLD

'The Hudsucker Proxy' parodies film classics

by James W. Arnold

"The Hudsucker Proxy" is a deliciously wacky farce that purports to tell how a major U.S. corporation created the Hula-Hoop craze back in the 1950s, a decade perhaps not as nuts as this one but bizarre in its own right.

This is the first film by the talented Coen brothers, Joel and Ethan, since the strange "Barton Fink" (1991). But it's nowhere near as dark. In fact, it's the kind of zany physical comedy that older kids are likely to enjoy. They won't get it all, but several belly-laugh (knee-slapping?) sequences are guaranteed.

"Proxy" gets its laughs mostly by spoofing corporate culture, from the board room at the top of the Manhattan high rise to the mail room at the bottom. (This is truly a mail room designed by Dante, the first one satirically similar to the furnace room of a steel mill.)

But the movie is also an expert comical parody of old populist classics, like those of Frank Capra. You have an apparently naive, idealistic, corned hero, just arrived by bus from Muncie, who is played as a fall guy by a group of sinister tycoons. He's smirked at by a city-wise girl reporter, who eventually falls for his simplicity and honesty. After a dark crisis when he almost throws himself off the

office tower at midnight, somehow justice is done, evil is defeated, and innocence triumphs.

The only mild negative about "Proxy" is that it has a tough time working out that ending. It verges from what might be described as "wild realism" to flat-out fantasy. The difference is measured nicely by the opening and closing scenes—both melodramatic—in which a character plunges 44 stories from the Hudsucker Industries tower.

In the first, we sort of soar down with him, past office windows, as he waves a mother and child from his path, to his rendezvous with the pavement. In the second, the tower clock is stopped, and the falling man halts in mid-air. Time freezes, and there is time for changing the outcome.

The first jumper is a suicide, the boss, Waring Hudsucker (Charles Durning), who crashes athletically through the window during a board meeting. Not that the company's broke. It's thriving. As we learn later (old-fashioned moral): Hudsucker was depressed by the emptiness his pursuit of wealth had brought to his life.

"Every step he took was a step up," says a colleague, "except the last one."

The second faller, who is pushed, is the hero, Norville (Tim Robbins). He's the mail room "imbecile" who has been handpicked as the dummy new boss by wicked directors, led by Paul Newman, in a scheme to run down the company stock so they can buy it up at a cheap price. But Norville is not so dumb. His ridiculous idea, the Hula-Hoop, makes millions, so he has to be disgraced and replaced.

To appreciate this movie, one needs a Coen-style funny bone, as in their earlier farce, "Raising Arizona." That means a dash of slapstick (Robbins dream dancing with a lovely partner to "Carmen" music, Durning as an angel singing "Comin' Round the Mountain").

People and places are several notches weirder than real life, as in the old Federal Express TV commercials, with



TROUBLED FAMILY—Actor Andy Garcia (right) and actress Meg Ryan (left) appear to be a happily married couple with young children until her alcoholism precipitates a family crisis in the new drama "When a Man Loves a Woman." (CNS photo from Touchstone Pictures)

little people, either hyper or robotic, facing giant authority figures in exaggerated, nightmarish settings. Thus, all the board members dress and act alike and in unison; in the mail room, every one has urgent mail to dump in your cart, it must be delivered right away ("or they'll dock your pay!"), and the mail won't fit in the mail slots.

The newspaper editor (John Mahoney) is always yelling at his staff to "get the human angle." The star reporter (a brilliant comic turn by Jennifer Jason Leigh) talks faster and tougher than Roz Russell or Kate Hepburn, but develops a soft spot for Orville after faking her way into his confidence as a fellow alum of Muncie High.

Actually, she has a kind of truth-learning epiphany when she wanders into the clock tower and meets the all-knowing clock-keeper (Bill Cobbs), who is a metaphor for God or Providence or whatever.

"Why do you pretend to be a hard old sourpuss?" he asks. "That'll never make you happy."

Among several diamonds in this inventive comedy, a marvelous sequence in which the Hula-Hoops are manufactured (the marketing department agonizes to invent a name while a woman calmly reads "War and Peace" and then "Anna Karenina"), discovered by kids, and finally hilariously explained by a German-accented scientist.

"Hudsucker" will replace neither Capra or Buster Keaton in movie history. But the fact that it even recalls them makes it 100 percent better than any other comedy in theaters right now.

(Bizarrely witty, underdog tale plus moral critique of corporate life plus homage to old movies; no sex/language/violence problems; fun for youth and adults.)

USCC classification: A-1, adults and adolescents.

Recent USCC

Film Classifications

Being Human A-1
 Jolene O
 PCU A-1
 That's Entertainment! III A-1
 I—general patronage; A-1—adults and adolescents; A-1—adults and adolescents, with reservations; O—occasionally offensive.

Folk singer and activist Pete Seeger reflects on his life

by Henry Herx and Gerri Pare
Catholic News Service

On the eve of his 75th birthday, Pete Seeger sings as well as talks about his life as a folk singer and social activist on "Bill Moyers' Journal," airing Friday, May 20,



DAVE'S MOM—Actress Florence Henderson offers motherly advice to actor Harry Anderson in a scene from the CBS sitcom "Dave's World." Henderson is best known as the mother of "The Brady Bunch," a long-running family series. The actress said she is "a great believer in the Holy Spirit." (CNS photo from CBS)

from 9 p.m. until 10 p.m. on PBS. (Check local listings to verify the program date and time.)

The program is aptly titled "Pure Pete Seeger."

Moyers does a fine job in covering Seeger's sometimes controversial career and unquestioned accomplishments through performance clips, newsreel footage, and newspaper clippings.

Seeger began singing for his supper as a college dropout during the Depression. When he teamed up with Woody Guthrie in 1940, they traveled the country picking up songs they heard along the way.

But they also composed some of their own or put new words to old tunes, especially on subjects that were pro-union and anti-fascist.

After World War II, with Guthrie sidelined by a long, lingering illness, Seeger started The Weavers, a quartet whose folk-song recordings began to hit the top of the charts.

This newfound popularity ended almost as soon as it began when he was charged with being pro-communist and blacklisted during the McCarthy era.

But he continued singing on college campuses and his song "Where Have All the Flowers Gone?" became an anthem of the anti-Vietnam movement.

Moyers' far-ranging conversation with the folk singer took place on the bucolic grounds of the home Seeger built by hand overlooking the Hudson River, a waterway he has helped clean of pollution through the Clearwater project.

The hour goes quickly as Seeger proves to be not only an accomplished storyteller, instrumentalist and musician, but a natural storyteller and homespun philosopher to boot.

Though his voice is not what it once was—he claims it never was much—Seeger cannot talk without singing and strumming guitar or banjo.

But in singing, it's second nature for him to get those

around him to sing along. Even staid journalist Moyers does and likely many viewers will join in as well.

Pete Seeger has spent his life doing just that. As he tells Moyers at one point, "I'd really rather put songs on people's lips than in their ears."

TV Programs of Note

Monday, May 16, 10-11 p.m. EDT (PBS) "When Doctors Get Cancer." This documentary explores the complexities of the patient-physician relationship from the viewpoint of six doctors who have experienced cancer either personally or in their immediate families.

Tuesday, May 17, 10-11 p.m. (PBS) "Liberty: Freedom of Expression." This is the first of three programs in a series entitled "Declarations: Essays on American Ideals," which listens to people from all walks of life and political persuasions discuss their concept of the "inalienable rights" guaranteed by the Declaration of Independence.

Wednesday, May 18, 8-9 p.m. (ABC) "Seamus Street's 25th Birthday: Stars and Street Forever." Barbara Walters hosts this spoof report on the plans of a greedy tycoon (Joe Pesci) to build a luxury complex on the site of Sesame Street while its dismayed residents and visiting celebrities recall significant highlights from the past 25 years of this cherished children's program.

Saturday, May 21, 8-10 p.m. (CBS) "Dr. Quinn, Medicine Woman." Michaela (star Jane Seymour) wavers about accepting the marriage proposal of Sully (Joe Lando) when David (Maxwell Caulfield), her onetime fiancé from Boston whom she thought was dead, shows up in the season finale of this popular family series.

(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

Reader ponders events before creation

by Fr. John Dietzen

Q The first verse of Genesis says, "In the beginning, God created the heavens and the earth."

My question is, What did God—Father, Son and Holy Spirit—do before Genesis 1:1? We know God had no beginning, but always was and always will be.

Is there anywhere in Scripture that tells us what was going on with God in the eons before creation of the heavens and the earth? (North Carolina)



A There is nothing, it seems to me, that so dramatically confronts us with the infinite abyss of mystery between us and the Creator God as the question about what went on "before" creation of the universe.

I have often responded to your question without becoming too complicated or academic, but it will be helpful to review a few truths.

First, nothing at all happened "before" God created the universe. That word before implies time, and time begins with God's creation of what St. Paul, in a wonderful (Greek) phrase, calls *ta eons*, the everything.

Time is defined first, and most fundamentally, as the measure of motion.

The earth revolves on its axis once, and we call it a day. It moves once around the sun, and we call it a year. Light travels about 5.6 trillion miles from one place to another, and we call it a light-year of time.

In other words, unless one material (created) object is moving in relation to another material object, there is no such thing as time in the sense we know it.

To put it another way, it is meaningless to speak of any time before creation.

There were, therefore, no eons that God had somehow to fill "until" (another time-connected word) he created "the everything."

As St. Thomas Aquinas explains, God and eternity are outside of time, where things change from moment to moment. Eternity embraces everything that is in one unchanging, instantaneous moment (*Summa Theol.* I:10:4). If all this boggles the mind, it's no wonder. We're dealing here with infinite mystery, with eternal, totally unlimited being, and we have absolutely nothing adequate to compare it with in our human experience or language.

To place all of this in perspective, it may help to realize that nothing I say here is new in Catholic teaching.

The new Catholic catechism says it again. Human

language will never measure up to the invisible, comprehensible, unknowable One. Our words will always stand on this side of the mystery of God (42).

Again, as St. Thomas puts it, God's actions, like creation and redemption, create a relationship with him that begins at a certain point in time, but his existence is independent of everything he creates.

All this is simply to say that there is no before or after with God, no past or future. With him, everything, including all ages of creation, is one eternally present moment.

I rarely become so technical in this column, but this time I believe it's worth doing so. The mystery of God's eternity touches the very heart of our spiritual lives.

The more profound and alive our awareness of the transcendent beauty, holiness and wonder of God becomes, the more eager we can be to answer his invitation to share these unfathomable riches, here and in eternity.

(A free brochure answering questions Catholics ask about marriage annulments is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main Street, Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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FAMILY TALK

Affluent teen needs to learn to limit spending

by Dr. James and Mary Kenny

Dear Mary: My daughter is a junior in high school. She does well in school, participates in school plays, and holds a part-time job. My concern is the way she handles the money from her job.

She has more clothes than will fit in her room, yet she seems to spend every paycheck on still more clothes. I realize it is her money, but I feel she has become extravagant (which her parents are not). Is this a passing phase? Is it something to be concerned about? (Iowa)

Answer: You are not the only concerned adult. Spending by teens is big business. According to Teen-age Research Unlimited, 12- to 19-year-olds spent \$93 billion of their own and parents' money in 1992.

Although some teens may work toward long-term goals such as college, the majority do not. According to a high school survey of teens by the College for Financial Planning, the typical weekly take-home pay was \$80 and the typical weekly savings \$5. Teens spend a lot of money.

Researcher Jerry Bachman from the University of Michigan has coined a term, "premature affluence," for the situation you describe. Since high school teens are supported by their parents, they can use all their earnings for luxuries. When they leave high school for college or the work world, they must pay for their own necessities and actually have less to spend than they did as high schoolers.

What you choose to do about your daughter's spending depends on what you expect her to achieve by working. Here are some possible plans.

Do you provide her with spending money? If so, you must require her to purchase all luxuries and personal items out of her earnings.

As an extreme measure you can probably confiscate her money. As long as you are supporting her, it is not, strictly speaking, all hers. But few parents would choose this course. The incentive to work would be lost, and the damage to the parent-child relationship would be severe.

You and your daughter might reach an agreement on her spending. Tell her directly why you are concerned. You might restrain her spending by limiting the hours she may work, requiring her to put a certain percentage in savings, and requiring that you as her parents approve all purchases over a certain amount of money.

As sensible as these restraints sound, there is a basic problem. One goal of earning and spending as a teen is to learn from the experience. Your daughter is a beginner at managing money, and beginners make mistakes. If she is allowed to make mistakes as a teen, foolish purchases today may prevent larger foolish purchases in adulthood.

Finally, you might offer her incentives to change her spending ways. You might insist that she complete all or almost all of her school assignments every week. You can arrange through a guidance counselor to get a weekly report. Repeatedly missing assignments would be grounds for cutting back work hours. If she continues to fulfill all her responsibilities, she deserves your respect and praise.

You might encourage saving by offering to match any amount she saves from her paycheck. Matching funds go into a special account paid out only for a specific goal such as taking a trip or attending college.

Foolish spending becomes a learning experience. If you take action, try to use positive incentives.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Bensenville, Ind. 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 13-15

Kordes Enrichment Center, Fortiand, will hold a workshop, "Coping with Anger's Emotional and Physical Toll." Libby Weatherly-Hard, a Louisville psychotherapist, will present the workshop. For more information, call Kordes at 812-367-2777 or 800-888-7777.

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 8:30 a.m. to 11 a.m. All are welcome. For more information, call Mike at 317-293-6418.

May 15

Positively Singles will gather for an evening of Putt-Putt Golf, 10499 E. Washington St. in Washington Square. Dinner afterwards. For more information, call Canon Ray during the day at 317-576-4749 or during the evening at 317-594-0415.

A pro-life rosary will be prayed at

9:30 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 Bunc will be played. Admission is \$125. 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 812-357-6885.

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, Seelensburg, 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 rosary 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 1-4 p.m. Carry-out will be available. For more information, call 812-923-8817.

Assumption Parish, 1117 S. Blaine Ave., will hold a "Mother and Daughter Breakfast" from 9-11 a.m. For more information, call the parish office.

May 15-16 & 19

The Richmond Catholic community will sponsor a program, "Who/What is the Church," at Holy Family from 12:30-3 p.m. on Sunday and 7-8:30 p.m. on Monday and at St. Mary from 7:30-8:30 p.m. on Thursday.

May 16

St. Joseph Parish, Corydon, will host an evening for separated and divorced Catholics beginning with Mass at 7 p.m. For more information, call the Archdiocesan Family Life Office at 317-236-1596.

May 17

The Newman Guild of Butler University will hold its annual installation of officers at a luncheon meeting at Holybeck Hall. For more information, contact Evelyn Wessel, 9145 E. 36th St., Indianapolis, IN 46236.

Mt. St. Francis Retreat Center will hold a retreat, "The Images of Mary: A Marian Day of Reflection," from 10 a.m. to 2:30 p.m. Cost is \$20. For more information, call 812-923-8817.

Fatima Retreat House, 5533 East 56th St., will hold a reflection day, "Building a Board of Directors for Our Youth," with Dan Eisner, Secretary for Total Catholic Education for the archdiocese. For more information, call Fatima at 317-545-7681.

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.

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 812-282-0143.

St. Mary Chapel, 317 N. New Jersey St., will hold prayers of devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

The Children of Divorce program will meet from 6:30-8 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 208. For more information, call Sue Sandefer or Mary Anne Schaefer at 317-236-1500.

Lunch-time parenting classes will meet from 12-1 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 208. For more information, call Sue Sandefer or Mary Anne Schaefer at 317-236-1500.

May 18

Turners will hold a coed volleyball sessions from 7:30-9:30 p.m. at Metropolitan gymnasium, 158 N. Delaware. Men and women over the age of 18 are invited. For more information, call 317-635-7477.

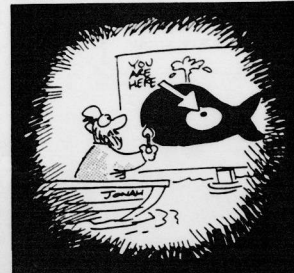
The Catholic Widowed Organization will hold a regular meeting at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. The meeting will begin at 7:30 p.m. in the Assembly Hall.

May 19

Sacred Heart Parish, 1530 Union St., will hold a family rosary night at 7 p.m. For more information, call the parish office at 317-638-5551.

St. Roch, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy

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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.

May 20

St. Andrew, Richmond, will hold the 50th and Over Eucharist and pick-up. For more information, call Father Mazzola at 317-462-3902.

St. Paul's Episcopal Church, 61st and Meridian Sts., will hold its 13th Annual Lobster Sale and Dinner, from 5-7 p.m. Proceeds will benefit the continuation of the concert series. Dinners are \$16 per person (\$14 senior citizen). For more information, call Frank Boles at 317-253-1277 or 317-259-4682.

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States are pressured to fund some abortions

Indiana, 10 other states do not pay for abortions in cases of rape or incest

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—A judge's ruling that federal Medicaid policy supersedes state law on abortion funding points up the need for further congressional action, according to an official of the U.S. bishops' Secretariat for Pro-Life Activities.

Gail Quinn, executive director of the secretariat, was commenting May 9 on the decision three days earlier by Denver-based U.S. District Judge Edward Not-

tingham, who said the Hyde Amendment prohibiting federal funding of abortion except in case of rape, incest and threats to the mother's life requires states to fund abortions in those cases.

Nottingham issued a permanent injunction against enforcement of an amendment to the Colorado Constitution that had banned abortion funding except to save the mother's life. He threw out all restrictions on abortion funding in the state.

"This decision makes it clear how essential it is for Congress to adopt an amendment this year indicating that the federal Hyde Amendment does not require states to fund abortions," Quinn said. "Until that happens states will be subjected to enormous pressure to comply or lose Medicaid funding."

The Hyde Amendment, named for

Rep. Henry J. Hyde, R-Ill., had for more than a dozen years permitted federal funding of abortions only to save the mother's life. Last year Congress added exceptions for rape and incest.

Sally Richardson, director of the federal Medicaid bureau, announced after the Colorado decision that her office would step up pressure on the 11 states not paying for abortions in cases of rape or incest.

In addition to Colorado, states not in compliance with federal law include Arkansas, Indiana, Kentucky, Louisiana, Michigan, Mississippi, Montana, North Dakota, South Dakota and Utah, she said. Kansas, Missouri, New Hampshire and Ohio, as well as Puerto Rico, the Virgin Islands and American Samoa, have not told federal officials whether they plan to comply, Richardson added.

Kathryn Kolbert, vice president of the Center for Reproductive Law and Policy, which has helped bring suit against several of the states, called Nottingham's decision "a home run for our clients."

"Not only will Medicaid money be made available for victims of rape and incest in Colorado," she said. "The court also invalidated all of the state's restric-

tions on the use of Medicaid money for abortions."

In his ruling, Nottingham rejected arguments that federal law merely permits the use of Medicaid money for certain abortions but does not require it. States participating in Medicaid must cover all abortions for which federal money is provided, he said.

Gary Stangler, director of the Missouri Department of Social Services, said he expected a lawsuit over the matter in his state, too.

'Last Judgment' draws large crowds

VATICAN CITY (CNS)—The vibrant restoration of Michelangelo's depiction of the "last Judgment" is drawing record crowds to the Vatican museums.

During April, more than 308,000 people wound their way through miles of exhibits to reach the chapel. The crowds—50,000 more than entered the museum in April, 1993—set a record for the number of visitors in April.

The Active List (cont.)

(continued from page 14)

For more information, call the parish office.

☆☆☆
Fatima Retreat House, 5353 E. 60th St., will hold a Tobit Retreat for engaged couples. For more information, call 317-545-7681.

☆☆☆
May 21
St. Patrick Parish will hold a "Family Fest" from 1-9 p.m. The celebration will include a Mass and concert by Kristin Taylor and a meal. For more information, call the parish office.

☆☆☆
Sacred Heart Parish, Terre Haute, will hold a garage sale from 8 a.m. to 3 p.m. at the Club for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆☆
A pro-life rosary will be prayed at 9:30 a.m. at the Club for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆☆
All Saints School, Columbus, will hold its 4th annual auction at the Knights of Columbus Hall in Columbus. Dinner, silent and live auctions, dancing. Tickets are \$10 per person. All proceeds benefit the All Saints Catholic School facility. For more information, call 812-379-9353.

☆☆☆
Mt. St. Francis Retreat Center will hold a retreat, "Music and Healing" from 10 a.m. to 4 p.m. Cost is \$25. For more information, call 812-923-8617.

☆☆☆
St. Simon Parish Athletic Booster Club, 8400 Roy Road, will hold a Las Vegas Night in Feltman Hall from 8 p.m. to 1 a.m. All proceeds will benefit the Lauren Baca Medical Fund. Admission is \$2. For more information, call the parish office.

☆☆☆
St. Paul, Sellersburg, will meet for

Kordes Enrichment Center in Ferdinand will hold a day of centering prayer today. For more information, call Kordes at 812-360-2777, ext. 2907 or toll-free at 800-980-2777, ext. 2907.

☆☆☆
The Young Widowed Group will dine at Pesto's Restaurant, 303 N. Alabama, at 6 p.m. After dinner, the group will go to the American Catholic Theatre, 401 E. Michigan St., to see "1968." For ticket information, call Vince at 317-898-3580.

☆☆☆
Positively Singles will gather to spend the day (beginning around 8 a.m.) at the Indianapolis 500 Time Trials. Call Judy Carus at 317-578-4052 or Trish Haley at 317-475-0029 for more details.

☆☆☆
The Archdiocese Family Life Office will hold a remittance workshop for separated/divorced Catholics' ministry. For more information, call 317-236-1596.

☆☆☆
May 22
Holy Family Parish, Richmond, will hold an outdoor Mass at 10 a.m. with a pitch-in dinner at 12 p.m. for all three Richmond parishes.

☆☆☆
St. Paul, Sellersburg, will hold a Pentecost celebration at 7 p.m. in the church. Evening includes singing and scripture followed by fellowship and refreshments. Everyone is invited. For more information, call Ron Shewee at 812-246-4555.

☆☆☆
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, 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.

☆☆☆
The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., beginning at 1 p.m. with ongoing formation classes. At 2 p.m., formation classes for new members will be held, followed by a benediction and service at 3 p.m. A business and counsel meeting will follow. For more information, call 317-637-7309.

☆☆☆
The Father Bernard Strange rosary group of St. Bridget Parish, Indianapolis, will meet at 10 a.m.

☆☆☆
Bingos:
MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m.
TUESDAY: St. Michael, 6 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Mgr. Sheridan, K of C Council 6138, Johnson Co., 7 p.m.; St. Pius X, Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1929 Georgetown Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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A Marian Day of Prayer
May 17, 1994
9:30 a.m. - 3:30 p.m.

Evening For People In Health Care

(Doctors, Nurses, Doctor's Office Personnel, etc.)
May 18, 1994

Music And Healing

May 21, 1994
9:30 a.m. - 4:30 p.m.

FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:
CALL: (812) 923-8817 OR WRITE: Director of Retreats,
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Youth News/Views

Ritter students take a hike to help raise funds

by Mary Ann Wyand

Some students chose to walk, others opted to run, and one enterprising athlete decided to run and dribble a basketball during Cardinal Ritter High School's 15th annual Runathon on April 22.

Even Mother Nature cooperated with this spring fitness event and fund raiser. The weather was warm and sunny, and a breeze cooled students' and faculty members as they burned calories to help raise funds for school athletic programs as well as Ritter freshman Adam Purichia's health care expenses.

Adam is battling cancer, and the entire Ritter student body—from both the high school and junior high school—turned out to hike 5 kilometers in return for pledges that will help the Purichia family from St. Malachy Parish in Brownsburg.

The event raised \$20,000 this year, well over the \$13,500 that Ritter students collected in pledges last year and the \$11,500 they earned the year before that.

"We try to get an all-school participation activity which is not based upon competition," Ritter development director Vince Lorenzano explained. "It's based upon student activity and involvement. We had 432 kids participating out of a total of 440 students."

Ritter track team members started the 5-K event in good form and finished first, as expected, but students knew the fitness event wasn't a race.

The real challenge involved collecting the most pledges to earn prizes ranging from used automobiles to electronics, compact discs and sweatshirts.

Cardinal Ritter Junior High School eighth-grader Ty Matheny topped all of the students in both the high school and junior high school by collecting \$544 in pledges to earn a 1985 Chevrolet Camaro.

Ty doesn't have a driver's license yet, but his family now has another car he can ride around in!

Ritter freshman Dan Komlanc, who also isn't old enough to drive, won a 1985 Ford Escort in the general drawing.

One-third of the funds raised went to the Purichia family for Adam's health care expenses. The rest of the money will benefit Ritter's athletic programs and other school expenses.

"I was very honored to accept a gift of \$6,000 on behalf of Adam and his family," St. Joseph parishioner Doris Purichia of Indianapolis, who is Adam's grandmother, explained. "The Ritter kids are great."

Adam was diagnosed with leukemia when he was 4 years old, she said. He is now 17.



WALKING FOR ADAM—Cardinal Ritter High School sophomores (from left) Danielle Faires of St. Gabriel Parish, Melissa Hohmann from St. Malachy Parish in Brownsburg, and Carmen Kennie of St. Thomas Aquinas Parish help raise funds for Ritter freshman Adam Purichia's health care expenses and a variety of school programs during the Indianapolis West Deanery high school's 15th annual Runathon on April 22. Adam is a member of St. Malachy Parish. (Photo by Mary Ann Wyand)

"He went through the treatments and went into remission for about eight or nine years," his grandmother said. "He wrestled and played basketball and football in the Catholic Youth Organization league, and played baseball during the summer in Brownsburg. Two years ago, this (his battle with cancer) started all over again. He went through treatments at both Riley Hospital for Children and Methodist Hospital in Indianapolis. After a few treatments, they decided to do a bone marrow transplant a year ago."

Adam is continuing his cancer treatments at St. Jude Children's Hospital in Memphis, she said, and hopes to have another bone marrow transplant this year.

"The Ritter students and the St. Malachy parishioners (who also have sponsored fund raisers for Adam) have been great," Purichia said. "You don't realize how many friends you have and how much they care until something like this happens."

Cardinal Ritter High School and Junior High School students supported this fund raiser "with zeal and inspiration," Lorenzano said. "This student body has been fantastic. They've just gone all out to help Adam and the school. I don't imagine you could find too many schools that could raise \$20,000 in a two-week period in a runathon. The most amazing thing to me is the way they reacted to the need and really responded."



NBA STYLE—This Cardinal Ritter High School athlete adds a National Basketball Association flair to the school's 15th annual Runathon on April 22 as he runs and dribbles a basketball on the 5-K course. (Photo by Mary Ann Wyand)



FINAL LAP—Father Joseph Schaedel, president of Cardinal Ritter High School in Indianapolis, joins Ritter faculty members (from left) DiAnn Taphorn, Linda Mann and Franciscan Sister Rita Vukovic during the school's 15th annual Runathon on April 22. Father Schaedel is leaving Ritter at the end of this school year to assume additional archdiocesan responsibilities as moderator of the curia. (Photo by Mary Ann Wyand)

Youth ministers called, challenged

Catholic youth ministers from the Midwest will gather at St. Mary's College in South Bend this June for the 1994 Mid-America Youth Ministry Conference.

From June 24-26, those who work with youth will be "Called and Challenged," called to transform the world and challenged to make a difference in American culture.

Registrations are due by May 20. For information, contact the archdiocesan Office of Youth, Young Adult and Campus Ministries at 317-236-1493 or 1-800-382-9836, extension 1439.

Sponsored by the Region VII Youth Ministry Coalition, the conference brings together five nationally-known speakers.

Father George Clements is heralded as the first Catholic priest to adopt a child. His program "One Church, One Child" became the inspiration for similar programs started in more than 32 states.

Former President George Bush named Father Clements "one of the nation's top 20 anti-drug fighters." NBC's award-winning film, "The Father Clements Story," portrays his life achievements.

Father Virgil P. Elizondo of San Antonio, another keynote speaker, is the founder and first president of the Mexi-

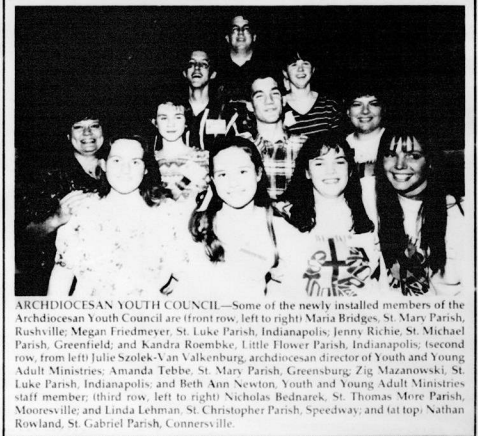
can American Cultural Center. He also founded the Incarnate Word Pastoral Institute as well as an international weekly televised Mass for the Americas.

Edwina Gately, also a keynote speaker, founded the Volunteer Missionary Movement in England to recruit, prepare and send missionaries to work in countries of the developing world. She also founded the Chicago Genesis House, a house of hospitality and nurturing for women involved in prostitution.

Jesuit Father William J. O'Malley, a university and high school professor, is internationally-known for his presentations and writings. Two of his recent books are "Young People and . . . You Know What" and "Why Be Catholic?"

Brian Reynolds, the fifth keynote speaker, serves as the chief administrative officer for the Archdiocese of Louisville. He has worked as an author, trainer, and consultant in youth ministry for 15 years.

Workshops and focus areas will address topics such as parent-teen communication, clowning as ministry, youth at risk, media and consumerism, and using contemporary music to reach youth.



ARCHDIOCESAN YOUTH COUNCIL—Some of the newly installed members of the Archdiocesan Youth Council are (front row, left to right) Maria Bridges, St. Mary Parish, Rushville; Megan Friedmeyer, St. Luke Parish, Indianapolis; Jenny Richie, St. Michael Parish, Greenfield; and Kandra Roembke, Little Flower Parish, Indianapolis; (second row, from left) Julie Szokel-Van Valkenburg, archdiocesan director of Youth and Young Adult Ministries; Amanda Tebbe, St. Mary Parish, Greensburg; Zig Mazanowski, St. Luke Parish, Indianapolis; and Beth Ann Newton, Youth and Young Adult Ministries staff member; (third row, left to right) Nicholas Bednarek, St. Thomas More Parish, Mooresville; and Linda Lehman, St. Christopher Parish, Speedway; and (at top) Nathan Rowland, St. Gabriel Parish, Connersville.

Campus Corner

Fr. Hesburgh speaks at Marian graduation

He urges graduating class to have competence, compassion, commitment

by John F. Fink

Holy Cross Father Theodore M. Hesburgh addressed the graduating class at Marian College Sunday that, if they are competent, have compassion and are committed, they will be able to make a difference in the world.

The priest who was president of the University of Notre Dame for 35 years, until 1987, gave the commencement address and received an honorary degree during the commencement exercises at the Indianapolis

Catholic college. He was introduced by Dr. Daniel A. Felicetti, Marian president.

Indianapolis Archbishop Daniel M. Buechlein gave the invocation to begin the commencement ceremonies. A total of 151 degrees were conferred.

Father Hesburgh received his 128th honorary degree, far more than any other person.

Also receiving honorary degrees were Kenneth I. Chapman, recently retired as head of the Indianapolis Foundation; Christel DeHaan, co-founder of RCI, and

Franciscan Sister Annata Holohan, who is completing her service as congregational minister of the Sisters of St. Francis of Oldenburg, who operate Marian College.

Father Hesburgh, who was recently named chairman of the Board of Overseers of Harvard University, told the graduating class that he offered his Mass that morning for them, praying that they might make a difference in the world during their lives after graduation. "To make a difference, you have to be different," he said. "Don't take the sloppy way out."

He urged them to develop what he called "the three Cs—competence, compassion and commitment." He said he wasn't concerned about their competence because they were graduating from an outstanding college.

He defined compassion as "to suffer with someone," and he said there is much in the world today to suffer with. However, he said, "compassion alone won't do it. It's easy to suffer with someone but then sit back and do nothing."

He told the Gospel story of the Good Samaritan, of the man who was attacked by thieves on the road between Jerusalem and Jericho. He said that the first two men who passed by undoubtedly had compassion for the poor man, but they didn't do anything about it. It took the Samaritan to have the commitment to help the man.

Father Hesburgh also reminded the

graduating class of the words of Jesus in the 25th chapter of Matthew's Gospel when he said that, when you feed the hungry, give drink to the thirsty, clothe the naked, visit the sick and those in prison, you do it to him. He said that St. John of the Cross was noted for caring for the poor, much as Mother Teresa does today. One day he found a wretched man in the gutter. As he brought him to his hospital and began to care for him, he found wounds in the man's hands, feet and side. As John washed the wounds, the man disappeared.

Father Hesburgh also told the story of Dr. Tom Dooley, the Notre Dame graduate who did so much to care for the people of Vietnam, first as a Navy doctor and then on his own. Dooley built 12 hospitals and an equal number of orphanages, Father Hesburgh said, and for a period of time he was the only doctor for two million people. Dooley, who had a great devotion to Mary and to the Grotto at Notre Dame (a statue of Dooley is near the Grotto), died of cancer on his 34th birthday.

"Tom Dooley and people like him are making a difference," Father Hesburgh said. "There is something you, too, can do to make a difference if you are competent, compassionate and committed. You will not only make a difference in this world, but it will also bring you to eternal life because what you did for these the least of my brethren you did for me."

The College Years: The best days of my life (or so they say)

by Patti Carson

Things will never be like this again, or at least that's what they tell me.

Being the youngest of the nine children in my family, I often receive a great deal of seemingly important advice from my older brothers and sisters.

During a recent vacation, I had the chance to visit with several of my brothers and sisters. Each offered a surprisingly similar message.

"Things will never be like they were in college."

"Those were the days."

"I'd give anything to be back there again."

That's what they told me. Our holiday dinner turned into a long spell of reminiscing about their college days.

My brother Eddie recalled that cold

winter morning when his wet hair actually froze during his arduous trek to class.

My sister Katie remembered playing hide-and-seek in the library once during finals week.

Cecilia merely remembered the parties and some great card tricks.

They smiled when they thought of the friends they made, the classes they took, and the fun they had during their college years.

Even my father chimed in with a story of stolen cafeteria utensils.

From what they all tell me, these are the days.

And I'm sure that they are, but on a bleak afternoon I often wonder when I'm going to actually miss the dining hall food or miss having to take the utmost care to make sure that neither my feet nor any other appendage of my body touches the shower walls or floor. And I wonder

when I'm going to miss pulling all-nighters studying for those biology exams which count for a third of my semester grade.

I will probably miss, however, those late-night talks and watching "Seinfeld" with people who can truly appreciate it. And I will miss singing the "Happy Days" theme song in the shower while someone accompanies me with her musical toothbrush at the sink. I might even miss those late-night pizza attacks, when only Papa John's Pizza can save us.

I think it's safe to say that any freshman has come a long way in the past few months. By the end of the holiday break, I could not wait to get back to school. This is probably because, along with a pile of biology homework, a mean 1 a.m. pool tournament was awaiting me down in the lounge.

School is where the fun is, and it's where my friends are. School is also where the books are, but nothing in life is perfect. Any day is easy to tackle when you go about it with the right attitude.

Slowly I begin to understand why my sisters and brothers repeatedly tell me to savor this time and to make it mine because things will never be like this again.

Never again will I have a support group when I shrink a shirt in the dryer. Never again will my wardrobe encompass the clothes of any given girl on my floor.

So these are the days! After all, where else can you play a quick round of hide-and-seek with your friends in a library after a long day's work?

(Patti Carson is a freshman at St. Mary's College in Notre Dame and is a member of St. Susanna Parish in Plainfield.)

Contemporary gospel singer Amy Grant receives Pax Christi Award from St. John's University

By Catholic News Service

COLLEGEVILLE, Minn.—Contemporary gospel singer Amy Grant received the Pax Christi Award from St. John's University of Collegeville.

Grant is the third woman and ninth layperson to receive the Pax Christi award, which honors those who espouse a profound and earnest zeal of Christian ideals, according to the announcement.

"The Christian values she incorporates into her life and music career have reached millions of young people," said Benedictine Brother Dietrich Reinhart, university president. "She is a contemporary Christian role model for today's generation."

Grant, 33, has won five Grammy Awards and has had seven albums reach platinum-level sales. Her current release,

"Heart in Motion," has sold more than 4 million copies.

After signing her first record contract at age 15, Grant has successfully topped the charts of Christian and pop music. She is a supporter of various causes including the Cancer Society, the American Heart Association, Habitat for Humanity and the Make A Wish foundation.

She and her singer/songwriter husband, Gary Chapman, have three children and live in Franklin, Tenn.

The Pax Christi Award has been presented since 1963 in recognition of people who link Benedictine values to contemporary Christian life.

Previous recipients have included Edward Skillen, editor of the Catholic magazine *Commonweal*; Archbishop John R. Roach of St. Paul and Minneapolis; and Father John Courtney Murray, a Jesuit

PAX CHRISTI AWARD WINNER—Amy Grant, a contemporary gospel singer, receives the 1994 Pax Christi Award from St. John's University in Minnesota.



theologian who influenced Vatican II reforms.

The award to Grant was presented as part of a ceremony and concert May 1 in the Abbey Church at St. John's University. Grant was the featured soloist in a

choral concert featuring her longtime friend and songwriting partner Michael W. Smith.

The ceremony and concert was broadcast by American Public Radio affiliates on May 8.

St. Mary parishioner garners awards, recognition, internship

Mara Kaiser, a Butler University student and parishioner of St. Mary Church in Richmond parishioner, was recognized in "Who's Who in American Colleges and Universities" this year. The newly-initiated member of Mortar Board (a national student-run service society), she was also named a Butler University overall outstanding student, has been granted an internship in theatre arts administration in New York under the guidance of Roy Som Yo, the managing producer of the Tony Awards. She serves as a lector in the actor's chapel

in midtown Manhattan. Kaiser also received the theatre award for the highest grade point average of a junior in the Jordan College of Fine Arts at Butler University.

St. Mary of the Woods College will welcome more than 250 alumnae and friends of the college for its class reunion celebration on May 13-15.

Alumnae from classes in five year increments between 1934 and 1989 will return to the St. Mary of the Woods

campus to meet up with classmates, friends, faculty, staff and Sisters of Providence, said Elizabeth Tuttle, director of the alumnae office and 1965 SMWC graduate.

A special awards banquet will be held for the alumnae and guests on May 14 from 7-9 p.m. in O'Shaughnessy dining room. Award presentations will include the Mother Theodore Guerin Medalion, presented to Karen Kuhl Thomas, a 1963 SMWC graduate. Kuhl Thomas will receive the award in recognition of her devotion as a foster parent to more than 80 drug-abused babies.

Television and the family: Guidelines for good viewing

Pope's message for World Communications Day this Sunday

by Pope John Paul II

In recent decades, television has spearheaded a communications revolution which has profoundly affected family life. Today television is a primary source of news, information and entertainment for countless families, shaping their attitudes and opinions, their values and patterns of behavior.

Television can enrich family life. It can draw family members closer together and foster their solidarity with other families and with the community at large. It can increase not only their general knowledge but also their religious knowledge, making it possible for them to hear God's word, to strengthen their religious identity and to nurture their moral and spiritual life.

Television can also harm family life by propagating degrading values and models of behavior; by broadcasting pornography and graphic depictions of brutal violence; by inculcating moral relativism and religious skepticism; by spreading distorted accounts of news events and issues; and by glorifying false visions of life that obstruct the realization of mutual respect, of justice and of peace.

Even when television programs themselves are not morally objectionable, television can still have negative effects on the family. It can isolate family members in their private worlds, cutting them off from authentic interpersonal relations; it can also divide the family by alienating parents from children and children from parents.

Because the moral and spiritual renewal of the human family as a whole must be rooted in the authentic renewal of individual families, the theme for the 1994 World Com-

munications Day—"Television and the Family: Guidelines for Good Viewing"—is especially timely, particularly during this International Year of the Family, when the world community is seeking ways to strengthen family life.

In this message, I wish especially to highlight the responsibilities of parents, of the men and women of the television industry, of public authorities, and of those with pastoral and educational duties in the church. In their hands lies the power to make television an ever more effective medium in helping families to fulfill their roles as a force for moral and social renewal.

God has entrusted parents with the grave responsibility of helping their children "to seek the truth from their earliest years and to live in conformity with the truth, to seek the good and promote it" (Message for the 1991 World Day of Peace). It is therefore their duty to lead their children to appreciate "whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious" (Phil 4:8).

Thus, besides being discriminating television viewers themselves, parents should actively help to form in their children viewing habits conducive to sound development, human, moral and religious. Parents should inform themselves in advance about program content and make a conscious choice on that basis for the good of the family—to watch or not to watch. Reviews and evaluations provided by religious agencies and other responsible groups—together with sound media education programs—can be helpful in this regard. Parents should also discuss television with their children, guiding them to regulate the amount and quality of their viewing, and to perceive and judge the ethical values underlying particular programs, because the family is "the

privileged means for transmitting the religious and cultural values which help the person to acquire his or her own identity" (Message for the 1994 World Day of Peace).

Forming children's viewing habits will sometimes mean simply turning off the television set, because there are better things to do, because consideration for other family members requires it, or because indiscriminate television viewing can be harmful. Parents who make regular, prolonged use of television as a kind of electronic baby sitter surrender their role as the primary educators of their children. Such dependence on television can deprive family members of opportunities to interact with one another through conversation, shared activities and common prayer. Wise parents are also aware that even good programs should be supplemented by other sources of news, entertainment, education and culture.

To guarantee that the television industry will safeguard the rights of the family, parents should express their legitimate concerns to media producers. Sometimes they will find it useful to join with others in associations which represent their interests in relation to the media, to sponsors and advertisers, and to public authorities.

Television personnel—executives and managers, producers and directors, writers and researchers, journalists, on-camera performers and technical workers—all have serious moral responsibilities to the families that make up such a large part of their audience. They are also, in their personal lives, those who work in television should be committed to the family as society's basic community of life, love and solidarity. Recognizing the influence of the medium in which they work, they should promote sound moral and spiritual values, and avoid "anything that could poison the family in its existence, its stability, its balance and its happiness," including "eroticism or violence, defense of divorce or antisocial attitudes among young people" (Paul VI, Message for the 1969 World Communications Day).

Television is often required to deal with serious themes: with human weakness and sin, and their consequences for individuals and society; with the failings of social institutions, including government and religion; with weighty questions about the meaning of life. It should treat these subjects responsibly—without sensationalism and with a sincere concern for the good of society, as well as with scrupulous regard for the truth: "The truth shall make you free" (Jn 8:32), Jesus said.

In fulfilling its public responsibilities, the television industry should develop and observe a code of ethics which includes: a commitment to serving the needs of families and to promoting values supportive of family life. Media councils, with members from both the industry and the general public, are also a highly desirable way of making television more responsive to the needs and values of its audiences.

Whether television channels are under public or private management, they represent a public trust for the service of the common good; they are not the mere private preserve of commercial interests or an instrument of power or propaganda for social, economic or political elites; they exist to serve the well-being of society as a whole.

Thus, as the fundamental "cell" of society, the family deserves to be assisted and defended by appropriate measures of the state and other institutions, with particular responsibilities on the part of public authorities where television is concerned.

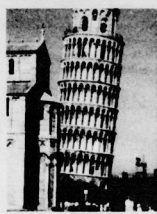
Recognizing the importance of a free exchange of ideas and information, the church supports freedom of speech and of the press (cf. *Gaudium et Spes*). At the same time, she insists that "the rights of individuals, families and society itself to privacy, public decency and the protection of basic values" demand to be respected (Pontifical Council for Social Communications, "Pornography and Violence in the Media: A Pastoral Response"). Public authorities are invited to set and enforce reasonable ethical standards for programming which will foster human and religious values on which family life is built, and will discourage whatever is harmful. They should also encourage dialogue between the television industry and the public, providing structures and forums to make this possible.

Church-related agencies, for their part, render an excellent service to families by offering them media education and film and program evaluation. Where resources permit, church communications agencies can also help families by producing and disseminating family-oriented programming, or by promoting such programming. Episcopal conferences and dioceses should consistently make the "family dimension" of television part of their pastoral planning for communications (cf. Pontifical Council for Social Communications, "Aetatis Novae").

Since television professionals are engaged in presenting a vision of life to a vast audience, which includes children and young people, they can profit from the pastoral ministry of the church, which can help them to appreciate those ethical and religious principles which give full meaning to human and family life. "Typically, pastoral programs of this sort should include ongoing formation which will help these men and women—many of whom sincerely wish to know and to do what is ethically and morally right—to integrate moral norms ever more fully into their professional work as well as their private lives" (ibid.).

The family, founded on marriage, is a unique communion of persons which God has made the natural and fundamental group unit of society ("Universal Declaration of Human Rights"). Television and the other communications media have immense power to sustain and strengthen such communion within the family, as well as solidarity with other families and a spirit of service to society. Grateful for the contribution to such communion within the family and among families which television has made and can make, the church takes the occasion of World Communications Day 1994 to encourage families themselves, media personnel and public authorities to realize to the full their noble calling to strengthen and promote society's first and most vital communion, the family.

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African synod closes with two final documents

Bishops give pope 64 propositions as basis for post-synodal exhortation

by John Thavis
Catholic News Service

VATICAN CITY—The Special Synod of Bishops on Africa closed out a month of celebration, speech-making and pastoral debate with two important final documents and another rhythmic liturgy in St. Peter's Basilica.

The synod's conclusions traced a spiritual vision for the continent: a marriage of Christian and African values that can help inspire solutions to poverty, ethnic hatred, personal alienation and interreligious tensions.

Pope John Paul II, recovering in the hospital from a broken thigh bone, pronounced the April 10-May 8 synod a success. Comments from many of the 173 participating African bishops indicated that they, too, were happy with the results and eager to put them into practice.

"This synod gave expression to genuine African thoughts. We hope it will be supported and publicized, because the African church has come to stay," said Nigerian Bishop Brian Usanga of Calabar.

The closing Mass was presided over by Nigerian Cardinal Francis Arinze, apparently the first time a black African cardinal has been the main celebrant at the papal altar in St. Peter's. Like the synod's opening liturgy, it was enlivened by African drums and swaying dance among the basilica's marble halls.

In a sermon read by Cardinal Arinze, the pope said the synod illustrated the maturity of Africa's young and energetic local churches.

"Now we await the right moment to transfer its fruits to your continent," he said. The pope planned to travel personally to Africa to lead the second, "celebratory" phase of the assembly, probably sometime in 1995.

The pontiff, who was forced to miss the last 10 days of the assembly after he fell in his Vatican apartment, met with synod leaders in his hospital room May 6. He also recorded a message to synod participants that was played after the closing Mass.

"The Redeemer is knocking at Africa's door. Welcome him, Africa. Let him walk along all the paths of your culture, in the life of your ancient populations," he said.

The synod spent its final week focusing on two texts: a message to be made public and a list of 64 propositions to be given to the pope as the basis for his post-synodal exhortation. Catholic News Service obtained a copy of the propositions, which were slightly amended before being approved in a final vote.

Both documents, with different areas of emphasis, carefully explored internal church policies while speaking forcefully on African peace and justice issues.

"On the eve of the 21st century when our identity is being crushed in the mortar of a merciless chain of events, the fundamental need is for prophets to arise and speak in the name of the God of hope for the creation of a new identity," said the 16-page message issued May 6.

The first of the propositions asked for a "new and urgent evangelization of African men and women," who were described as oppressed by wars, disoriented by religious sects, manipulated by foreign media and victimized by outside ideologies.

What emerged from the message and the propositions were general positions and some specific proposals on key topics of synodal debate.

►Economic justice. The synod, citing unjust trade terms and pricing systems, asked for substantial or total remission of the foreign debt that "humiliates our nations."

►War and weapons. Africa was described as "bleeding and burning in many places," with ongoing wars in Sudan, Rwanda, Angola, Liberia, Somalia and elsewhere. Speaking in the name of Africa's millions of refugees, synod fathers urged U.N. intervention to establish peace.

It called the large-scale sale of weapons to Africa a "scandal."

►Women. The message said the alienation felt by many African women demonstrates a "structure of sin" engulfing African societies. It said women need quality formation not only to prepare for a family role but to open up "all the social careers from which traditional and modern society tend to exclude her."

One of the propositions said it was imperative that women be included in various levels of decision-making in the church and that the church establish ministries for women. Each bishop's conference must champion the rights of women in areas such as widowhood, brideprice, pregnancy and single mothers, it said.

►Inculturation. The propositions recommended that local churches change parts of the liturgical celebration provided essential elements are not altered in order to increase the understanding and participation by the faithful.

Citing the problem of Catholic couples excluded from the sacraments because they went through traditional African marriage forms which are not acceptable to the church, the synod recommended that a communion on marriage in Africa be created which will include married couples among its members. It would study all questions concerning African marriage from the point of view of theology, sacraments, liturgy and canon law.

On another inculturation topic, one proposition recommended that as long as precautions are taken not to diminish

worship of God or veneration of the saints, ancestor veneration be permitted with proper liturgies.

Family. The synod's message denounced the preparatory document of a U.N. population conference scheduled for Cairo this September, saying the text attempts to impose abortion and an immoral lifestyle upon the whole world. "We condemn this individualistic and permissive culture which liberalizes abortion and makes the death of the child simply a matter for the decision of the mother," the document said.

►Politics. The synod's final documents criticized corruption and "lust for power" among African leaders, as well as the "idolatry of ethnicity" which has led to recent bloody wars. It said lay Christians must be better motivated to influence economic and political policies, and to help consolidate democratic reforms on the continent.

The synod, along with the pope, issued repeated calls for an end to ethnic violence in Rwanda, where tens of thousands were killed in April and May. It hailed the first free elections in South Africa as a source of joy.

►Dialogue with Muslims. A controversial topic on the synod floor, it became the subject of debate and amendments to the propositions, according to bishops. The synod ended up encouraging dialogue with all Muslims of good will, but warning against forms of militant Islamic fundamentalism.

The synod's final documents aimed to encourage the African church's work force, citing the increase in vocations as well as the growing role of small Christian communities. However, they recommended a review of the entire system of priestly formation in Africa. They also stressed the value of priestly celibacy.

In expressing appreciation for the widespread work of men and women religious in Africa, the synod made it clear that religious orders that have not operated in Africa are not encouraged to come seeking new vocations on the continent.

African church leaders have complained that some orders are exploiting the vocations boom on the continent in order to replenish their own dwindling membership.

One proposition said Africa's many catechists deserve greater recognition and encouraged bishops to make sure they receive improved status, proper housing and adequate pay.

The synod asked churches in Africa to be more self-sacrificing in order to be more self-sufficient. But it also requested that older churches continue to offer financial support.

The synod's final words on social communications reflected a double concern: African bishops; that the church needs to use its own media and help train qualified communications personnel, and that resistance is needed to a heavy influx of Western programming that is at times pornographic and violent.

It called for creation of local radio stations, a continent-wide religious radio station and a possible satellite channel for the church in Africa.



SERVICE OPPORTUNITIES



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St. Louis de Montfort Catholic Church, Fishers, Indiana, is seeking a Youth Minister to administer and coordinate the religious education programs of the Parish for grades 5-12. Successful candidate will work with existing staff to develop coordinated services for all students. Duties include recruitment, supervision and coordination of catechists, curriculum and program development and related duties. Applicants should be certified in Youth Ministry, be working toward such certification or have experience in youth ministry. If interested, please contact Jane Schrupf, Director of Religious Education, at the Parish Office, 11441 Hague Road, Fishers, Indiana, 46038, telephone 317-842-6778. Applications accompanied by a resume are due by June 15, 1994.

Parish Ministry Position Available

St. Paul the Apostle Parish is seeking a qualified person to coordinate religious education and campus ministry programs.

Send resume/inquiries to:
Susan Yost
1801 Southwood Drive
Greencastle, IN 46135

PRINCIPAL

Trinity High School in Louisville, Kentucky, is conducting a search for a Principal for the 1994-1995 school year.

The principal is the chief operating officer, responsible for planning and implementation of an academic program that is consistent with the mission and philosophy of the school. The principal is accountable to the president.

This all boys Catholic high school with an enrollment of 1,000 has an active, supportive board committed to a vision and a well-developed strategic plan in which the student is the focal point. Trinity has been recognized by the U.S. Department of Education as a School of Excellence.

The ideal candidate will be Catholic, mature in faith, experienced in school leadership and committed to youth. A skilled and creative problem solver, the candidate will be energetic and goal directed with demonstrated ability to motivate and mentor faculty.

Master's degree. 5 years teaching experience. 5 years school administrative experience and certification in secondary school principalship are minimum requirements.

Resume and statement of qualifications should be mailed to:
Trinity High School Search Committee
4811 Shelbyville Road
Louisville, Kentucky 40207

All resumes must be received by May 28, 1994.

BOOK REVIEWS

Book explores mind, body, spirit

HEALING WORDS: THE POWER OF PRAYER AND THE PRACTICE OF MEDICINE, by Dr. Larry Dossey. HarperCollins (New York, 1993). 291 pp., \$22.00.

Reviewed by Rosemary Anton
Catholic News Service

If you ever have entered a health foods store, tentatively ready to believe that embracing a new regime of dietary practices would improve your life only to experience a barrage of doubts when encountering a variety of seemingly magical

products and claims, then you will understand some of my reaction to Dr. Larry Dossey's "Healing Words: The Power of Prayer and the Practice of Medicine."

Dossey, a physician raised in the Bible Belt with a fervent tenet-meeting faith, later moved through agnosticism into Eastern spirituality and now devotes much time to exploring the connections between mind, body, and spirit, with emphasis on the many paradoxes found.

In "Healing Words" his exploration crosses such diverse territory as the writings of Christian mystics, concepts from quantum mechanics, Jungian theories about the subconscious

studies of parapsychology, and teachings of both Eastern and Western philosophy and religion.

Using both anecdotal and statistical evidence, Dossey reports events that defy logic effects preceding their causes, and human thought causing measurable changes in the growth of molds and even in the output of electronic equipment.

Although Dossey meticulously documents his cited studies, the average reader lacks the competence to assess their scientific validity. Some of the anecdotal examples are so open to alternate explanations that they weaken his case more than they illustrate it.

Additionally, a basic introduction into the principles of probability would have helped the reader better judge the role of coincidence and randomness in this study of perplexing and inconsistent events.

(Rosemary Anton is a lawyer and bioethicist working for the Catholic Health Corp.)

† Rest in Peace

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

natives of the archdiocese or have other connections to it.

† **BEESON, Charles**, 42, Holy Name of Jesus, Beech Grove, April 22. Son of Pauline Beeson; brother of Richard and James, nephew of Katherine Roberts.

† **BOHNERT, James L.**, 63, Holy

Spirit, Indianapolis, April 25. Husband of Norma A. father of Steven L. and Douglas A.; stepfather of Jayne Neely; brother of Paul Bohnert and Susie Heath; grandfather of two; step-grandfather of two.

† **BOSO, Jim Lee**, 67, St. Matthew, Indianapolis, April 30. Husband of Mary; father of Maria Shipley, Molly Burkett, Kitty Boso, and Cap Boso; grandfather of five.

† **CAPASSO, Louise Terese**

Honuff, 90, Prince of Peace, Madison, April 16. Mother of Vincent Capasso; sister of Charles Honuff; grandmother of six; great-grandmother of 14.

† **CHRISTEN, Mary Lou**, 81, Holy Spirit, Indianapolis, April 21. Mother of Bruce, Eric, Elaine Trumpey and Anita Lippert; sister of Helen Westerman, Aggie Gross, Jean Hesse, Tillie Reising, Larry Reising and Carol Reising; grandmother of eight.

† **D'AY, Mary**, 72, St. Columba, Columbus, April 25. Mother of Kimberli Blunt; sister of Eric Anglin and Robert Brown.

† **DEVITO, Margaret L.**, 71, Holy Trinity, Richmond, May 2. Wife of Frank; mother of Frank Jr., Richard and Rita Puvare; sister of Pauline Wood; grandmother of nine; great-grandmother of one.

† **DIERKERS, Elizabeth Mary**, 82, St. Philip, Neri, Indianapolis, May 2. Sister of Catherine M. Dierkars; Margaret M. Dierkars and Judith M. Janney.

† **EDER, Betty J.**, 73, St. Mary, North Vernon, May 2. Wife of Donald M.; mother of Pat, David, Paul, Dora, Thomas, Linda Hughes, Susie Miller and Nancy Whitfield; grandmother of 17; great-grandmother of one.

† **FULLER, Paul E.**, 66, Little Flower, Indianapolis, April 23. Husband of Dorothy S.; father of Anna Renald, Anthony, Russell, Lorretta McCafferty, Denis, Schmid and Carolyn Fernandes; brother of Charles, Robert and Dorothy; brother-in-law of 15.

† **HADLEY, Sarah**, 90, St. Bridget, Indianapolis, April 28. Mother of Arthur Jr., Dorothy Fanning and Anne Smith; grandmother of five.

† **HATTON, Anna**, 73, St. Vincent de Paul, Shelbyville, April 24. Sister of Leona Beyer; aunt of Dorothy Adkins.

† **JOHNSON, Jack**, 84, Sacred Heart, Clinton, May 3. Stepfather of J. Vernon and Martha L. Vetter; brother of Marion Frutiger.

† **JONAS, Charles J.**, 67, Holy Guardian Angels, Cedar Grove, April 22. Husband of Betty; father of Michael, Thomas, Gerald, Becky, Bartina, Paula Meyer and Melissa Lettingwell; son of Frances Jonas; brother of John, Cornelius, Mary May, Rita Vail and Margaret Betscher; grandfather of 14.

† **KONOVSEK, Louis**, 77, Holy Trinity, Indianapolis, April 18. Husband of Dora Konovsek; father of Dolores Sheehan; brother of Joseph, Frances, Angela Ule and Mary Gunderson.

† **LAFAYE, Mary**, 58, Catholic Community of Columbus, Columbus, April 25. Mother of Nancy Young; sister of James Mayes, Robert Mayes, Thomas Mayes, Michael Mayes and Dorothy Lay.

† **MAPLE, Margaret E.**, 76, St. Mary, Rushville, April 23. Wife of Charles J.; Maple mother of Peter O. Connolly and Mike Connolly; sister of Mamie Hood and Katherine Lloyd; grandmother of five.

† **MERCURIO, Anna J.**, 95, St. Anthony, Richmond, April 18. Mother of Joan Mercurio; sister of Rose Dattilo.

† **MODICA, John**, 67, Good Shepherd, Indianapolis, April 13. Father of John Jr. and Kathy Johnson; brother of Mary Stahl.

† **MUELLER, Frances**, 78, Our Lady of Lourdes, Indianapolis, April 30. Mother of George M.; sister of Theresa Maria Spigel and Rita Hornaday; grandmother of three.

† **MUMMAUGH, Rosemary**, 74, Holy Trinity, Indianapolis, April 26. Wife of John; mother of Dennis Diehl and Daniel Diehl; sister of Joseph Broderick, Tim Broderick, John Broderick, Albert Albin and Pauline Smith; grandmother of six; great-grandmother of five.

† **PAPPIN, Mary Ellen**, 66, Holy Family, Richmond, May 3. Mother of Michael, Richard and Michelle Herig; grandmother of five.

† **PICKER, Edwin C.**, 78, St. Louis, Batesville, May 2. Husband

of Sara E. Picker; father of Susan Kramer, Elaine Beck; stepfather of John M. McQueen; brother of Arthur, William, Ethel Kohnman, Velma Ortmann, Betty Keilior, Mary Ellen Floghe, Bernice Kelly and Eula Cook; grandfather of four.

† **PONTRICH, Marie Agnes**, 82, St. Mary, New Albany, May 2. Cousin of Mary A. Creed.

† **PRAKEL, Rose M.**, 85, St. Louis, Batesville, May 9. Mother of Don Prakes and Shirley Blanken; grandmother of nine; great-grandmother of 12.

† **FRIESHOF, Philip H.**, 78, Holy Spirit, Indianapolis, April 27. Husband of Agnes; father of Joann C. Calhoun; brother of Betty Bennett; grandfather of two.

† **RADEZ, Mary L. Jonta**, 88, St. Susanna, Plainfield, April 5. Mother of Frank A., Robert P., Rose Osborn, Catherine Schaefer and Mary Ann Sweeney; sister of Ann Greenwell; grandmother of 19; great-grandmother of 28; great-great-grandmother of two.

† **RAINBOLT, Michael Paul**, three months, St. Malachy, Brownsburg, April 19. Son of Kenneth and Elizabeth Rainbolt; grandson of Herb and Geri Rainbolt; John Schutt and Carole Higgins.

† **RAYMOND, William E.**, 75, Holy Spirit, Indianapolis, April 22. Husband of Anne; father of Sandra Wilkridge, Linda Raymond, Rebecca Graham, Mary Davidson, Michael Raymond and Joseph Raymond; grandfather of 11; great-grandfather of four.

† **ROELL, Robert John**, 71, St. Matthew, Indianapolis, April 30. Husband of Corrine; father of Theresa Ann Brandt, Christopher Roell and Nancy R. Miller; brother of Paul Roell and Marcella Kelsch; grandfather of eight.

† **SANDES, Margaret Louise**, 73, St. Anthony, Indianapolis, April 30. Mother of Monica S. Mitchell and Terry Sanders; sister of Bill Wilson; grandmother of four.

† **STINGER, Robert H.**, 81, St. Mary, Greensburg, May 7. Husband of Gertrude M.; father of Ronald J., Gerald W., Roger F. and Russell R.; brother of Hermann, Helen Olsen, Marian Barnett and Teresa Siew; grandfather of seven; great-grandfather of six.

† **WILKINS, Veda Downey**, 82, Little Flower, Indianapolis, April 23. Mother of James D., D. Richard N., Joseph E., Patricia R., Sharon C. Stamm and Mary K. Townsend; sister of Eugene Lewis and Anna Lewis; grandmother of 16; great-grandmother of 10.

† **PROVIDENCE SISTER FRANCIS E. BANNON**, 89, died on April 29.

Providence Sister Francis E. Bannon died at St. Mary of the Woods on April 29 at the age of 103. The Mass of Christian Burial was celebrated for her on May 2 in the Church of the Immaculate Conception.

The former Mary Ellen Bannon was born in Ireland. She entered the Congregation of the Sisters of Providence in 1924 and professed her final vows in 1931.

Sister Francis Eileen was the oldest Sister of Providence. She is survived by several cousins.

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Women religious respond to synod document

Responses highlight the upheaval religious orders have experienced

by Cindy Wooden
Catholic News Service

VATICAN CITY—When the Synod of Bishops meets in the fall to discuss religious life, it must look for ways to put into practice church teaching on the dignity of women, said documents prepared by the International Union of Superiors General.

"Women religious seem to be searching for a place and recognition in the actual structure of the church," said an analysis of responses to the synod's preparatory document.

The fact that four out of five members of Catholic religious orders are women makes it essential that their experiences in the church and in the world be taken seriously by the synod, said the documents released in early May.

"The synod is viewed as an ideal opportunity to explore avenues and Gospel reasons for the full inclusion of consecrated women in decision-making roles, in reflection processes and in ecclesial ministries," an overview of the responses said.

At the request of the Vatican secretariat for the synod, the International Union of Superiors General collected and analyzed responses to the synod's preparatory document sent in by individual religious, religious orders and associations of

religious. The overview of responses and a theological reflection on it highlight the upheaval most religious orders and their members have experienced.

The orders have re-examined their original identity and purpose, their mission in the world today, have drawn closer to the poor and oppressed, have improved theological formation and allow greater diversity within their communities, the document said. The result, it said, is that "women religious share a greater awareness of their gifts, their identity and their dignity."

But that awareness is not shared fully by the clergy nor by the faithful, the respondents said. "The death of women in processes of reflection and decision-making roles is experienced as particularly painful," the overview said.

Numerous and vigorous reactions point to a growing impatience with the persistent use of exclusive language and ways of describing relationships within the church—such as "obedience and submission"—which are not in

harmony with the notion of the church as a communion or as the people of God, it says.

Many of those responding to the preparatory document said members of the church in general no longer value religious life as a valid option for living the Christian life, the document said. "Young people seem unaware, indifferent, uninterested in the apostolic religious life, and they demonstrate an unwillingness or unreadiness to cherish long-term commitments," it said.

Within religious communities, the document said, the rapid changes of the past three decades have included "a paschal experience generally described as an identity crisis," a loss of members and an increased median age.

"The possibility and inevitability of extinction of a number of institutes 'because of a lack of members' is generally viewed with serenity and faith," it said. "There is a convergence of opinion in declaring that what no longer generates life has no evangelical reasons to survive."

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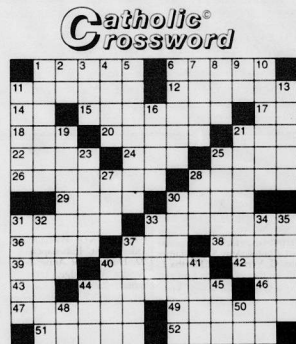
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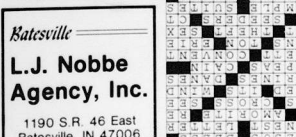
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The differing views on the role of lay ministers

Pope reminded church of Vatican's concern over possible confusion between roles of priests and laity

by John Thavis
Catholic News Service

VATICAN CITY—Recent speeches at the Vatican provided a study in contrasts on the long-simmering issue of lay ministries in the church.

At the special Synod of Bishops on Africa, local bishops and lay observers suggested an expansion of tasks the laity can perform in places where priests may be once-a-month visitors at best.

Pope John Paul II listened attentively to the synod discussions. Then, in a talk to church experts April 22, he carefully highlighted the boundary lines between the ministry of the ordained priesthood and the more general responsibilities of lay men and women.

Lay tasks must never become the means of "an undue aspiration to the ordained ministry or a progressive erosion of its specific nature," he said.

The synod was emphasizing the local reality and the yearnings of many pastorally minded Catholics in priestless communities. The pope was reminding the church of the Vatican's concern over possible confusion between the role of priests and laity.

The two viewpoints did not exactly clash, but they certainly illustrated the wide range of debate on the issue.

When the pope presided over the synod session April 21, he heard Sylvester Koroma, a religion teacher from Sierra Leone, request improved formation programs for lay catechists, who must increasingly offer pastoral counsel to Catholics.

"The catechist is closer to the people than the priest and has a better knowledge of what people are saying and thinking," Koroma explained.

The pope has heard the role of catechists in Africa. But in his remarks to the Vatican-sponsored symposium on lay ministries the next day, he sounded a cautionary note.

It is the priest who is the pastor of the local church, he said, and the services and ministries performed by lay people "are never exactly pastoral, not even when they replace certain actions and concerns of the pastor."

Back on the synod floor, Msgr. Patient Kanyamachumbi, general secretary of the Zairian bishops' conference, explained the importance of small Christian communities in sustaining religious life in local churches. These lay people realize they are the "real leaders" of the church, he said. In some places, they organize and build their own parishes before calling to the bishop for a priest.

The pope, in his speech the following day, stressed the leadership role of priests, who sacramentally represent Christ as "head and shepherd" of the church. "Therefore, only someone who is head can be shepherd; the priest in fact acts in the name of Christ."

He said lay people cannot be offered tasks that could "in any way or measure" lead to confusion about these basic differences between priests and laity—their distinct vocations, charisms and responsibilities.

The pope noted that lay people have helped immensely in priest-poor areas, but said this is not a permanent solution. Every Christian community that is truly living the faith should be able to obtain the vocations it needs, he said.

Africa has been considered a vocations success story in recent years, but even there the boom in the number of priests has not kept pace with the rise in the number of Catholics. Moreover, there are many outlying regions of Africa that are not served by resident pastors.

At the synod, African bishops said the increasing lay role deserves not only recognition but special provisions by the church.

Bishop Cornelius Arap Korir of Eldoret, Kenya, said the lay people who administer parishes in Zaire, who are called Bakambi, should be a model for other places. He asked that the synod institute a number of other official lay ministries in Africa, such as healing the sick, evangelizing or promoting Christian marriage.

He suggested that rites of institution be devised for these lay people, so their ministries will not just be seen as "casual jobs" by pastors in the community.

"Priests must be helped to put away the idea that they

alone (or even chiefly) are responsible for the mission of the church," he said.

The debate over lay ministries was highlighted—but not resolved—during the 1987 Synod of Bishops on the laity. The final prepositions of that synod praised lay contributions but said "it does not seem opportune to set up the tasks of the laity too readily in instituted ministries." In his post-synod document on the lay mission, Pope John Paul warned of a risk of creating a structure of service that is "parallel" to ordained ministry.

In recognition of the complexity of the issue, a special Vatican commission was established in 1987 to study all aspects of lay ministries. Several years later it forwarded a report to the pope, but so far no papal pronouncement has resulted.

Meanwhile, as the African synod has shown, the participation of lay Catholics in pastoral activities has continued to grow—and with it the pressure to grant more official recognition of their tasks.

Court rules that prenatal plan can exclude abortion

NEW YORK (CNS)—Pro-life forces claimed a major victory in a decision by New York state's highest court that a state program of prenatal assistance doesn't have to include payment for abortion.

Jane Hope, a New York woman, was supported by the New York Civil Liberties Union in arguing that the program violated the New York state Constitution.

In a 6-0 decision, the State Court of Appeals rejected the challenge to the constitutionality of the program and held that it "does not penalize the exercise of the right of choice."

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